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Nov. 12, 2014

Colleen McFarland,
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Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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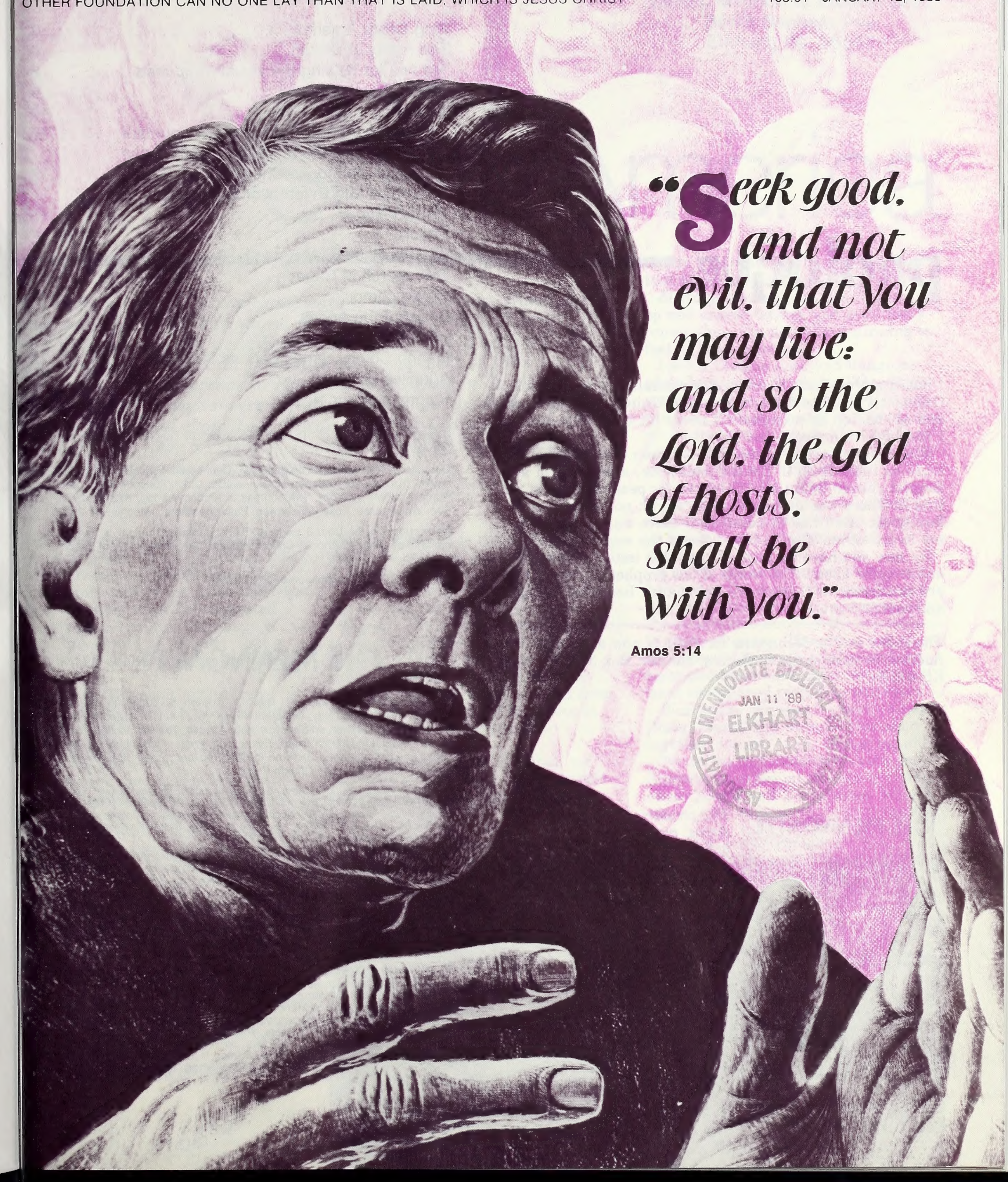

"Seek good, and not evil, that you may live; and so the Lord, the God of hosts, shall be with you."

Amos 5:14

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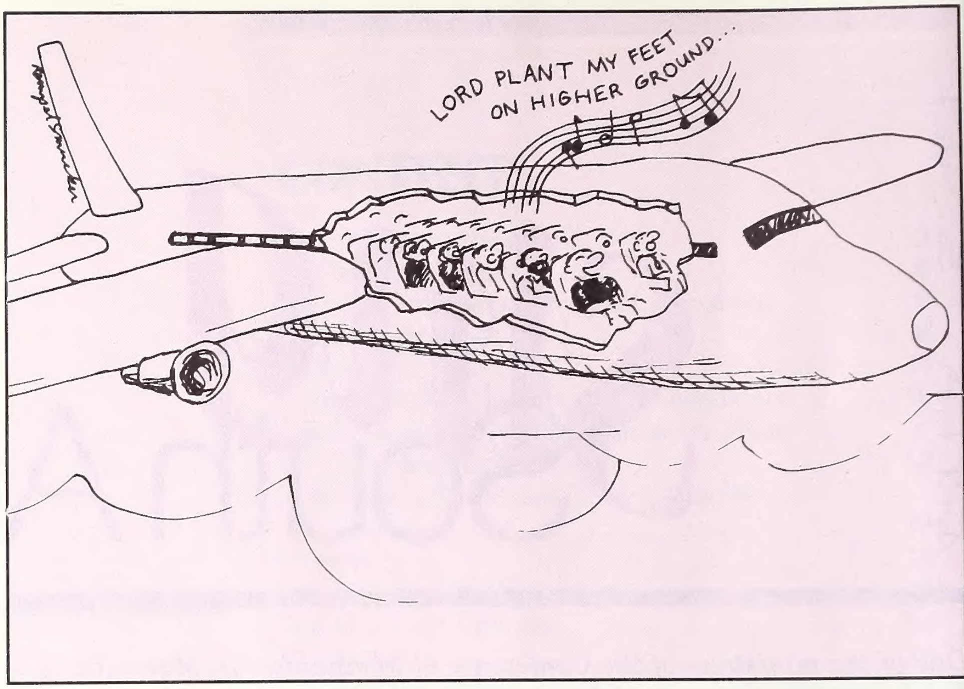

LORD PLANT MY FEET ON HIGHER GROUND...

Judith Rempel Smucker

Stahl told us that there are 12,800 Indians in the Filadelfia area. The seven tribes are Lengua, Chulupi, Sanapana, Angaite, Toba, Ayoreo, Guarani. Eight thousand are on their own, and 5,000 are in labor communities.

Interaction is with the whole community and not only leaders. Most Indian societies in the Chaco are matriarchal, since the women choose their husbands and determine family matters. Spirituality is seen in every aspect of life. Eighty percent of the adults are baptized church members. These try to be like the Mennonites in agriculture and education. Mennonites separate spirit and economics, while the Indians integrate them.

Stahl describes an integrative development, an emphasis on interdependence.

Thursday. En route to Friesland, the vegetation is greener in contrast to the desert-like Chaco. We are a church on the road.

The bus conks out. Underneath good-natured endurance lies disappointment at not reaching Friesland or Volendam in time for our program and fellowship.

We manage to reach a store where we quietly wait, wondering how long our patience and humor will hold out. We find out that people in Volendam are willing to get us with pickup trucks. We realize again that our effort to come is appreciated.

Finally, after incredible navigational maneuvers through the dark clay mire, we arrive in Volendam, confused and bedraggled. The men sing three songs with astounding energy.

Friday. We tour Volendam with our hosts. We learn about the task of clearing so much land. We see large fields of wheat and the omnipresent co-op, we check out the seed cleaner and the silos. The co-op closes down for our program, and after it, the Volendamers wave good-bye. It has been a perfect day in which even Ricardo, our bus driver, is swept into the spirit of things and sings a few notes from "Lord, plant my feet on higher ground."

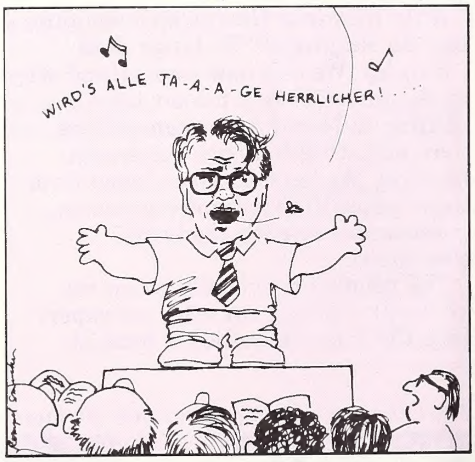
We are at Mahlzeit in Friesland for an evening program; tonepainting in the men's singing reflects the joys of the day: "Jubil-harmonie."

A particularly melting moment is the last chord of "Swing Low" as it fades, preparing the way for "Das Kreuz von Golgotha."

The people show appreciation with caring faces and words; they don't need to clap. We are privileged to help celebrate the 50th anniversary of Friesland, ending this day of celebration and joy—a joy-filled day of work for the Savior.

Saturday. Our morning tour is of Friesland agriculture, hospital, co-op and Altenheim (home for the elderly). We eat oranges fresh from the trees.

On the way back we pass Kilometer 81, the Mennonite Leprosy Hospital. J. R. Schmidt pioneered here, and Frank Doerksen is a specialist in surgery. Munching on bananas, we drive past rows of pineapple and into Asunción.


WIRD'S ALLE TA-A-A-GE HERRLICHER! ...

Judith Rempel Smucker

In Asunción a soldier comes on board the bus to check out our political persuasion. We use our passports for the first time on the trip. Being a tourist, as I see it, is not really understanding or being a part of the overall picture.

Sunday. The overflowing turnout for our programs demonstrates for me a receptivity on the people's part and a hunger for the gospel.

The Menno church in Asunción is our destination today. It was dedicated in 1985. The Mennonite Brethren and General Conference Mennonites have a youth program together, but meetings are separate. The GC minister is Heinrich Petkau, a former CEMTA teacher and Volendamer.

We are privileged to be a part of and not necessarily the focus of a regular church service and baptism/communion. The men are happy to welcome Ben Pauls back into their ranks to help them sing. Ben is a bona fide member of the Faith and Life Communications choir. Enthusiastic clapping opens the evening service. No reservation here about applause.

Tuesday. This is the day we said, "Asunción, ich muss dich lassen" and made haste to buy lace, our dollars continuing to grease the Paraguayan economy.

Back at Kilometer 81, at the Leprosy hospital, "Hoy En Gloria" seems to

We heard information from Martin Friesen about the big project of Indian resettlement in the Chaco. Martin Friesen's father was an elder responsible for renewing spirituality in the colony. Loma Plata is the capital of the Menno Colony. The colony was begun in 1926, and the Russians later came in 1929. Neuland was begun in 1948 by refugees of World War II; Volendam also in 1948. Friesland is a daughter of Fernheim, which began in 1938. *Marlene Kruger Wiebe*

Perseverance of Mennonites has made living in the Chaco wilderness not only tolerable but desirable.

reach these people, judging from their smiling, receptive faces. Imagine what it would be like to hear a wandering Spanish choir sing an English song while you waited for a check up in the Winnipeg clinic.

We set off for the first leg of our journey to Las Palmas. We drink in the scenic countryside, and there it turns, once again, into wilderness.

One bridge necessitates our exiting the bus while some planks are rearranged. Maybe this should have been a BYOB tour (Bring Your Own Bridge).

Farther (higher, deeper and bumpier), we travel through fields thick with 12-foot sugar cane and green forest.

We keep driving, and our internal organs plead, "Why are we doing this?" A connection is being made. Our prayer for unity is now fulfilled with our action.

The hymn singing in the evening's program is lusty and hearty with improvised harmonies. These voices of the Tres Palmas folks blend with the choir.

Wednesday. Morning is misty. Rain has enriched the lush greenery of Tres Palmas. The roads are too treacherous.

Then the word comes: We will use boats. If only they would have told us it would rain. If only we'd left right after the program for our next destination. If only they had phones. If only we'd have gone by wagons or cars.

Thursday. "Christ asleep within my boat, Whipped by wind yet still afloat!" This is the sort of thing parents worry about and here we are—doing it. We are experiencing a fraction of what the boat people did when they pushed off into the ocean indefinitely and with no destination in particular except safety. We know where we're going and why. We're just not sure how.

Our hands are tucked into sweats and sweaters. Some wear shower caps. Anything warm will do.

One hour to go. We're praying to God, who maybe thinks, "Why did you choose this Paraguay trip anyway?" We had good reasons. Smiles reassure. We'll make it. Is this part of the choir tour? Or is it outdoor education?

We arrive. Just being on shore is a joy.

This group is indomitable. Having brought out the best and the worst in each other, if we can still accept each other, I believe we did something worthwhile.

Now thank we all our God for a road with safe asphalt. Finally we reach Iguassu Falls. Spectacular, rushing water plunges dramatically everywhere we look. As we follow the trails we pass myriads of frothy, gushing falls.

Next stop—Curitiba, Brazil. By now no one is surprised to be up at some wee hour or get only a quick gulp and go. The flight to Curitiba is smooth, without incident.

Saturday. At Witmarsum the choir sings seven pieces to hundreds of school children. Once again the gift of music transcends all language. George Wiebe communicates his musical and spiritual soul to create a masterpiece of worship. At the end the pastor says, "Too fast the time has flown."

On the way home to Curitiba we realize we've gone from red mud to San Estanislaos to Tres Palmas to Iguassu to Curitiba to Witmarsum, and now we get tea served to us on the bus. This is not normal.

Sunday. Our program this morning is in the Mennonite church in Curitiba. The afternoon is free for eating, visiting or trying to sleep in the cold Curitiban homes. Underneath the relief of the tour's end and its success in reaching the hearts of the people we feel a certain grief at parting.

Our tribulations and celebrations in South America will linger, serving as a bond which time will never erase. May God keep us together in his Spirit.

Marlene Kruger Wiebe, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, is a student at Canadian Mennonite Bible College and was one of the spouses accompanying the choir.

Many impressions and happenings forced themselves upon us in our exposure to life in the Chaco, in the Colonies, in Indian settlements, in the lonely region of Tres Palmes, the wealthier suburbs of Curitiba and in the tourist-oriented city of Rio de Janiero. In the colonies of Loma Plata, Sud Menno, Neuland, Fernheim, Volendam and Friesland, we viewed the grounds and buildings at CEMTA, the Mennonite seminary of South America, saw the ministry carried on at Kilometer 81 and visited the Mennonite settlements in Witmarsum and Curitiba. Perseverance of our Mennonite people has made living in the Chaco wilderness not only tolerable but profitable, and for many even desirable. Impressive are the church buildings and the active participation of the vast majority of the people in their congregation's programs and ministries. Evangelism and mission are high on their service priorities.

This was not merely a tour but a ministry. That reminder gave us purpose, becoming our focus. The churches were almost always filled to overflowing. The presence of young people and children was a thrill.

Mennonites North and South have the strong desire to nurture the bond of friendship. The Commission on Overseas Mission has vested interest in the life and work of the Mennonite churches in Paraguay and Brazil. Ben and Pat Pauls, workers under COM, are involved in CEMTA, the Mennonite seminary. Ben is director of the music department. COM also contributes some funds to the seminary as well as to the evangelism and missions committee of the Paraguayan Mennonite churches. *Der Bote* (edited by Gerhard Ens, Winnipeg) is an important link for German-speaking people in South and North America. *Jake Harms, 767 Buckingham Road, Winnipeg, MB R3R 1C3, Canadian coordinator for the Commission on Overseas Mission*

The reality of racism

Erna J. Fast

My neighbor, whether black, Hispanic, Oriental, Native American or white, does not need or deserve the benefit of my doubt.

Observing the birthday of Martin Luther King Jr. (1929-1968), I find myself with memories of when I lived and worked in the [U.S.] South. That's when I learned what racism is.

During three years, 1957-59, I traveled from church to church as a Christian education consultant. My region included Alabama, Mississippi, Georgia, Florida, South and North Carolina, Tennessee, southern Virginia and Missouri. Most of the people with whom I worked were blacks or, as we said then, Negroes.

Martin Luther King Jr., pastor at a Baptist church in Montgomery, Ala., was already prominent among blacks in the South. Shortly before this he'd been involved in the successful Montgomery bus boycott. On Jan. 27, 1957, after a particularly ugly and threatening phone call to his home (there were dozens of these daily), he was tempted to withdraw from what was to become and we now know as the civil rights movement.

Service stations in those years had three washroom doors, marked Men, Women, Colored. Often there was a belligerent look when I'd ask for directions to the church of my destination. I was a white woman, alone, speaking with a "Yankee" accent, driving a Pennsylvania-licensed car, looking for a street where only "niggers" lived. Usually the answers were short and surly.

I was angry at the ever-present sign at restaurants: We Reserve the Right to Serve You. There were times when I turned and walked out. When traveling with colleagues from Philadelphia or local leaders, the simplest solution was to snack in the car.

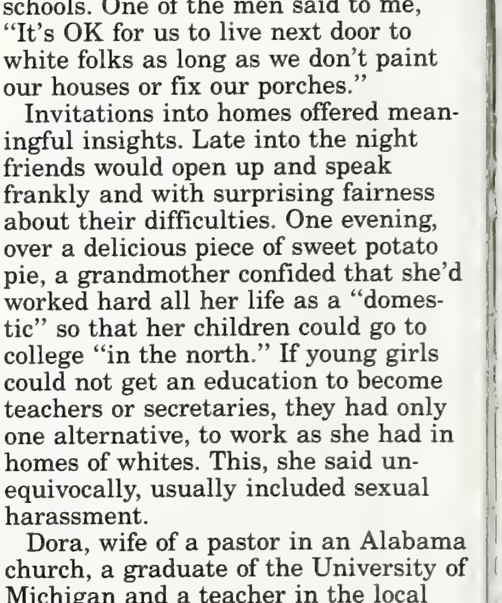
One Sunday noon I stopped at a cafeteria. The waiters were white. I noticed an elderly gray-haired black man who carried himself with much dignity clearing away the dirty dishes. Then I heard a waitress call to him sharply, "Boy, come here."

Cordele, Ga., separated blacks from white residents. Well-kept macadamized streets, good sidewalks, parks—then a sudden drop to sandy or mired roads, no sidewalks and no lights at night.

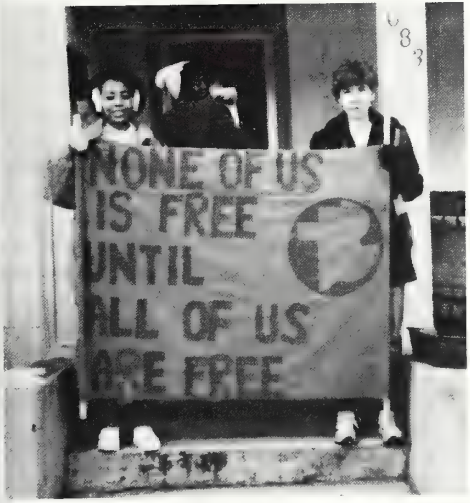
At Spartanburg, S.C., the pastor and a professor at the local black college asked to take me for a drive through the community to show me the zoning that attempted to insure segregated schools. One of the men said to me, "It's OK for us to live next door to white folks as long as we don't paint our houses or fix our porches."

Invitations into homes offered meaningful insights. Late into the night friends would open up and speak frankly and with surprising fairness about their difficulties. One evening, over a delicious piece of sweet potato pie, a grandmother confided that she'd worked hard all her life as a "domestic" so that her children could go to college "in the north." If young girls could not get an education to become teachers or secretaries, they had only one alternative, to work as she had in homes of whites. This, she said unequivocally, usually included sexual harassment.

Dora, wife of a pastor in an Alabama church, a graduate of the University of Michigan and a teacher in the local black high school, taught me about the humor with which many dealt with



Yolawnda Edge and Judith Sides (Mennonite Central Committee worker from Philadelphia) display a banner that MCC workers in Atlanta carried a year ago in Forsyth County. The march was a witness against the intimidation of the Ku Klux Klan and other white supremacist groups who operate in that area.



racism. Dora had an errand at the bank, and when she returned to the car, she said with a chuckle, "That teller didn't know what to do with me." She had signed a check without using her first name. When the teller needed her attention, he didn't know how to address her, since no black woman was ever addressed other than by her first name. So he called out, "Hey you!"

At Boggs Academy, way off the beaten path in rural Georgia, I was the only white person during a summer youth conference. More than once when I returned to my dormitory room after a day's activities I'd be startled to notice my white skin in the mirror.

Toward the end of this three-year term I had a shocking realization. At Sumter, S.C., at an all-day leadership conference for pastors and church school teachers, I noticed some of the signs of racial mixing: blue eyes, the shape of a nose, tones of skin, a freckled face.

That night something shot into focus. I paced the floor. I had to speak with someone, so I called the wife of one of the pastors I'd been with all day. I asked her if I might come, and she graciously consented. Upon my arrival she waited while I tried to find the words. I finally blurted out, "During these years among you I've come to think of myself as quite free of racism. You have accepted me, and I've felt I was doing the same. But tonight, it hit me that I'm still far from free. In every sort of situation I feel it necessary to give the black person the benefit of the doubt simply because he is black."

* * * * *

That was 30 years ago. We are still not free of racism. My neighbor, whether black, Hispanic, Oriental or Native American, does not need or deserve the benefit of my doubt.

Why do minorities bear the larger burden of poverty and unemployment caused by economic and social injustices? We urgently need to understand the causes of these injustices and to work toward their elimination.

Why divide *them* from *us*? How blessed we are by the richness of the many cultures in our society. To respect and appreciate my own culture calls for an equal affirmation of the culture of another. Feelings of inferiority or superiority, actually two sides of a coin, blemish true human relationships and have no place in the life of a Christian.

Martin Luther King's life and death have become a rallying cry in the struggle against poverty, discrimination and injustice. His has become a giant voice in the call for non-violence among all nations.

Erna J. Fast's address is 502 E. 15th, Hutchinson, KS 67501.

Why do minorities bear the larger burden of poverty and unemployment caused by economic and social injustices?

Robert Maust

Ten tips for helping the visually impaired

Ruth Deckert

My friend Mayme Schmidt has a degenerative eye disorder that will eventually leave her sightless. About three years ago she said to me, "Last night I sat here in the dark, watching an occasional car pass by. I sat until I thought it was about news time (10 p.m.). But when I turned on the light, my 'big' clock showed 8 p.m. I used to read a lot, but I can't anymore."

That's when we investigated Talking Books (free to anyone who cannot see to read or who cannot hold a book). A librarian came to her home with a tape player and a record player and helped her (and me) learn to operate them.

Four times a year a new catalogue of book listings arrives in Mayme's mail. I select "books," and she approves my list. Each title has a short description of the contents and also has added information about whether the book contains profanity or explicit sexual descriptions.

Mayme receives the tape or record in her mailbox. When she finishes the book, she merely turns the mailing address card over and returns the tape to her mailbox. There is no charge.

The Bible and *Upper Room* are also available on tape, as is *The Mennonite*.

On one of my visits, Mayme remarked, "I cannot read my Sunday school lesson. I think I'll just quit coming to Sunday school. I don't know what they are talking about."

I wrote to a number of publishers about this and they answered, "We do not have volume enough to make it feasible to record." So I bought a tape player and some tapes and recorded the *Adult Bible Study Guide* for her. I learned a lot, and her thank-you and hug were enough. I also tape interesting articles from all of our Mennonite publications.

Here are some suggestions for anyone wishing to be of assistance to a visually handicapped person.

1. Make a telephone directory of emergency numbers. I found a theme notebook handy. I use a magic marker or Sharpie felt tip pen. Make the numbers and letters about one inch high. Numbers of family away from home are also good to include.

2. I used a second theme book to write some of the favorite recipes so Mayme could still cook for herself or family.

3. Take the person shopping. (If you wonder about this, try to pick out a can of soup with your eyes shut.)

4. Use a heavy felt-tip pen to label box mixes, showing the number of eggs, amount of liquid needed and the cooking time.

5. Read mail. (People who write to the visually impaired should use black ink on yellow or white paper. Blue paper and blue ink renders even a magnifier useless.)

6. Shop with the person for greeting cards. Read the message for the person.

7. Take the person for a ride to get a "close-up" of a flower or the new house down the road.

8. Take the person out to eat. Separate the cream and sugar packets.

9. If the person has trouble distinguishing colors and sometimes wears things that look "awful," try putting large French knots on the designer labels at the neck. One knot for anything blue, two for green, etc.

10. To fill a clear glass (or any other container) with water, instruct the person to put the index finger over the edge, and when the water touches the finger it's full enough.

Ruth Deckert, Route 1, Pawnee Rock, KS 67567, is a member of Bergthal Mennonite Church in Pawnee Rock.

Robert Maust

PERSONAL

Beauty from ashes: the faith of Barbara Epp

Irene Klassen

"I brought you the easiest way I could to get you to this point." Barbara Epp has confidence in this truth as she reflects on the sometimes painful process by which God has led her.

She grew up in a traditional Christian home, with two older sisters and a younger brother, attending Sunday school and church. There were no lavish expressions of affection. For Barbara, painful experiences led her into severe depressions, and much of her childhood has been blocked out of her memory. As she tries to understand it now, she is not critical of her parents and family, but sees her parental home as a stepping-stone in her growth.

As a teenager, depression became an escape route from unpleasant happenings. They were more acute than the average vacillating moods of puberty. She was conscious of her looks, dwelling on what she thought to be her unattractive features. In spite of this she seemed to be a popular girl with many friends. Friendships had to be all or nothing, and each time a friendship was broken, she went into depression. Each time the pain bored more deeply into her being.

Her sister Joan seemed to understand, and eventually persuaded Barb to go to Bible school in Clearbrook, B.C. Barbara came to terms with her inherited Christianity. There, too, she met Martin, who became her husband. The happiness in their marriage and the joy of the arrival of their children could not, however, blot out the depressions. Satan's power was almost tangible as past hurts were pushed onto a pile on top of her. She was taunted with a barrage of her failures, tormented with the cold fear that God does not exist. Her daily routine became insurmountable.

The doctor assured her that she had the strength and the tools to overcome. She picked up those tools. She feverishly studied the Bible. She found in God's Word many answers and many questions. Often the Bible would open at exactly the verse she needed and she felt the Lord's guidance and encouragement. Step by step she became stronger. She set up a small business and did well. She became active in the church. A friend made a pact with her to set out on a spiritual pilgrimage.

Irene Klassen

Barbara Epp can testify to God's power over Satan.

A few weeks later that friend was tragically killed in an accident. Again Barbara was overwhelmed with despair. Had Satan won? Her son who had been close to the friend became angry at the church and all it stood for. A daughter ran away from home, angry at God. It was a year of utter blackness.

At the end of that long, black year, Barbara and Martin spent New Year's Eve with close friends in retrospection and prayer. "Let's pray once more," she urged Martin with an unidentified urgency. So they prayed once more. Barb could not sleep. She got out of bed, stood in front of the window and faced the blackness of the night. She said, "It's all ashes. My life is ashes at my feet. There they are, the ashes of my life."

And as she stood there in front of the window, a glow appeared on the horizon and the Lord spoke to her, as clearly as if in the room beside her. "Barbara, I can make something beautiful out of those ashes. Joy in the morning comes after a night of weeping." The light faded into darkness again.

The impact of this statement filled her. Every cell tingled. She turned to her husband, "Wake up, Martin. Joy is coming in the morning! The Lord has promised. He spoke to me."

Since that eventful New Year's Eve, life for Barbara has adventure. She says, "There's a beautiful thing that God is doing."

It was a new beginning. Assurance is with her, step by step.

As Barb speaks now of her concern for her children, she speaks with the confidence that the Lord loves them even more than she does, and wants them for his own. She described to me the image of a dead branch. While wondering what beauty there was in such a gnarled piece of wood, she realized, "It's not really dead, but merely dormant, waiting for the right season to sprout leaves, buds and even fruit. A dormant time is just as important to God as the fruit-bearing time."

Assured that God loves her children and that he requires this time of dormancy, she accepts this fact and waits.

Although hesitant, Barbara feels compelled to tell that God has power over Satan. God makes beauty out of ashes.

Irene Klassen, 4215 49 St. NW, Calgary, AB T3A 0K2, is a member of First Mennonite Church, Calgary, and Canadian vice president of Women in Mission. Barbara and Martin Epp live in Surrey, B.C.

Aboriginal peoples will make up 80 percent of the Saskatchewan prison population within a few years, says a senior correctional official. Natives, only 14 percent of the provincial population, already make up 64 percent of prisoners. Terry Thompson, assistant deputy minister of corrections and justice services in Saskatchewan, blames the cycle of poverty and joblessness as well as racial bias in the justice system for this "frightening statistic" but says little is being done to change the situation.

Following the Salvadoran government's claim of a breakthrough in the investigation of the killing of Archbishop Oscar Romero, right-wing forces have reacted so strongly that San Salvador Auxiliary Bishop Gregorio Rosa Chavez has declared that "there is reason to fear we may again be overwhelmed by death-squad-style violence." The government claims a new witness has testified that he heard an ex-army officer say that the killing had been ordered by right-wing leader Roberto D'Aubuisson, who has now reacted by charging that the former director of the National Police is responsible for Romero's killing.

NEWS

M&BME Central Council discusses its role

After the marriage come the encounters

Chicago (Meetinghouse)—It's one thing for two parties to feel so mutually attracted that they decide to get married. It's quite another for those same two individuals to work through their quirks and past routines to build a smooth-functioning lifetime together.

It was a fitting analogy with which to begin the first organizational meeting of the newly espoused Mennonite and Brethren Marriage Encounter. Meeting here Dec. 5-6, 1987, the new M&BME Central Council came prepared to begin wading through the many and sundry tasks that go with establishing a viable household.

Officially, the "wedding" date is set for Feb. 1. But Gordon Zook, appointed to moderate the initial merger process, used his analogy to focus the truth that a successful marriage would require working through a lot of unromantic but critically important relational and organizational details. "There comes a time when the two partners finally get into bed together—and then there's a whole new set of discoveries to make about each other," Zook noted.

The analogy of marriage was particularly appropriate because the new organization is primarily the coming together of two well-established Marriage Encounter ministries. One is sponsored by the Lancaster Conference of the Mennonite Church, the other by the General Conference Mennonite Church. The Church of the Brethren, Brethren in Christ and Mennonite Brethren were invited to participate in the Central Council but did not send representatives.

The primary agenda was to determine the role and structure of the Central Council itself and whether the work would require paid staff. In the end it was agreed that most of the hands-on work, and the staff required to carry it out, would be lodged with each participating region. The task of the Central Council would be primarily to coordinate the ministry of the regions and ensure consistency.

Reflecting the given makeup of the organization, two regions have been established—one based in Newton, Kan., and the other in Lancaster, Pa. Other regions are expected to organize in the foreseeable future. The Central Council of M&BME will be composed of representatives from each region as well as representatives from each participating denomination.

Despite a united sense of mission, it was apparent that the practical joining of the Newton and Lancaster programs would not come without making some of the adjustments and compromises necessary for harmony in any marriage. The two programs operate fundamentally the same way but at the same time are structured differently.

The Lancaster program is for the most part limited to a concentrated geographic region. It is predominantly volunteer oriented, raising enough through weekend fees and alumni gifts to have established a $12,000 operating kitty. The Mennonite Church as a denomination contributes only $3,000 a year to the work. The program is linked officially with the trans-denominational organization called Worldwide Marriage Encounter.

The Newton-based program, however, is denominationally anchored. It relies on the service of paid staff to help manage an area that is based in Newton but stretches from Virginia to Ontario to the Pacific Northwest. The General Conference underwrites the ministry to the tune of almost $35,000 a year. The program is officially affiliated with the group known as International Marriage Encounter.

Which program is the model for the future? Enter "marriage counselor" Zook, whose primary task was to help the two groups find a mutually acceptable path. Both groups agreed that M&BME should be as economically self-perpetuating as possible but also realistic in its expectations of volunteerism.

The gist of the weekend's discussion seemed to be that the Newton-based region would need to become a bit more "Lancasterish" in its funding and staffing. At the same time, given the geographic diversity, the Pennsylvania group will likely have to concede the necessity for some "Newtonish" structure as well. The degree to which that happens will be decided in future sessions.

The Central Council did agree to organize itself. Earl Showalter, a nuclear engineer from Middletown, Pa., was chosen as the coordinator. Oliver Unruh, an agribusinessman from Hillsboro, Kan., will serve as assistant coordinator. Joyce Gingrich, a family counselor from Kitchener, Ont., will be secretary. As the executive committee, they will take leadership in coordinating the ongoing work of M&BME and the Central Council.

However, given the nature of the organizational work that

"The greatest social challenge of our time is the imbalance between the rich and poor," warned Rene Padilla, a Latin American theologian who gave four lectures at Conrad Grebel College, Waterloo, Ont., in late October 1987. Padilla, a Baptist pastor, writer, teacher and biblical scholar from Argentina, reminded students of the Christian responsibility of concern for the oppressed and preference for the poor. "There is a tremendous need for repentance on the part of wealthy nations for what they have done to the poor."

A television spot on peace produced by the Church of the Brethren and Mennonite Board of Missions Media Ministries has prompted 28 viewers to write for more information, reports Kenneth J. Weaver, MM director. The 30-second spot, entitled "Unlikely Pictures," was released in the winter of 1984-85 and showed an M-1 rifle being manufactured and then passed to potential users, including a man impersonating Jesus. The final scene shows the rifle being tossed into a melting pot. Anyone interested in placing the spot on a local station may write Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801.

Land reform is needed not only in the Third World but also in the United States, said speakers at a national conference on theology of land recently at St. John's University in Collegeville, Minn. Anthropologist Walter Goldschmidt said concentration of land ownership not only affects the quality of rural life but also has the potential for eroding democratic institutions.

NEWS

still needs to be done, the Central Council felt it advantageous to continue having a "neutral" third party moderate their meetings. Zook had previously announced his intention to step down from that role with the conclusion of the Chicago sessions. Clare Schumm was chosen to replace him. Schumm works in the area of family life on behalf of both the General Conference Mennonite Church and the Mennonite Church.

The next meeting of the Central Council was tentatively scheduled for April 22-23 in Newton. *Don Ratzlaff, editor,* Christian Leader

MCC SALT participant works in leprosy clinic in Paraguay

Akron, Pa. (MCC)—Craig Friesen, member of West Abbotsford (B.C.) Mennonite Church, recently completed a year of service in a Paraguayan hospital, where he did a variety of jobs and saw many patients "receive Christ as their Savior" during their stay.

Craig Friesen

Craig Friesen snapped this photo of his colleague Clemens Ruppelt (left), a Hospital Menonita Kilometer 81 worker from Germany, posing with a patient who received an artificial leg to replace one lost to Hansen's Disease.

Friesen was in Paraguay as a SALT participant. SALT, a program of Mennonite Central Committee, sends young adults to countries throughout Latin America, Asia and Africa on one-year volunteer assignments.

Part of Friesen's SALT assignment in Paraguay was to work as an orderly at Hospital Menonita Kilometer 81. The hospital, often referred to as Km. 81, is a facility for victims of Hansen's Disease (leprosy) and is operated by Paraguayan Mennonites. At Km. 81 Friesen helped with patient care as well as maintenance work, milking cows and delivering food to the hospital kitchen.

Friesen reports that patients at Km. 81 experience a lifestyle "much richer than at home. Living conditions are better and, most importantly for these poor people, health care is free." Patients also can hear the gospel here, he reports. "One of the most important buildings is a small church where patients and staff gather two or three times a week to hear the Word of God."

MCC supports the work at Km. 81 by sponsoring SALT volunteers and making financial contributions.

Betty Unger

Mount Royal to dedicate building

Dan Thiessen, Erwin Dyck, Garry Gross, Ken Wilson, Dave Funk, Bill Siemens and Len Andres turn the official sod for an addition to Mount Royal Mennonite Church, Saskatoon, last Aug. 16. The need to build began 20 years ago, but until two years ago the people didn't feel the time was right. In November 1986 the membership gave authorization to proceed with building plans, but only if a two-week drive brought sufficient pledges. It did. Again, consultation with members indicated the right spirit to go ahead. Interior work is now done. Dedication is planned for early this year, 25 years after dedicating the original building. ***Irene Ewert Wiebe, 813 Ave. U.N., Saskatoon, SK S7L 3C8***

The Canadian Mennonite Bible College invites applications for the position of **librarian**. The position is to be filled by **Aug. 1, 1988**. A less-than-full-time position may be possible. A Masters of Library Science degree is preferred. Formal theological and/or music studies are an asset. Applicants should be committed to the Christian faith and in sympathy with the goals of the college.

Send applications and resumes to the Academic Dean, Canadian Mennonite Bible College, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, **by Jan. 25, 1988**.

Donald E. Wildmon, executive director of the National Federation of Decency, is calling for support of the Child Protection and Obscenity Enforcement Act of 1987. This new legislation is to accomplish two things, according to Wildmon: update federal law to take into account new technologies being used in pornography and remove loopholes and weaknesses in the current law.

Redevelopment of the historic junction of the Red and Assiniboine rivers in downtown Winnipeg could uncover one of the richest archeological sites in western Canada, according to several archeologists. At various times the spot was used as a meeting place or burial ground by Cree, Ojibway and Assiniboine Indians. According to a fur trade journal, hundreds of Indians were buried at this location following a small-pox epidemic in the 1780s. Meanwhile the people who figure so prominently in the history of the area are upset at being left out of the planning for its redevelopment.

Over the last 12 years, according to Dave Dyck, Mennonite Central Committee Canada's Canadian Programs coordinator, 100 permanent jobs have resulted from the placement of volunteers. The jobs were created when organizations around the country, lacking sufficient funds to hire staff at normal wages, asked MCCC to provide volunteers to address needs in their communities. The volunteers gave the organizations time to develop a financial base that later allowed them to hire staff.

NEWS

New leaders aim to heal divisions within Zaire church

Kalonda, Zaire (GCMC)—Although the newly elected leaders of the Zaire Mennonite Church (CMZ) have been in power for less than three months and have yet to gain access to their headquarters, they are determined to do all they can to end the conflict that is making their church "sick."

"We hope that God will help open up the ways we can begin to bring the group together in reconciliation of the different parts that have been divided. . . . One of our first priorities is working toward consolidating the church community and working toward unity," CMZ leaders told Earl Roth, executive secretary for Africa Inter-Mennonite Mission, and Erwin Rempel, executive secretary for the Commission on Overseas Mission of the General Conference Mennonite Church, in an interview here in early November 1987.

Much of the division within the 45,000-member CMZ stems from the recent transfer of power from president Mbonza Kikunga's administration to an entirely new one: pastor Tshibelenu Sakaimbo, president; pastor Kabasele Bantu Biabo, vice president, and pastor Kabaya Kanda, treasurer.

Despite the fact that the new leaders were elected by a majority of the delegates at a special General Assembly Sept. 28-30, 1987, and are legally recognized by the Zairian government, the Mbonza administration and its supporters have been unwilling to accept them, as indicated by Mbonza's continuing occupation of the administrative headquarters in Tshikapa.

There had been dissatisfaction with the Mbonza leadership for several years, but it wasn't until last May that dissident groups called their own General Assembly, at which time new officers were elected. Mbonza then called his own General Assembly in June, at which he condemned the previous assembly and declared it invalid.

Because of the confusion within the CMZ, the umbrella Protestant organization, the Church of Christ of Zaire, decided to annul both assemblies as well as the 1985 General Assembly, in which Mbonza was re-elected. The Church of Christ of Zaire then called for the Sept. 28-30 assembly to establish once and for all the new leaders of the CMZ. The president and vice president who were elected at the May assembly were elected to the same positions at the September meeting.

The new leaders hope they will not fall into the same traps as Mbonza, who was accused of having an authoritative administration that did not listen to the needs of the people and which favored his own tribal group. He had a "lack of respect, lack of following the decisions the General Assemblies had made in the past and did not respect the recommendation of the church community," said Tshibelenu.

Erwin Rempel

From left: Kabasele Bantu Biabo, CMZ vice president; Tshibelenu Sakaimbo, president; Kabaya Kanda, treasurer

"We must place an emphasis on communication and dialogue between the administration and the districts. . . . We want to listen and work and hear the districts, to come up with a strategy that will help move us forward," the leaders said.

They also felt that the Mbonza administration was unduly harsh with AIMM missionaries who were serving with the CMZ.

The leaders stated that they want to continue to have a cooperative relationship with AIMM as stated in guidelines passed in 1984. A consultation is being planned for early 1989 to further discuss the relationship between CMZ and AIMM. *Carla Reimer*

An evangelical sociologist lashed out at big-money TV preachers and "pro-American" media during a church seminar recently in Minneapolis and argued that the proper role for the church is as an "agent of God's revolution. . . . The message of Jesus with its call to discipleship is set forth in the Sermon on the Mount and is so clear you don't have to be a Christian to understand its message," said Tony Campolo, an American Baptist minister and sociology professor at Eastern College, St. Davids, Pa. "If I hear one more program saying that America is blessed," he said, "I am going to puke."

As of Oct. 31, 1987, the General Conference Mennonite Church had received $2,654,924 or 53.2 percent of its 1987 budget, reported conference treasurer Ted W. Stuckey. He noted that while contributions are $19,101 behind what is needed to make 100 percent of this year's budget, they are $102,143, or 2 percent ahead of what was received last year at the same time. "There were a lot of people who were concerned about how A Call to Kingdom Commitments would affect our budget. I'm pleasantly surprised that there hasn't been any erosion so far," stated Stuckey. "If the giving trend of the past three months continues, we will have a good chance of meeting our budget."

The pastor of a fundamentalist Baptist church in Santee, Calif., and six members of the church have been arrested and charged with conspiring to bomb an abortion clinic in San Diego. The pastor, Dorman Owens, was also charged with tampering with a witness in the case of an alleged effort to persuade the witness to withhold testimony. Charges in the federal grand jury indictment stemmed from the attempted bombing of the Family Planning Associates Medical Group in San Diego last July.

NEWS

Spiritual Life Celebration emphasizes worship

Elkhart, Ind. (GCMC)—"I sense a tinge of excitement in the air," said Ivorie Lowe, Markham, Ill., chair of the spiritual emphasis committee of the General Conference Mennonite Church, as she welcomed participants to the Spiritual Life Celebration.

She said the sessions were planned to be a "celebration of what we can be together," adding, "We want to get you fired up."

The Spiritual Life Celebration, sponsored by the spiritual emphasis committee, was held here Nov. 19-21, 1987, at the Associated Mennonite Biblical Seminaries. Approximately 70 people from across the United States and Canada attended the event.

Worship was the main activity, supplemented by interest and response groups. Worship services were planned around the subjects "Created in God's Love," "Celebration of God's Love," "God Calls Us to Repentance," "Renewed in God's Love" and "Chosen in God's Love." The preachers were Jacob F. Pauls of Winnipeg, Marilyn Miller of Boulder, Colo., and Hubert Brown of Inglewood, Calif.

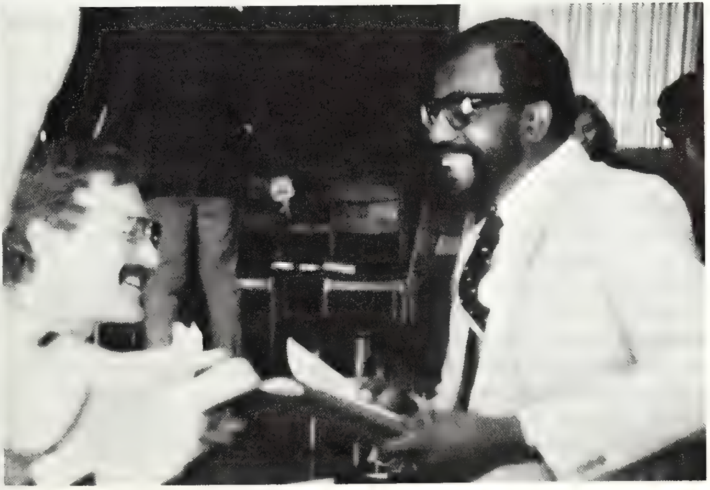
Along with such familiar elements as singing, praying, preaching and taking communion, the worship included liturgical dance, silent reflection, readers' theater, personal stories and a hand-washing ceremony.

The celebration was unusual for Mennonites in that the program deliberately dealt with issues through worship rather than discussion, said Duane Ruth-Hefflebower, Elkhart, member of the spiritual emphasis committee. Participants' response forms showed that some of the unfamiliar worship forms, such as silence or raising hands in singing, while awkward for some, were affirmed as growth producing.

Interest groups, following the pattern set by worship, focused on opening oneself to new thoughts and ideas rather than debating the merits of a given subject, said Ruth-Hefflebower. The interest groups included Contemplative Prayer, Healing, Worship for Renewal, Bible Study Groups.

Worship planners and leaders for the celebration were Dean Preheim-Bartel, Elkhart; Clare Ann Ruth-Heffelbower, Elkhart; Janeen Bertsche Johnson, Meadows, Ill., and Gayle Wiebe, Winnipeg. *John Bender*

Dean Preheim-Bartel (left) and Hubert Brown



John Bender

"We're here to give thanks and praise," said Claude Boyer, pastor at Grace Mennonite Church, Pandora, Ohio, and leader of the interest group on healing.

One of the catalysts for creating a healing climate at Grace Church was a doctor's statement that 50 percent of the needs of people who came to his office should be met by the church, said Boyer. A number of churches now have healing services in which the ministries include confession of sin, intercessory prayer and laying on of hands, he said.

"Spiritual healing is wholeness or healing of the whole person—body, mind and spirit," said Boyer.

A number of people told of the healing ministries in their own congregations. One pastor shared that a small men's group had formed in his congregation and is experiencing "a deep spiritual inner growth."

"It's a joy to see the Spirit of God move in hearts," concluded Boyer. *John Bender*

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USSR Tour with Dr. L. Klippenstein. Depart May 11—Goanski, Moscow, Karaganda, Alma-Ata, Frunze, Zaporoznie, Leningrad. $3,590. Toronto.

Church History Europe Tour with Dr. G. K. Epp. Rome to Wittmarsum. $3,500. July 6-28.

Egypt and Israel Tour. Host Henry Visch. May 1-15. $2,750

Australia Tour. Host Dr. Bernie Wiebe. May 1-29. $5,917

USSR Tour. Hosts—Dr. A. Reimer, Dr. James Urry. Moscow, Alma-Ata, Yalta, Odessa, Kiev, Zaporoznie, Leningrad, Budapest.

The Adult Bible Study Guide is available in a large-print edition for the first time with the December-February issue. "We are testing the idea to see if there is enough interest to warrant doing this on a regular basis," said Maynard Shelly, associate editor. Large-print editions of the *Adult Bible Study Guide* are available for $2.45 plus postage from Faith and Life Press, Box 347, Newton, KS 67114, (316) 283-5100.

From a questionnaire sent to 634 young adults by the Commission on Education and Student and Young Adult Services, some findings include these: 78 percent attend Sunday morning worship regularly, 65 percent have had a distinct conversion experience, 80 percent agree that all members of a congregation are ministers and should share in ministerial functions, 68 percent have tried to lead someone to faith in Christ, 82 percent agree that a Christian should take no part in war or war-promoting activities. For details send $5 to Myrna Burkholder, SYAS, Box 370, Elkhart, IN 46515-0370.

The board of directors of the Brethren/Mennonite Council for Lesbian and Gay Concerns and others gathered in Washington Oct. 9-11, 1987, to participate in the National March on Washington for Lesbian and Gay Rights and to hold their business meeting. The BMC board agreed to begin planning a second international convention, to be held in Toronto in October. The board consists of 15 people from seven states and Canada and members of the Mennonite Church, the General Conference Mennonite Church and the Church of the Brethren.

NEWS

19th-century Mennonite history not a 'wasteland,' say scholars

Steve Shenk

During a historical tour of the local area, retired Bluffton College professor Howard Raid points out the site of the home of the first Swiss Mennonite settler in Ohio—Michael Neuenschwander, 1833.

Bluffton, Ohio (Meetinghouse)—"I grew up looking at 19th-century Mennonite history as a wasteland," said historian Robert Kreider, "but now I see giants on the earth." Invited to offer "the last word" at the Mennonite Experience in America Conference VI, Nov. 5-7, 1987, at Bluffton College, he expressed delight at learning about "heroic figures" like pioneer leader Christian Nafziger, evangelist Eusebius Hershey and three Indiana women who launched a famous career.

Kreider, a retired professor and still-active churchman, said these people—and the study of history in general—help Mennonites "know who we are." Others agreed.

The conference, attended by over 50 Mennonite college history professors and others, focused on "The 19th Century: Mennonites of Middle America." It was part of a series of such events sponsored since 1976 by the Mennonite Experience in America Project—an inter-Mennonite effort to produce a four-volume history. The first book, published in 1985, was *Land, Piety, and Peoplehood* by Richard MacMaster. The second one, scheduled for release next fall, is on the 19th century and written by Theron Schlabach, the editor of the series.

The heroes mentioned by Kreider emerged from the conference's 10 research papers and seven formal responses.

Christian Nafziger was an important figure in Ann Hilty's paper on Mennonite settlement in Wilmont Township of Waterloo County, Ont. Hilty, a librarian at the University of Toronto, told how Nafziger symbolized the immigrant's assertiveness in obtaining land rights and their desire to stick together in one specific area. Nafziger not only appealed to local authorities but traveled to England and talked to King George IV.

Eusebius Hershey was a bold evangelist and one of the main leaders of what was known in the 19th century as the Evangelical Mennonites, then as the Mennonite Brethren in Christ. After 43 years as an evangelist, he became the first Mennonite foreign missionary, traveling to Liberia in 1890. Hershey's story was told by Dan Ziegler, a leader in Hershey's church—now known as Bible Fellowship Church.

The three Indiana women—whose identities are not known—were mentioned in a paper on Mennonite immigrants from Switzerland by James Lehman, director of libraries at Eastern Mennonite College. They were the only people to nominate S. F. Sprunger for inclusion in "the lot" for the ministry in the Swiss community of Berne. But the lot "fell on" him, and he went on to become a prominent leader in his community as well as in the General Conference Mennonite Church.

The guest speaker at the conference was church historian Timothy Smith from Johns Hopkins University. He was asked to tell his own story as well as address the topic of "Ohio and its Peace People." He told about his lifelong commitment to the Nazarene Church and his "conversion" in recent years to pacifism. In discussing the Mennonites, Quakers and others in the frontier days of Ohio, Smith noted how various religious groups intermingled. "We have done history with denominational preoccupations," he said.

Most of the participants in the conference were from the Mennonite Church and General Conference Mennonite Church, but other groups were represented as well. And in an attempt to study a fringe group, Eusebius Hershey's spiritual descendants were invited to present three papers on their church. The origins of the group are in a mid-19th century breakaway movement in eastern Pennsylvania led by revivalist William Gehman. The group became increasingly influenced by the Holiness movement and gradually lost its Mennonite distinctives. The Mennonite name was dropped in 1947. *Steve Shenk, managing editor,* Gospel Herald

Nearly 300 Sunday school teachers of churches of the Conference of Mennonites in Manitoba gathered at the Garden Valley Collegiate Institute Oct. 2, 1987, for their 19th annual Sunday school convention. The theme of "The Extra-Ordinary in the Ordinary" was developed by guest speaker Rosella Wiens Regier, secretary of children's education of the General Conference Mennonite Church. She said, "We as teachers are power sources, not because we possess extraordinary gifts but because we want to dedicate what we are to the service of God."

Jon Rudy

Shugri, a Somalian woman, is learning tailoring from an experienced tailor in Sabacaad Refugee Camp, Hargesia, Somalia. The class was organized by Carolyn Rudy, member of Jubilee Mennonite Church, North Newton, Kan., at the request of the refugee women. Rudy works for Mennonite Central Committee. MCC loans have helped start tailoring, teashop, crafts, chicken and egg selling, and donkey cart businesses among the 40,000 refugees in the camp.

NEWS

Sanctions are the only way, says South African church worker

Winnipeg (MCCC)—A black South African church worker acknowledges that sanctions will hurt black people in that country, but he still believes that sanctions are the only way to "save the nation."

Speaking on behalf of the South African Council of Churches, Patrick Sambo, a field worker for the Justice and Reconciliation Division of the SACC, said that "the only other option is violence. If that happens, many will lose their lives, and the nation will be destroyed."

Sambo, in Winnipeg as a guest of Mennonite Central Committee Canada, spoke at southern Manitoba Mennonite churches, youth groups and high schools and colleges during a six-week stay beginning Oct. 13, 1987. He was the fourth participant in the MCC Servanthood Sabbatical program, which brings South African church workers to North America for a break from their stressful jobs.

"The sanctions will hurt," he said, "but we are prepared for the consequences. We are already suffering under an evil and unjust system."

In the long run, he said, "sanctions will hurt the whites more, since they are not used to suffering."

Sambo works with residents of Lawaaikamp, a cramped black township outside the coastal city of George. The residents are being relocated by the government under a controversial program it calls "orderly urbanization" but which critics charge is another guise for "forced removal," a policy practiced by the government until 1985. Since the 1950s, at least 2 million blacks have been forcibly relocated away from urban centers to outlying townships or rural "homelands."

Around 1,000 residents of Lawaaikamp are resisting relocation to a new town, located five kilometers further away from George. Sambo is assisting them in their efforts to stay in the town, where many of them were born and raised.

One of the hardest things for Sambo to explain to North American Christians is how the Bible has been used to "justify the evil policies of apartheid." "Christians believe that God is colorless," he said, "but our government believes that maybe God is white."

Church workers who attempt to show that "God treats all equally," he said, have been imprisoned. One of his colleagues was warned not to return to South Africa after a trip to North America; Sambo doesn't know if he will be detained upon arrival. Under the state of emergency, no reason needs to be given for detention, and detainees, some as young as 8, are allowed only one visit every two weeks.

Sambo encourages Canadian Christians to "pray that God will cause a revolution in the hearts of white people in South Africa" and to send letters of support for sanctions to the Prime Minister and to Members of Parliament. "Every prayer, every letter is a contribution," he said, "and no contribution is too small."

New MVS unit started in Saskatoon

Newton, Kan. (GCMC)—A new Mennonite Voluntary Service unit was recently started in Saskatoon, bringing the number of MVS units in Canada and the United States to 25.

Ellen Kornhaus

Ellen Kornhaus, Basehor, Kan., and Joyce Kroeker, Saskatoon, are the unit's first volunteers. Kornhaus is a caseworker for Big Brothers, while Kroeker is a child-care coordinator for a battered women's shelter, both located in Saskatoon. Kroeker previously served with MVS units in Markham, Ill., and St. Catharines, Ont.

The unit's support congregation is the Nutana Park Mennonite Church, Saskatoon. The church's pastor, Vern Ratzlaff, likes the fact that "MVS is closely tied to the congregation because having that contact is a visible reminder to our members of what voluntary service implies. It is a good prod for some and an example for others."

"We are excited about the expansion of MVS units in Canada (the Saskatoon unit brings the total in Canada to four)," said Charlotte Siemens, associate director of MVS Canada.

Mennonite
Central
Committee
Canada

Mennonite Central Committee Canada invites applications for the position of **director of service education program.**

Qualifications:

- have experience with a Mennonite agency or institution;
- have graduate education in international development or related discipline;
- have experience in cross-cultural contexts;
- have ability to communicate easily with the Mennonite and Brethren in Christ constituency and college community;
- have a willingness to work in a collegial fashion within MCC Canada and with college personnel;
- have administrative skills.

Please contact J. M. Klassen or Harold Koslowsky at MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381 by **Jan. 31, 1988.**

The first Self-Help Crafts-only store in British Columbia was officially opened in Vancouver Sept. 11, 1987. The store is a trial project. When Laura and C. N. Friesen and Anne Sawatzky learned that an H & R Block tax office was empty from May to December, they asked if they could use it during that time. In January the store becomes a tax office again. If the trial period shows that the store is successful, it will open again in May.

Swiss chocolate, travel, biking, coffee drinking, language learning, friendship building and hard work. These are just some of the many memorable experiences past participants in the Intermenno Program have noted. Intermenno is a program administered by European Mennonites that enables North Americans between the ages of 19 and 27 to spend a year in Europe. Young people who want to apply for Intermenno should contact Mennonite Central Committee, Box M, Akron, PA 17501, (717) 859-1151; MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381; or a provincial or regional MCC office. Applications are due to MCC by Jan. 15.

Ninety-two young people from 28 countries have begun a year as participants in Mennonite Central Committee's International Visitor Exchange Program. Most of the young people in the program spend six months in one North American location, meet for a midterm reunion, then spend six months at a second location. The IVEP is a cultural exchange with the purpose of promoting international friendship through person-to-person contact between international young people and North American Mennonites.

RECORD

WORKERS

Blake

Derksen

Gustafson-Zooks

Hollinger, Ollenburger

Esau

Hostetler

Harders

Howell

Lerner

Grasse, Martin

Lutey

Miller

Jo Lynne Blake, First Church, Reedley, Calif., has begun a two-year Mennonite Central Committee term in Reedley, working as administrative assistant with the West Coast MCC office. Her parents are Clayton and Louise Auernheimer of Reedley.

Ken Derksen, Sargent Avenue Church, Winnipeg, has begun a two-year MCC term in Akron, Pa., as a data management secretary with the personnel department at MCC headquarters. His parents are John and Martha Derksen of Winnipeg.

John Esau, director of ministerial leadership, was recently reappointed to a three-year term by the General Board of the General Conference Mennonite Church.

Harold Graber has resigned as pastor at Hebron Church, Buhler, Kan., effective Oct. 1.

Chloe Grasse and *Linford Martin*, Boulder (Colo.) Church, have begun three-year MCC terms in Burkina Faso. She is a health educator in water sanitation and he works in water resource development. Her parents are A. Meryl and Gladys Grasse of Calico Rock, Ark. His are Verna and Warren Martin of Fleetwood, Pa.

Gwen and *Les Gustafson-Zook*, Smith Memorial Presbyterian Church, Fairview, Ore., and Assembly Church, Goshen, Ind., respectively, have begun three-year MCC terms at the Faith Centre in Kingston, Jamaica. She is an administrator and educator, and he is a skills trainer for teenage youth. His father is Merle Zook of Denver. Her parents are Nancy Gustafson of Troutdale, Ore., and David Gustafson of Portland.

Gladys and *Leo Harder*, First Church, Mountain Lake, Minn., have begun a one-year Mennonite Board of Missions voluntary service term as hosts at International Guest House in Washington.

Dennis Hollinger and *Ben C. Ollenburger* are new associate professors at Associated Mennonite Biblical Seminaries in Elkhart, Ind.; Hollinger in preaching and church and society, and Ollenburger in Old Testament.

Jodi M. Hostetler, Neil Avenue Church, Columbus, Ohio, has begun a two-year MCC term in New Orleans as a registered nurse in the intensive care nursery at Charity Hospital. Her parents are Jeptha and Joyce Hostetler of Columbus.

Cynthia Howell, Northridge Friends Church, Wichita, Kan., began a two-year Mennonite Voluntary Service term Sept. 15, 1987, as an office coordinator with Project Learn in Cleveland. Her son is Andrew. Her parents are Franklin and Judith Howell of Lewis, Kan.

Mark Lerner, Kehilat Ben David Messianic Judaic (Christian) congregation, El Paso, Texas, began a one-year MVS term Sept. 8, 1987, as a social worker for Consolidated Neighborhood Services in St. Louis. His parents are Adele and Samuel Lerner of Houston.

Elaine Lutey, Trinity United Methodist Church, Elkhart, Ind., began a two-year MVS

Mennonite Central Committee has purchased 500 metric tons of rice and 60 MT of fertilizer for drought-stricken Laos. Two shipments of 250 MT of rice reached Vientiane, the capital of Laos, in October 1987. It was the first food aid to enter the country since the emergency situation was announced in August 1987. Most of the rice was purchased from neighboring Thailand. The May to July drought was the worst in major rice-producing Asian countries in decades, reported *The Bankok Post.*

A new slide set, "Don't Pity Me. Teach Me," is available from the Commission on Overseas Mission. The five-minute slide set looks at the New Dawn Development Center in Hwalien, Taiwan, through the eyes of the developmentally handicapped children who attend there. Especially designed for children, the set can also be used by adults. Groups using "Neighbors Near and Far: Asians in Asia and North America" will want to borrow the (free) slide set because New Dawn Center is one of the children's giving projects. The set also shows Ray Chee, one of the children featured in a curriculum story. Contact Jeannie Zehr, COM, Box 347, Newton, KS 67114, (316) 283-5100.

The low-level testing and training flights in Labrador, carried out by the air forces of a number of Western countries, are of growing concern to the Innu, the native people in the area. Mennonite Central Committee Canada, which has long had voluntary service workers with the Innu, supported their concern in a recent letter to Defence Minister Perrin Beatty. The MCCC letter noted that the call for a halt was supported by a number of church and governmental bodies.

RECORD

Manskes

Moores

term Sept. 16, 1987, as an office assistant for the Central Committee for Conscientious Objectors in San Francisco. Her parents are Mary and Richard Lutey of Elkhart.

Irvine and *Violet Manske*, Stirling Avenue Church, Kitchener, Ont., have begun two-year terms in Kitchener, working with Choice Books.

Tamara Miller, Eden Church, Inola, Okla., began a one-year MVS term Oct. 12, 1987, as an office assistant to the chaplain at the Kansas State Industrial Reformatory in Hutchinson, Kan. Her parents are Ellen and Roger Miller of Inola.

Gary and *Ruby Moore*, New Creation Fellowship, Newton, Kan., have begun three-year MCC terms in Uganda, working in community development. Her parents are Mr. and Mrs. Charles Diener of Canton, Kan. His mother is Virginia Helm of Dallas, Texas.

Oswald

Paetkau

C. Peters

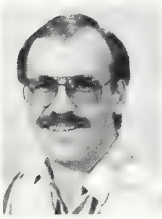
N. Peters

Bernie Neufeld, minister of music and education at Sargent Avenue Church, Winnipeg, will be terminating his position June 30. His future plans are indefinite.

Sandra Oswald, Beemer (Neb.) Church, began a two-year MVS term Nov. 18, 1987, as office manager for Colorado Council of Churches in Denver. Her parents are Marilyn and Rolland Oswald of Bancroft, Neb.

Tim Paetkau, First Church, Edmonton, began a one-year MVS term Sept. 6, 1987, as a child-care worker at Community Mennonite Day Center in Markham, Ill. His parents are Marianne and Paul Paetkau of Sherwood Park, Alta.

Cathy Peters, Charleswood Church, Winnipeg, has begun a two-year MCC term in Akron, Pa., working in the records department at MCC headquarters. Her parents are Greti and Peter Peters, serving with MCC in Calcutta, India.


Reimer

Rempel

Nancy Peters, Bethesda Church, Henderson, Neb., has begun a two-year MCC term in Atlanta as an elementary science consultant with APPLE (Atlanta Parents and Public Linked for Education) Corps. Her mother is Lena Peters of Henderson.

Wes Reimer, Wildwood Church, Saskatoon, began a three-year MCC term this month in Belo Jardim, Brazil, as a vocational instructor. His parents are Annie and Peter Reimer of Steinbach.

Melita Rempel, Valleyview Church, London, Ont., has begun a two-year MCC term in Winnipeg as director of the Open Circle prisoner visitation program. Her parents are Arthur and Helen Rempel of Winnipeg.

Stephen Rogers, Church of the English Martyr's, London, England, began a two-year MVS term Oct. 1, 1987, on the staff of Friendly Visitor Program and Bethlehem Project in St. Catharines, Ont. His parents are Patricia and Paul Rogers of London.

Stephen Sawatzky, Greendale First Church, Sardis, B.C., has begun a two-year MCC term in Akron, Pa., as a trucker and meat canner with the material aid department at MCC headquarters. His parents are Mary and William Sawatzky of Sardis.

Rogers

Sawatzky

Scott

Stutzman

Viola Schmidt, First Church, Saskatoon, has begun an eight-month MCC term in Ephrata, Pa., as a store clerk with Self-Help Crafts.

Sue Scott, Christ's Church, Columbus, Ohio, began a two-year MVS term Sept. 8, 1987, as a community service worker at Welcome Inn Community Friendship Center and Church in Hamilton, Ont. Her parents are Deanna and William Scott of Pataskala, Ohio.

Rodney Stutzman, Mountain Community Church, Palmer Lake, Colo., has begun a three-year MCC term in Nigeria as a secondary school teacher at Tongfam Fellowship College. His parents are Leon and Treva Stutzman.

Michael Thiessen, North Leamington United Mennonite

Peace and Christianity educator George Thomas presented "The Universal Significance of Non-Violent Direct Action: Gandhi and Martin Luther King Jr.," at Bluffton (Ohio) College Dec. 8, 1987. According to Thomas, "The threat of catastrophic nuclear war is probably the main reason that today there may be more interest in the ideas of Gandhi and King than there was during their lifetimes." Thomas is director of the Markham (Ill.) Peace Ministry.

Young adults with an interest in a career in international mission are encouraged to consider participating in a Japan Peace Visit this year. Cosponsored by Mennonite Board of Missions and the Japan Mennonite Church, it is open to 12-18 young adults in North America. Participants will be introduced to contemporary Japan—its people, culture, history, politics and economics. The visit will include home visits with Japanese Mennonites. Tentative dates are May 19-June 10, and estimated cost is $2,500 per person. Contact Sandy Miller, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

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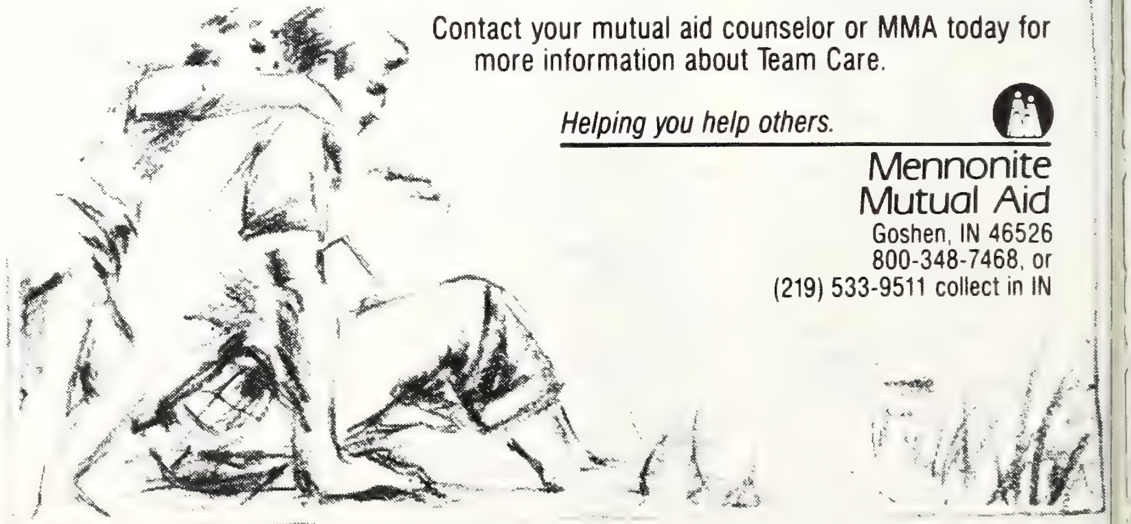
RECORD

Church, Leamington, Ont., has begun a two-year MCC term in Washington as financial manager and programmer with Bread for the City. His parents are Harold and Mary Thiessen of Leamington.

Goshen College seeks applicants for the following two positions beginning **fall 1988.** Send letter of application, resume, transcripts and three references to Willard Martin, Academic Dean, Goshen College, Goshen, IN 46526. Applications will be accepted until **Feb. 5** or until positions are filled. Women and minorities are especially encouraged to apply. An Equal Opportunity Affirmative Action Employer.

Speech and broadcasting; tenure-track position. Responsibilities include teaching courses in speech and broadcasting and managing WGCS, a 5,000-watt FM station. Desired qualifications include a commitment to Christian values as interpreted by the Mennonite Church, a doctorate in communication (master's considered) and communication experience.

English with TESOL specialty: not a tenure-track position. Responsibilities include directing the TESOL program and teaching courses in TESOL, English as a second language, linguistics and possibly freshman-level writing. Desired qualifications include Ph.D. (master's considered), demonstrated teaching excellence, international experience and fluency or near fluency in a second language. Candidates must be committed to Christian values as interpreted by the Mennonite Church.



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REVIEWS

Books

Who are GC Mennonites?

Authority and Identity: the Dynamics of the General Conference Mennonite Church *by Rodney J. Sawatzky (Bethel College, 1987, 123 pages)*

Reviewed by Heinz Janzen, pastor, Trinity Mennonite Church, Hillsboro, KS 67063

Katie Funk Wiebe has written that "Mennonites as a body are going through an identity crisis." Rodney Sawatzky's book continues this theme for General Conference Mennonites. He sets his ideas in the framework of the current tension between modernity and tradition, in our post-Puritan era: "The General Conference Mennonite Church is rooted in *reaction* against the (old) Mennonite Church, in *response* to the evangelical spirit of antibellum (sic) America, in *recognition* of the variety of immigrant cultures in America, and in *parallel* to the revitalization which produced the Mennonite Brethren Church in Russia."

He makes a point of the precarious unity and identity of the General Conference due to its congregational polity. Missionary activity was to be the cement that held GCs together, and to a large extent it has. But he records the severe fundamentalist-modernist tensions in the conference from the 1920s to the 1940s. He points out several factors that have unified GCs around a more Anabaptist, bibliocentric orientation: the Believers Church Conference of 1955, the associated seminaries at Elkhart, Ind., with their powerful Anabaptist vision, and the emergence of the Canadian Mennonites as the strongest power bloc. The latter were little shaped by either fundamentalism or modernism.

Today, Sawatzky maintains, unity can no longer be assumed. Authority is far too weak to maintain identity. He calls for a renewed emphasis on the authority of the Holy Scriptures, and with it a renewed emphasis on the authority of those who preach and teach the Scriptures.

This book brought to life for me the struggles of my last 35 years in the General Conference, with a most helpful perspective. It should be helpful for many others in understanding what our conference really is.

The church in Canada

Fragmented Gods: the Poverty and Potential of Religion in Canada *by Reginald W. Bibby (Irwin Publishing, 1987)*

Reviewed by Rudy A. Regehr, 19 Concord Ave., Winnipeg, MB R3T 1H8

Reginald Bibby proclaims in this remarkable book that rather than the church being the shaper of society, as we assume it should be, society is shaping the church.

The book is about all religions in Canada but deals in large measure with the Christian religions of the country that make up 88 percent of Canada's population, with only 7 percent who declare themselves as nonaffiliated and 5 percent as "other."

Fragmented Gods is a compilation and interpretation of 25 years of sociological research in Canada. Despite Bibby's admitted association with the church, he manages a fair but vigorous critique of it. In his excellent concluding chapter he gives his own view of the potential of religion in Canada.

The author makes significant observations about the church that are no doubt equally true of the United States. (Usually we make such extrapolations from U.S. research to Canada.) One is that church attendance has fallen off dramatically in the last 40 years to less than half of what it was in 1946. But church affiliation remains at about 90 percent of the population. Canadians treat religion as a consumer item in the social marketplace. People tend less often to commit themselves to the church as a whole but come to it for services based on the immediate need at hand.

I looked for what he would have to say about Mennonites but found them mentioned only in passing. The research design was such that we were lumped together into a category he calls "conservative Protestant," which includes all evangelicals of various stripes.

What may surprise many U.S. people is that there are significant differences between the church context in the United States and Canada. Bibby has an excellent chapter on this entitled "Beyond the Great White North."

This book is a "must read" for all Canadian pastors and anyone in the United States who is concerned with the church in Canada. Bibby is a good writer; you don't have to be a sociologist to understand him.

Urban poetry

Up to Date *by Steve Turner (Lion Publishing, 1985, 175 pages)*

Reviewed by Gordon Houser, assistant editor

Steve Turner, a free-lance journalist from Britain who has written on modern music, describes himself in the poem "In My World" as "an urban Wordsworth/ writing of/ reinforced concrete landscapes/ . . . where/ to wander lonely as a cloud/ is just not advisable/ after dark."

His poetry is hard-edged, with a tough urban irony, unafraid to attack the political left or right. It is also outspokenly Christian, though he writes of the modern landscape. There are no poems set in first-century Palestine.

He is best when his incisive language is confessional, as in "Spiritus":

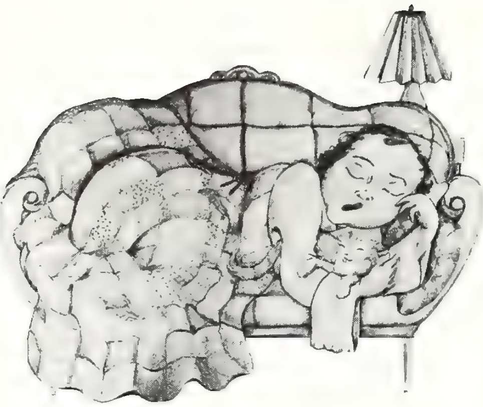
> I used to think of you
> as a symphony
> neatly structured,
> full of no surprises.
> Now I see you as
> a saxophone solo
> blowing wildly
> into the night,
> a tongue of fire,
> flicking in unrepeated
> patterns.

He also writes of the pain of spurned love, and one poem is an elegy for "A. S. Turner, Killed in Action 1918." Yet he is never sentimental.

His biting wit can be both mordant and funny, as in "Mikhail Suslov Formerly The Second Most Powerful Member Of The Soviet Politburo Lies In State In Moscow": "He can command/ only stares./ He is meek./ He will inherit earth." Yet poems like "Creed," which begins, "We believe in Marxfreudanddarwin," are so blatant as to seem strident. His attacks of relativism, commercialism and secularism vary in quality, but most seem rather obvious.

Despite some unevenness, though, these are terse poems that are fun to read. The subtitle, "Poems for people who feel that poetry has forgotten them," may be exaggerated a bit, and those who like quaint religious poetry may not like this volume, but I think it holds true for the most part.

Good Books for Young Readers

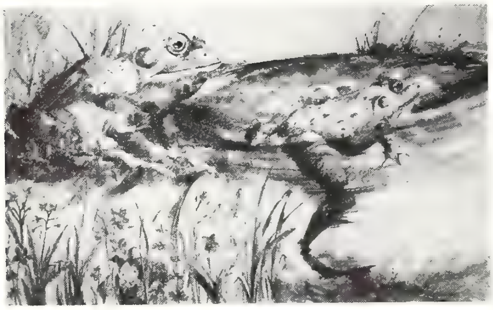


Mrs. Tibbles and the Special Someone *written and illustrated by Jeanine Wine*

> *"Truly a special book. Refreshing and encouraging, it lingers with its readers...full of warmth and fascinating detail."*
> ***—Laura Draper in Festival Quarterly***

Mrs. Tibbles worked in a large department store. Every day she would run back and forth helping shoppers find shoes that fit. One evening, just as she was getting ready to go home, the boss came to speak with her. "Mrs. Tibbles," she said, "a very special person will be in the store tomorrow." Who would the special someone be?

For ages 4–8.
Four-color hardcover, $12.95



That's What Happens When It's Spring! *Elaine W. Good, illustrated by Susie Shenk*

When is it spring? a child wonders. "Come, I'll show you," Mommy answers. Out in the flower bed tiny green knobs are peeping out of the ground. "That will be a tulip and this a crocus!" Mommy says. That's what happens when it's spring!

> *"Shenk's dazzling illustrations explode in confetti-colored streaks and washes, with a variety of close-ups...The text has a genuine innocence to its praises; in the same way that spring unfolds and leads to summer, so does the book look to the future."*
> ***—Publishers Weekly***

For ages 3–6.
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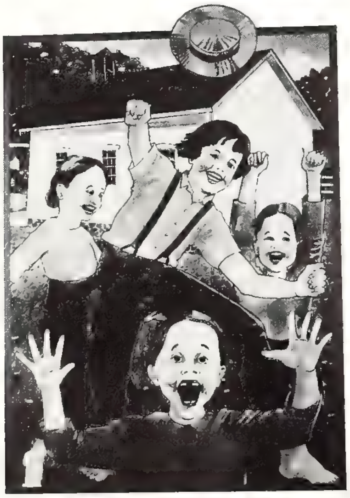

The School Picnic, *Jan Steffy, illustrated by Denny Bond*

It is early in the morning. Here and there, across the fields and over the creeks, twenty-eight Amish boys and girls are waking up at the start of a very special day. Soon they will be walking to school, where they and their parents will celebrate the last day of classes with a picnic.

A warm, fascinating and, at times, humorous look at the Amish community of Lancaster County, Pennsylvania.

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Christ of the Andes

Tim Wiebe

I. Redemption is conspicuous
from all parts of Rio.
Curious pilgrims, we ascend
toward the figure
under whose stoney benediction
so much justice
is wrought.

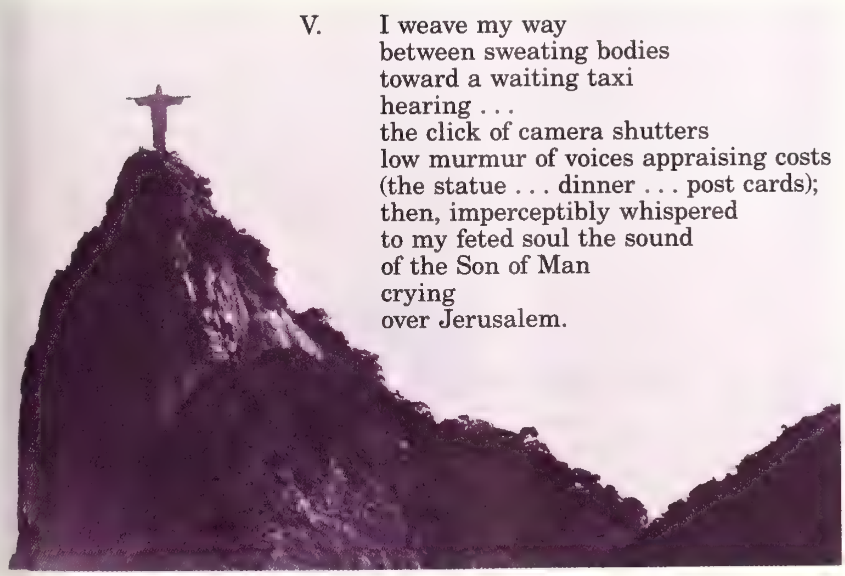
II. The air seems rarified at first
then tainted
with a miasma of smells
from the factories and shantytowns
that bleed
for this city.

III. Pinnacle of the temple
Jesus tempted
with all the kingdoms
rejecting exploitation
extending only
nail-bitten hands
and the grace of God.

IV. At the summit
in the bright shadow
of outstretched resurrection
we face lesser evils
but still capitulate
to salesmen and money changers
proffering I-was-there T-shirts
and wooden replicas
of the Savior souvenirs to add
to a tourist's collection.

V. I weave my way
between sweating bodies
toward a waiting taxi
hearing . . .
the click of camera shutters
low murmur of voices appraising costs
(the statue . . . dinner . . . post cards);
then, imperceptibly whispered
to my feted soul the sound
of the Son of Man
crying
over Jerusalem.

Tim Wiebe, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, is a music graduate of Canadian Mennonite Bible College currently studying theology there.



RNS

Boomtown

Tim Wiebe

I. Soil is red as blood
in this poor Paraguayan village.
Late afternoon sunlight
laces the air
with sweetness
Vegetation is lush and moist
after two-days rain
Wizened locals
carry harvest bundles
toward some point of subsistence
A sudden chill:
it will be evening soon.

II. Hurriedly we arrive
disrupting impoverished calm
and disembark:
slinging on cameras like weapons
—12 rolls of film and slides
at Christmas "Here's a picture
of me with the natives."
We enter a dirt-floored store
shabby business I say
derisively
the best this town has to offer
dusty shelves ancient products
North American labels ostentatious
reminders of the presence
of economic justice.

III. The old proprietor
carefully closing shop
is almost delighted
that we've come
from the land of Coca-Cola
to thrust rasping wealth
into his worn hands.
He smiles forced obsequious
knowing we expect
servility
yet maintains some dignity
as laughingly
I point out flaws
in the indigenous goods—
include among purchases
that which would be available
at home only not so cheap—
and leave happy
to have obtained a bargain
and to have used his facilities
to boot.

IV. Afterward
he fingers the filthy bills
and tries to count himself
into a better life.

V. Darkness now encircles the faded town
people draw shawls tighter
against the cold
and the old man stands, stooped,
in the dying light
choking on our exhaust
as our shiny bus
slashes through the dark earth
en route to another point of interest.

Menno Colony remembers its 60 years

David Shelly

They came, their worldly possessions loaded on oxcarts, to carve out a new life for themselves in scarcely explored land far from civilization.

Sixty years later, Menno Colony, the oldest and largest of the Mennonite settlements in Paraguay's Chaco, remembered those pioneers and the faithfulness of God in anniversary observances that drew more than 6,000 people.

Those first settlers came from Canada, where they were unhappy with increasing government restrictions, among them the requirement that English be used in the schools. Through the help of a New York banker, Samuel McRoberts, they approached the Paraguayan government with a request that it grant special privileges to the Mennonites, including exemption from military service and the right to run their own schools.

These and other freedoms were proclaimed by Paraguay in law 514 of 1921.

In his book *Pilgrims in Paraguay*, J. Winfield Fretz wrote, "There were many prevailing stories about the impossibility of exploring, much less settling, the Chaco. There were tales of fierce Indians that inhabited the Chaco, others pointed out the lack of good water, still others claimed that wild animals were a dangerous hindrance, while some saw the thick Chaco jungle and swampy terrain as absolutely impenetrable."

A plaque outside the museum at Loma Plata, Menno Colony, marks the spot where explorer Fred Engen arrived in 1921 in his search for a Canadian Mennonite homeland. The symbolic hoe, cross and crescent moon represent hard work, faith and unity.

CASADO
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XXI

Mennonite World Conference

These claims had some basis in fact.

The Norwegian Fred Engen was hired by McRoberts to explore the Chaco and find a place for the Mennonites to live. Traveling westward from the Paraguay River in 1921, he found a region with open grassland and timber-covered bushland, most of it having seemingly good soil.

The selected land, about a two-week journey from the river, belonged to the Casado brothers, wealthy Argentinian landowners. They were talked into selling when McRoberts persuaded them that the development of the Chaco would be in their own interest.

An initial group of 51 families left Altona, Man., in November 1926, followed soon by many more, a total of 2,003 emigrants. The first settlers arrived at Puerto Casado on the Paraguay River in late December, eager to begin working their new land. However, they learned to their dismay that they would have to wait. The land had not yet been surveyed.

During a delay that lasted a year and a half, 168 people, among them many children, died of malnutrition and typhoid fever. Wrote elder Martin Friesen, "One funeral hymn had scarcely been sung when another started. The most bitter tears at the loss of husband or wife, father or mother or child, had just flowed down cheeks and again the pitiless reaper drew forth the hottest tears."

Other settlers became impatient and discouraged and moved back to Canada. So it was that out of 2,003 immigrants, only 1,200 were left to move to the Chaco when the land title finally was received in September 1928.

The Menno pioneers adopted a threefold principle—unity, hard work and faith in God—which colony residents credit for their survival in those early years and their comparative prosperity in more recent times.

The settlers built their homesteads and their joint projects in a location now known as Loma Plata, still the administrative center of Menno Colony. As they grew they bought more land and founded new villages.

The colonists were told that no indigenous people lived on the territory they had purchased, but upon arriving they learned otherwise. About 500 Lengua tribespeople roamed that region in pursuit of a life of hunting and gathering. The Lengua provided the Mennonites with critical assistance in the early years.

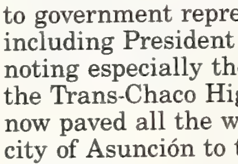
More recently the Mennonites, with help from overseas agencies, have helped the indigenous people settle on their own land. A mission work was envisioned almost from the start but could not be effectively launched until 1935, after the end of the Chaco War between Bolivia and Paraguay.

The Menno settlers were joined in the Chaco in 1930 by Russian refugees, who started Fernheim Colony to the west, and later by more Russian refugees, who founded Neuland Colony to the southwest in 1947.

Last June the people of Menno Colony and other guests gathered at Loma Plata to remember. Cornelius Sawatzky, the "oberschultz" (colony administrator) expressed appreciation to government representatives present, including President Alfredo Stroessner, noting especially the development of the Trans-Chaco Highway, which is now paved all the way from the capital city of Asunción to the colonies. (The grueling two-week journey by oxcart is now a six-hour drive.)

A religious festival took place in the afternoon, based on a theme from Deuteronomy 6:6-7. Martin Friesen, a former teacher and now historian for Menno Colony, gave a historical overview, and Abram Hiebert reviewed economic progress of the last 60 years. In connection with the anniversary observances, the colony produced a small booklet detailing its progress.

Sixty years later, the experiment goes on.



David Shelly, 129½ W. Sixth, Newton, KS 67114, is editor of Mennonite World Conference publications.

MEDITATION

A jubilee proposal

Peter Stucky

In 1992 it will be 500 years since the arrival of the gospel of Jesus Christ in Latin America. Wouldn't this be the moment, 500 years afterwards—10 jubilee periods later—to call for a jubilee year for our continent, for our societies, for our peoples, for our churches? It would be a jubilee time when we as a church would unite our voices and efforts:

- for a proclamation of the gospel of Jesus Christ—Savior, Lord and God with us—in all his dimensions, with all his consequences, with all his power, to all people;
- for the respect of the life of every person, rejecting disappearances, torture, killings and militarism as ways to solve problems;
- for a real redistribution of productive land;
- for a cancellation of the debts that we didn't contract for but which weigh heavily upon us like death itself;
- for a reorganization of the means of production so that the workers may be the ones who benefit from the fruit of their labor;
- for respect and care for nature and natural resources;
- for societies where there are food, housing and employment opportunities, education, health and recreation services for everyone, but especially for the poor;
- where women are recognized and treated as equals, where the rights and dignity of Afro-Americans and indigenous peoples are respected along with their lands, where the elderly and the children receive care and protection;
- where the mechanisms of oppression and domination are dismantled in order to create in our continent societies that are free, just, participative, in solidarity—societies that increasingly reflect the purposes of God for humanity;
- where the spiritual is not separated from the material, where each person has the opportunity to respond to the call of God for lives transformed to the image of our Lord Jesus Christ.

Will we be inclined as Anabaptist churches to proclaim the arrival of the jubilee period to Latin America, to put it into practice as evidence of the presence of the kingdom of God, first in our churches, and to work with other people of goodwill to open that possibility for all of our peoples?

Peter Stucky is executive secretary of the Colombian Mennonite Church. His address is Apartado Aereo 53-024, Bogotá 2, Colombia.

The mission of Jesus is marked by giving life in abundance. How does the Christian community continue that mission toward the world?

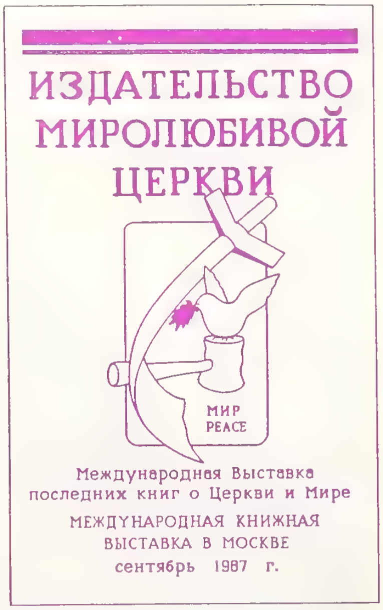
UNICEF

editorial

Summits of our own

In order for the staff of *The Mennonite* to have their Christmas and New Year holidays, this editorial needed to be written on Dec. 8. Ronald Reagan and Mikhail Gorbachev made history yesterday by signing the much-heralded Intermediate Nuclear Forces treaty. If the U.S. Senate ratifies the treaty, my country and the Soviet Union will give up and not replace about 4 percent of the total firepower available.

Peter J. Dyck's "summit" came last July when he, Hiram Hershey and 32 others (mostly choir members) from Pennsylvania spent 17 days in Russia, singing and delivering 20 quilts (six from Nebraska, see below) in Zaporozhe, Baku, Karaganda and Moscow. "In every church," Peter says, "we had freedom to sing and speak as much as we wanted during the two-hour services. Contrast that with an earlier visit when I was not allowed to give even a brief greeting despite a pastor's pleas to authorities."



For Lawrence Klippenstein, Winnipeg, the "summit" was at the September book fair in Moscow. "We were busy for six days," he says, "nine hours each day. The crowds were never-ending, often shoulder to shoulder. The new thing this year was the Peace Church Publishers Booth. A sculpture exhibit, entitled 'Beating Swords into Ploughshares,' attracted quite a bit of attention. Each day we put out about 1,700 copies of our catalogue. These were given away within the space of two hours. We could have easily handed out 10,000 copies more. Two atheist editors from the well-known *Science and Religion (Nauka I Religii)* asked us questions and promised to publish the conversation in their journal."

For Bek Linsenmeyer, Lincoln, Neb., the "summit" began with her negative reaction to the television miniseries "Amerika," filmed mainly in Nebraska. Then a sore back forced time to think and pray. Bek got the idea of making peace comforters. Children's art would be outlined with stitching. In addition to children drawing pictures for a friend, churches could teach children about love of enemy, and the comforters could be sent to children of the Soviet Union.

The idea caught on. Bek's pastor, Marvin Hostetler, tells the story: The proposal was sent to Mennonite conference ministers across the United States and Canada. The local press and television stations covered it. Novosti Press Agency picked up the story and offered it to 500 newspapers in the Soviet Union. "With apprehension," says Marvin, "we contacted officials from the U.S. and Soviet governments. Years of mistrust were part of our thoughts."

First Mennonite Church and Antelope Church of the Brethren, both in Lincoln, hosted the dedication of 16 comforters. Paul Kraybill, Lombard, Ill., Mennonite World Conference executive secretary, was guest speaker. He reported on his recent trip to the Soviet Union. "Where evangelism is forbidden," he said, "Soviet Christians talk person to person in informal settings as well as occasions like weddings and funerals. Where Christian education for children is forbidden, children participate and learn with adults. Regarding enemies, it's a tragic irony that Bible-believing Christians prefer to believe political propaganda instead of Scripture and our God, who created us and 'enemies' alike. These comforters are a declaration that the children of the world should not be taught to fear."

Any summit, any treaty, needs hands and feet to carry it out. Our work is not done. Some among us suffered excruciating pain in Russia. For these a summit is far from reality. Pray for health and wholeness, of people and of nations. *mts*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

103:02 JANUARY 26, 1988

Hearken to me, who have been borne by me from your birth, carried from the womb; even to your old age . . . I will carry you (Isaiah 46:3, 4).

prologue

The 65-plus age group has increased by 11 percent since 1980. The under-65 age group has increased 4 percent.

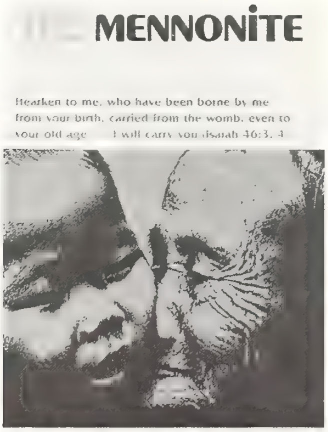
We Canadians and Americans are living longer. Let's talk about it. Vern Preheim, general secretary of our conference, says, "Those above 60 years of age in our congregations and in the conference represent a great potential personnel and financial resource for ministry. On the other hand, their needs must not be overlooked."

Martha F. Graber, who coordinates the recording of *The Mennonite* for our visually impaired subscribers, often speaks of the strength (sometimes untapped) of elders or seniors within our congregations. Some lament that they are "aging" congregations. And it's true: Our first choice is usually to be intergenerational.

First Mennonite (Greendale), Sardis, B.C., experienced a slow turnaround. "For years," says Sara Harder, "we had showers for all the brides, but they all moved away." Then came the day when one family stayed. In time, and with great joy, the congregation made plans to enlarge the church nursery. More recently an elevator was installed. This strikes me as a good mix.

Look around you for stories of strength. It may be your own. In this issue are some insights, accounts, challenges. *mts*

At press time (Jan. 5) *The Mennonite* had received gifts of $84 from seven readers. On behalf of the staff, thank you. We continue to welcome gifts from readers who wish to help defray publishing costs.



MENNONITE

Hearken to me, who have been borne by me from your birth, carried from the womb, even to your old age I will carry you Isaiah 46:3, 4

This Laotian woman and her tiny grandson are part of a refugee family adopted by Lutheran Church of the Redeemer, Sanford, Fla.

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THE MENNONITE

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Meaningful, not trivial, pursuit

Helena M. Brown

Forty members of the Bergthal Seniors nod contentedly as the bus drones along a monotonous prairie highway. Their trip into the Cypress Hills was enjoyable and the dinner satisfying, so what better way to spend the afternoon than to doze the miles away.

Time is what we "seniors" seem to have the most of. Improved health care makes three-score-and-ten a happy possibility for all. Canada's fastest growing age group is the 85-year-olds. With reasonable care many of us will reach 90. What should we do with this extension of time? Is it a blessing or a disaster?

A longer life lengthens the physical discomfort of aging. Joints creak and ache with arthritis and rheumatism. What a relief it would be if we could take off our bodies along with our clothes and have nights of painless slumber.

Many suffer from hearing and visual impairment and retreat into a world of their own. Loss of memory and mental confusion add to the frustration. Then along comes a family member who finds a pleasant place for the elderly person in a manor and empties the old home. The wrench is painful. Physical disabilities and medication can alter their disposition, and these dear folk become short-tempered and cranky. Hidden grievances, unforgiven and unhealed, come to mind and sour the thoughts. I have found that seniority does not exempt one from the onslaughts of the devil.

Social and political problems seem overwhelming. Great-grandparents grieve over the misdeeds of their third-

Discernment gained through years of experience makes the counsel of seniors invaluable.

David S. Strickler

> I find that seniority does not exempt me from the onslaughts of the devil.

and fourth-generation descendants. It was no blessing for an elderly friend of mine to learn that her great-grandson had gone to jail.

The falling away of friends and family increases the grief and loneliness. My father always liked to listen to the birthday dedications of seniors on the evening news. One night there were none. "No birt'days today," he said with his German accent. "Dey're all dead." And he was right. It seemed that in his last and 80th year he and my mother were always going to the funerals of their peers.

Society is cognizant of the needs of these folks, indicated by the many nursing homes and senior citizens' lodges and manors. Golden Age clubs offer activities to stimulate and diversify the interests of their members. Indoor and outdoor games provide exercise and enjoyment. Programs and excursions have reduced prices. Always there is food with discounts for seniors.

To those who have never learned to play, all these activities appear pointless. One of the most sterile though beautiful places I have ever visited is a southern city where only citizens over 50 are allowed and all their activities are geared to self-gratification. There are no children, no schools. The mall there was full of quiet, neatly dressed old folks.

Even the production of craft and hobby articles only adds to the accumulation of often useless goods to clutter shelves and cupboards. Some, however, do make meaningful items to be sold or cherished by posterity.

Is there, then, a useful role for se-

With reasonable care, most of us will reach the age of 90.

Keep a spiritual journal. It's an excellent vehicle for preserving the insights from your Bible study and prayer.

niors in church and social life? Or are our last years to be spent in entertainment and trivial pursuit?

Certainly the Scriptures teach that older people are to be examples of faith and holy living to the succeeding generations, radiating the grace of the gospel. Discernment gained through years of experience makes the counsel of seniors invaluable. Rehoboam suffered the loss of the greater part of his kingdom when he forsook the advice of the elders.

Though the outer person languishes, bones and organs become lighter, steps get slower, even so the inner person should be growing stronger each day. Establish habits of private Bible study and prayer to maintain this inner life lest old age find one unprepared. The glow of these quiet times will pervade the day.

Attendance at public Bible study sessions is important for one's own and the group's good. And seniors don't need to wait until evening to go to prayer meeting. They can gather around the Word in the afternoon or morning. Prayer is the privilege and the responsibility of the older Christian.

I have found that keeping a spiritual journal is an excellent vehicle for preserving the insights from these exercises. Meditations and prayers become more specific as I write them out. I am encouraged when I look back and see how my prayers have been answered and how lovingly and patiently the Lord has been dealing with recurring personal problems.

While a spiritual journal is a very private thing—a record of one's inner journey—diaries and memoirs are not. Seniors should take time to write out the story of their lives—their outer journey. Everyone's life is worthy of remembrance. I wish my father had told us more of his youth. He never told us how he met the Lord.

Seniors can write letters—to the grandchildren, to shut-ins, to missionaries. I have corresponded with some missionaries for over 20 years, telling the ordinary, mundane things of life. They tell me they enjoy the letters. One said, "They are like a breath of fresh air."

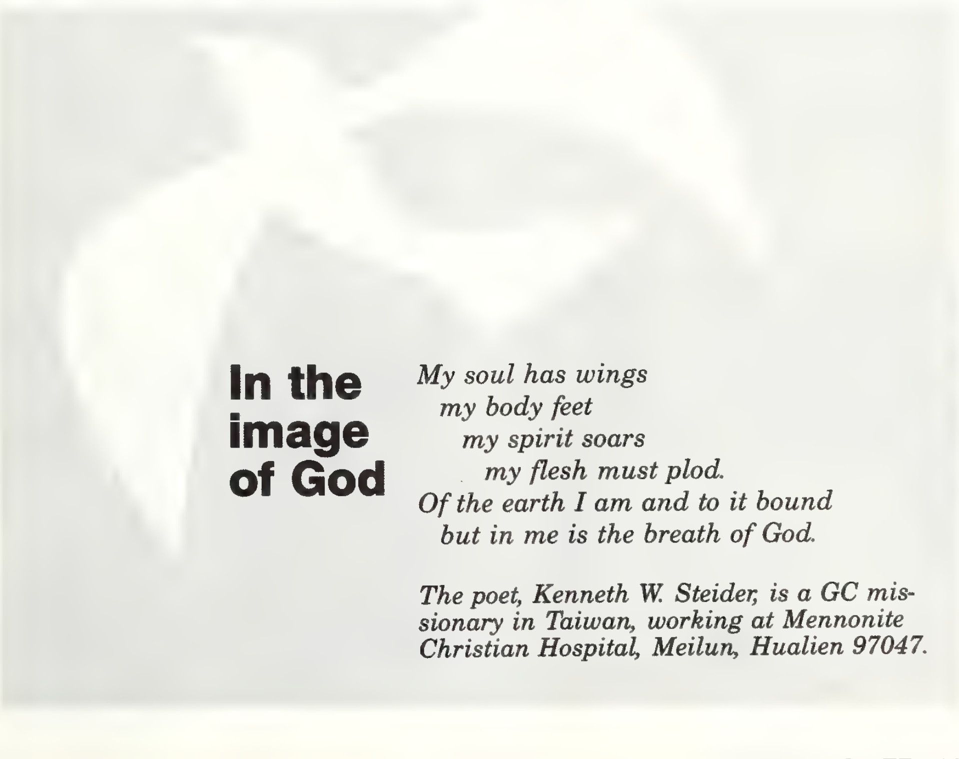
Ministering to others is still the best antidote for depression. Nearby is someone who would be helped by a friendly visit. Residents of manors and lodges look forward to someone coming in from the "outside." But visitation requires planning and discipline. I find it is easy to let the weeks go by and still not have made that promised call. All it requires is a bit of ingenuity and a heart that cares.

What then can be said of the time spent in the so-called trivial pursuits? God has given us all things to enjoy. Seniors need the rest and relaxation from the tension and monotony their daily routine entails. Many single seniors would rarely go on a picnic if they could not join some group activity.

But these times could be enriched. On my first and best bus trip abroad across Europe, we drove past fabulous scenery while being led through the book of Philippians by our tour guide.

The Bergthal bus trip I mentioned at the beginning could have included a devotional, singing, prayer. Discussing how God made me grow, for example, could have provided help and encouragement, ending with satisfaction that the time was spent in meaningful pursuit.

Helena M. Brown, Box 262, Didsbury, AB T0M 0W0, is a member of Bergthal Mennonite Church, Didsbury, AB T0M 0W0. She is conducting Sunday school workshops in Low German in Mexico during January.



In the image of God

My soul has wings
my body feet
my spirit soars
my flesh must plod.
Of the earth I am and to it bound
but in me is the breath of God.

The poet, Kenneth W. Steider, is a GC missionary in Taiwan, working at Mennonite Christian Hospital, Meilun, Hualien 97047.

With a sense of mission

Adult day care offers hope and help

J. Michael Lamb

For some frail, elderly and disabled adults in Wichita, Kan., The Lorraine Center, an adult day-care program, offers help and hope.

Started in September 1984 through the efforts of Lorraine Avenue Mennonite Church and Albert Siegel, the center has become just what the doctor ordered for many participants and their families. With diagnoses that have included stroke, Alzheimer's Disease and head trauma, and ages ranging from 25 to 98, the center has been able to help a broad range of participants as they deal with illness. Over 200 participants have received services over the past three years.

The professional staff at The Lorraine Center includes a registered nurse, social services coordinator and activities director. Mennonite Voluntary Service workers also play a big role in staffing, with Brad Schmidt as transportation coordinator and Irma Buller as a program aide.

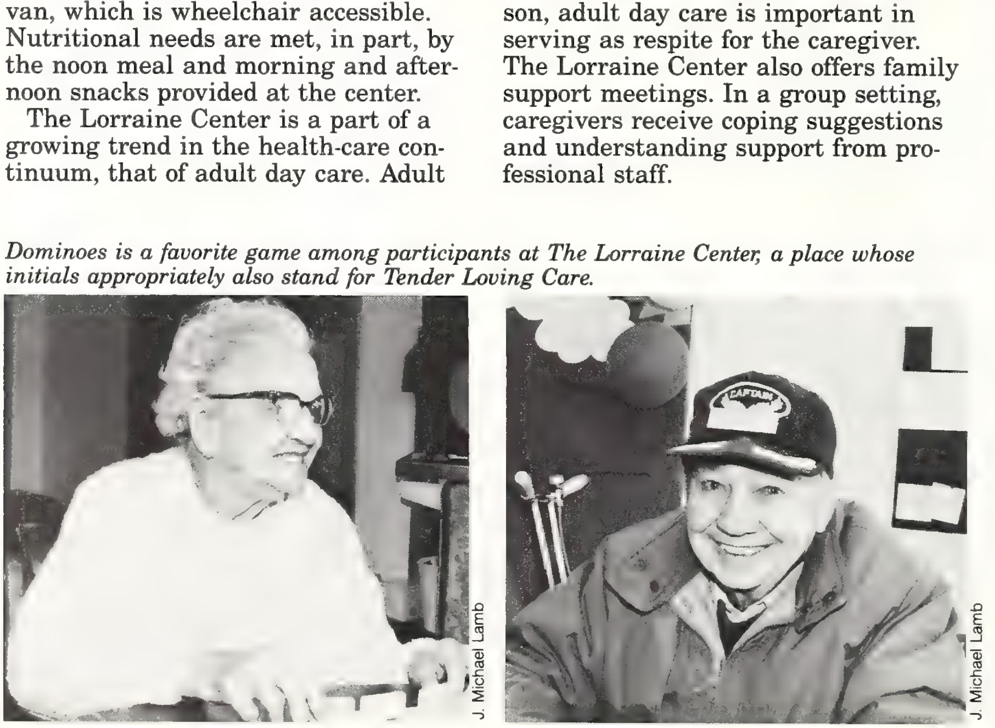
The center is open from 8 a.m. to 5 p.m., and every day is well planned with therapy activities, each designed with a specific function. These include cognitive stimulation, exercise, music therapy, individual counseling and nursing supervision. The Lorraine Center also provides transportation for some participants on a 15-passenger van, which is wheelchair accessible. Nutritional needs are met, in part, by the noon meal and morning and afternoon snacks provided at the center.

The Lorraine Center is a part of a growing trend in the health-care continuum, that of adult day care. Adult day care can provide professional services for participants, giving family members respite from providing care and still permit the participant to continue living at home with the family.

Although we deal with a variety of illnesses at The Lorraine Center, it is senile dementia of the Alzheimer's-type and similar dementias that seem to be causing the greatest public concern. This disease affects 2-3 million people in the United States (5 percent of the population over 60) and the percentage of the population over 60 is expected to increase from the current figure of 12 percent to 21 percent of the overall population by the year 2030. Aside from the sheer number of people with Alzheimer's, the fear of the disease stems from what it does to us. Through changes in the thought and memory regions of the brain, Alzheimer's alters our very self, our personality. Often a person with Alzheimer's looks just as we have known them for years, but they are no longer the same person.

The impact is felt not only by the person with the disease but also by family members. The time required to care for the Alzheimer's patient, coupled with feelings of loss, can wear greatly on the caregiver. For this reason, adult day care is important in serving as respite for the caregiver. The Lorraine Center also offers family support meetings. In a group setting, caregivers receive coping suggestions and understanding support from professional staff.

Dominoes is a favorite game among participants at The Lorraine Center, a place whose initials appropriately also stand for Tender Loving Care.



J. Michael Lamb

J. Michael Lamb

While we cannot cure Alzheimer's, we can offer hope by providing a setting and resources to assist participants and family members in maintaining the highest level of functioning possible for as long as possible.

At The Lorraine Center it is our mission to provide services for the frail, elderly and disabled adults and their families in order to have a positive impact on the quality of life. Those we help are at a time in their lives when they can no longer help themselves. They have become the sick, the weak.

We are all aware of the sickness, the pain and suffering that goes on around us. With special reports and all-news TV stations, we are presented with 30-second capsules that selectively provide us with a window to the tragedies of the day. With the next commercial the tragedy slips into our memory until the next news bulletin. We are again insulated in our lives. Thank God the pain is not ours to feel or to bear.

If we are honest, most of us are not comfortable around the sick. We do not know what to say, what to do or how to help. We just cannot stand to witness the pain.

But to witness is exactly what we are called to do. To bear witness for the love of Jesus Christ. Matthew 25:40 reads, "In as much as you have done it unto one of the least of my brethren, you have done it unto me."

Too often we think of wellness in terms of a we/they proposition. "We" are the well, the strong and the healthy. "They" are the sick, the weak. How quickly the tables can be turned. In the time it takes to explain a diagnosis or for a car to skid off a rain-soaked highway, we "the healthy" can become the sick. Who then do we turn to if we have turned our backs on the sick before us?

Whether the pain is the result of a broken leg or a broken heart and whether the setting is within a church congregation or an adult day care, it is the Lord's work when we help "the least of these." Remember those who need your helping hand.

J. Michael Lamb, 656 S. Chautauqua, Wichita, KS 67211, executive director of The Lorraine Center, is a member of Lorraine Avenue Mennonite Church.

A good time to think about old age is when you are young, because you can then do much to improve the chances that you will enjoy it when it comes. View old age not as something to be feared but as a problem to be solved.

It's like visiting a foreign country: You will enjoy it more if you have prepared yourself before you go. B. F. Skinner in *Enjoy Old Age*

Grow up

Judi Bergen

Of the actor Spencer Tracy it was said, "Spence never grew old, he grew up."

In this article I won't be talking about growing old, because that is not something we can control. Perhaps by using creams, eating well and exercising we can delay some of the troublesome effects of aging, but eventually, as Hedwig Dyck says, "The gray hairs can't be removed fast enough, and Second Debut Moisturizer no longer works."

Aging is inevitable. Its difficulties are not small, and in some cases the adjustments can be gargantuan. But the way we react to these adjustments is within our control. This is where growing up comes in, and this is my challenge.

As Christians, growing up means, quite simply, becoming more like Jesus, dealing with the people and circumstances in our lives as he would.

As Peter expressed it in his second letter, it means growing in our faith, in real goodness, in knowledge, in self-control, in endurance, in devotion to God and in love. Peter goes further and says, "If you have these qualities existing and growing in you, then it means that knowing our Lord Jesus Christ has not made your lives either complacent or unproductive" (2 Peter 1:8). If we want our lives to be *productive* as Christians we must make sure that these qualities exist in our lives and are *growing*.

Peter's idea of a productive life and ours may be quite different. We tend to think that a productive life is a physically active one, where we can be "up and doing." And that is certainly the message we get from our culture. In our culture, the ideal senior citizen of 80 would look 60 and would have the energy of a 40-year-old. While this may be admirable, it also follows that when we can no longer *do*, when we have to simply *be*, then the value of our lives is diminished.

Carolyn Prieb

Aging is inevitable. How we react to its adjustments is within our control.

But that is not biblical. Over and over we are reminded that the Lord is vitally concerned about the inner person, who we are, not just what we do. And this is particularly true when our field of action becomes restricted. Certainly God expects, even demands, that we be productive. But God looks for attitudes of mind and heart and spirit, not just deeds. A familiar verse supports this: "He who is slow to anger is better than the mighty and he who rules his spirit than he who takes a city" (Proverbs 16:32). No age exemption is here. The Scripture does not say, "Try to rule your spirit until the age of 65 or 75, and then you may coast."

As always, our Lord who makes a heavy demand also provides great strength and support. Encouragement is found in 2 Corinthians 4. In the course of his ministry Paul was almost constantly under great physical, emotional and spiritual stress. He speaks in verses 8-9 of some of these pressures: "We are hard-pressed on all sides, but we are never frustrated; we are puzzled but never in despair. We are persecuted but are never deserted; we may be knocked down but we are never knocked out." In verses 16-17 Paul accounts for his resilience: "This is the reason why we never lose heart. The outward man does indeed suffer wear and tear, but every day the inward man receives fresh strength."

The choice is ours. Will we simply grow old, or will we, with God's strength and encouragement, grow up?

Judi Bergen, 66 Orchard Park Blvd., Toronto, ON M4L 3E2, is a member of Toronto United Mennonite Church.

Soap, children and vision for service

Doris Daley

Combine 15 adults, 19 children, a seven-hour bus ride from Ohio to Pennsylvania, 2,300 bars of soap, Self-Help shipments of India brass and Philippines baskets and lots of enthusiasm.

You get a Sunday school class from Oak Grove Mennonite Church (Smithville, Ohio) that went to Akron, Pa., for three days to see Mennonite Central Committee headquarters, work in the Self-Help Crafts warehouse and donate the results of the children's six-month soap-collecting project.

"We started planning this trip a year before," explained Lloyd Mast, one of the trip's organizers. "We wanted to better understand MCC and expose our children to the idea of service. This was a great project to do with our families."

Maria, Michael and Cheryl Neuenschwander (clockwise from bottom) price sweaters for Self-Help at Mennonite Central Committee headquarters in Akron, Pa.

Jody Gehring

After touring MCC facilities, most of the group worked in the Self-Help Crafts warehouse, where they collectively priced 13,763 items for sale. Others worked in MCC's print shop, and some of the children packaged baskets.

"This has been an excellent learning experience for us all," said Bruce Kindy as he priced box after box of candle holders. "It's sometimes easy to give money, but MCC work becomes more meaningful when we and our kids can give our time and actually get our hands dirty here in the warehouse."

"I'm amazed at the size of the warehouse and Self-Help program," added Art Neuenschwander. "After working here and learning more about the program, I'll be a better supporter of our MCC shop back home."

"This trip has showed me how much can be accomplished through volunteerism," commented James Schrag, pastor at the Oak Grove congregation. "We are just one group of 34, but we can actually see what our contribution means to the Self-Help program."

The group's trip to Akron coincided with the completion of a six-month project of the congregation's primary and junior children. Seventh and eighth grade classes challenged each other to donate the most soap. The fragrance of 2,300 bars of soap, recalled 14-year-old Valerie Schrag, permeated the sanctuary on dedication Sunday. She continued, "It was neat to actually deliver the soap in person and see where it ended up in the Material Aid warehouse."

Ten-year-old Barbie Kindy added, "We don't always understand where our money goes, but we know how our soap will be used. We see pictures of kids on TV that are hungry or dirty or live in refugee camps."

The Sunday school classes also collected $340 in cash, which MCC's Material Aid director John Hostetler will use to buy over 4,000 more bars of soap. "MCC receives between 35,000 and 50,000 bars of soap each year," said Hostetler. "Most of it comes from vacation Bible schools or Sunday school offering projects like the one at Oak Grove. Their soap, like most we sent overseas last year, will probably end up in Haiti, India, Laos, the West Bank or Vietnam."

The soap project and the field trip to MCC was meaningful to the Oak Grove Sunday school group, but it was also a profitable trip for Self-Help Crafts, which depends on volunteers for most of its labor. "It's unusual for a work group, especially young families, to come from so far away," noted warehouse manager John Kanagy.

Doris Daley, Box L, Akron, PA 17501, is Self-Help Crafts education coordinator.

Seven-year-old Johanna Petkau and her 5-year-old sister Tamara from Altona, Man., raised $25.08 at a backyard fund-raising event for Mennonite Central Committee. The two girls sold tickets to parents for 25 cents each and invited a neighborhood group home for mentally handicapped adults. Presentations included poems, stories, dance, music and "how to shoot a bow and arrow." The money went to a program that feeds refugee children in Central America.

The youth group of Wildwood Mennonite Church, Saskatoon, raised $1,056 for MCC by auctioning food, snow shoveling, babysitting, crafts, a sleigh ride and a load of manure tilled into a garden.

A Self-Help Crafts Christmas tree, decorated with olive wood ornaments from the West Bank, Jordan, won the highest bid ($1,650) at a gala event in Saskatoon. The annual event raises money for local charities.

PERSONAL

One pastor's 'annual report'

When I am excited and enthusiastic about ministry, my work is much easier. You, my congregation, have made this possible for me. I have felt your love, support and encouragement. Although my extended family members are far away, you are rapidly becoming my family.

I appreciate each of you. I pray that you feel the same about me.

People involved in other jobs and occupations have often wondered what ministers do. The ministry is one of those jobs in which you are always on call. I want you to feel free to call me anytime.

Two-thirds of my seminary classmates have left the ministry, probably because of the many demands congregations place on their pastors. This, however, is all that I have known. I want, even at times need, to be of service to you. I believe that in this way I am doing God's will.

The pastoral ministry is a lot like farming. You have to be a generalist rather than a specialist. The church is constantly calling you to do different jobs. You have to know so much about so many subjects: the Bible, religions of the world, philosophy, theology, devotions, administration, ethics, psychology, counseling, worship, the arts, history, evangelism, marriage, family care, communications, interpersonal relations, education.

I may sound as if I'm discouraging people from considering and entering the pastoral ministry. No, it's just the opposite. I encourage you to consider whether God is calling you to this fulfilling occupation.

You will make a big mistake if you think pastoring is easy. It is frightening, demanding, exhausting, but also challenging, exhilarating, inspiring. Many times you will feel like quitting. But even then, if you are open, you will in a beautiful way know God's presence. *Anonymous by request*

I may sound as if I'm discouraging people from considering and entering the pastoral ministry. No, it's just the opposite. I encourage you to ask, Is God calling you to this fulfilling occupation?

Paul M. Schrock

ideas for ministry

Go where people like to gather

When members of Morden (Man.) Bergthaler Church had three days of family life services last November, they did a number of amazing things. First of all, three days! They planned nine sessions. John and Mary Regehr (he teaches at Mennonite Brethren Bible College, Winnipeg) were the principle resource people. According to Evelyn Hoeppner, they came well-prepared for the demanding weekend and answered with forthrightness the personal questions at the end.

The idea that I want to share with you is the variety of locations and settings at which the congregation convened the nine sessions. After a general meeting on Friday evening, Saturday sessions included a muffin breakfast for parents of teenagers, lunch at the Morden Motor Inn for singles, a pizza supper for junior high to post high school youth, then a general meeting at the church.

Sunday morning's sessions included Sunday school for young married couples and parents of young children and, of course, the morning worship service, at which John's topic was, "Training Our Children in the Way Is Possible at a Price," based on Psalm 73.

Sunday afternoon a "faspa" for seniors was served by the youth. The closing session of the weekend, Sunday evening, was built around questions that people had put in a "question box" during the weekend.

These various settings helped the weekend be tailor-made to specific age groups as the Regehrs spoke about family life. Steps toward mature faith are not easy stages; each move is "new birth" rather than a denial of faith; coming to mature faith in Jesus Christ is like death and resurrection; to young children we should make clear statements of what we believe; to older children we acknowledge that those statements of faith are not easy answers but come out of profound struggle. *Muriel T. Stackley, from an article written by Evelyn Hoeppner. The next "idea" in this spot will be about ministry to university students. Your ideas are also welcome. Send them to* The Mennonite, *Box 347, Newton, KS 67114.*

The September 1987 news bulletin of Keston College in England reports that "Ivan Andreyevich Neufeld, a Christian whose denomination is unknown, was tried on Feb. 25, 1987, and sentenced to 3½ years' strict regime camp under Russian Criminal Code article 80 (evasion of military service). He refused to do military service on religious grounds. This is Neufeld's second term of imprisonment for the same offenses; he served two years in labor camp from 1984-86."

"Is the idea of business as mission something we can contemplate with a straight face?" The question was posed during the Nov. 6-8, 1987, convention of Mennonite Economic Development Associates, which met in Charlottesville, Va., and drew a record 566 people. Theologian John Howard Yoder said that Christian businesspeople must represent not only the Creator but the Redeemer. This means resolving conflict, challenging injustice and addressing issues of brokenness, poverty and failure. "Those challenges are harder to meet than the challenge of the entrepreneur who starts with materials and creates something," he said.

NEWS

17 years after the previous study

Researchers launch new churchwide survey

Elkhart, Ind.—A new church member survey is being launched that will involve five Mennonite and Brethren in Christ denominations. Patterned after the pioneering Church Member Profile conducted in 1972, the new survey promises to document important trends in Mennonite life and thought over a 17-year period.

Responsibility for the study is lodged in an administrative committee that includes one representative from each of the participating groups: Leo Driedger, Winnipeg, General Conference Mennonite Church, chairman; Abe Konrad, Edmonton, Mennonite Brethren Church; Edward B. Stoltzfus, Harrisonburg, Va., Mennonite Church; Glen Pierce, Nappanee, Ind., Brethren in Christ Church; and Donald Roth, Fort Wayne, Ind., Evangelical Mennonite Church. Elizabeth G. Yoder, Elkhart, secretary of the committee, represents the Institute of Mennonite Studies, which provides certain administrative functions for the study.

A fraternal funds grant of $10,000 from Mennonite Mutual Aid, just announced, makes it possible to get the study under way. Smaller contributions are forthcoming from the participating churches. Additional funding is being sought to carry the study through the projected three-year period.

Howard Kauffman, Goshen, Ind., has been appointed director, and Leland Harder, North Newton, Kan., associate director. They conducted the 1972 survey, the findings of which were published in *Anabaptists Four Centuries Later*, (Herald Press, 1975).

The 1972 data have been widely utilized by church boards and agencies, writers, church historians, sociologists, theologians, and college and seminary students. The earlier data are now out-of-date and need to be replaced with information that will indicate where we are today and what trends can be discerned.

Consultations in 1988 with representatives of denominational boards and institutions and interested scholars will help shape the study. Gathering the data is projected for early 1989; oral and written reports for late 1989 and early 1990.

Utilizing the 1972 benchmark, the new survey will document changes in population characteristics, family patterns, doctrinal beliefs, adherence to Mennonite ethical norms, support of church institutions, social and political viewpoints, religious practices, attitudes toward interdenominational cooperation and merger, and other dimensions. How are Mennonites being influenced by the larger society in respect to modernization, assimilation, secularization and individualistic thought patterns? Are we gaining or losing in respect to basic Mennonite values?

The Mennonite Brethren Church sponsored its own follow-up study in 1982, published in *Direction* (Fall 1985). The forthcoming survey incorporates the same denominations that were included in the 1972 survey, thus maximizing comparability over time and casting the net more broadly in respect to the range of subject matter.

DCCs affirm integration

The ad hoc committee for dual conference congregations (DCCs) has formulated consensus statements regarding the integration of the Mennonite Church and the General Conference Mennonite Church. These encourage unity among Mennonites. Members of the committee include (front, left to right) J. R. Burkholder, Conrad Wetzel, Sharon Speigle, (second row) Weldon Nisly, Tom Kauffman, Ed Yoder (guest), James Schrag, James Waltner, Don Nofziger and James Mohr (guest). These pastors represent over 60 DCCs and meet to discuss issues of common concern.

Position opening: Mennonite Central Committee (MCC) is seeking a full-time **development disabilities director** at the West Coast MCC office, Reedley, Calif. Good administration and pastoral skills are required; experience and/or degree in developmental disabilities work preferred.

For more information contact Steve Penner, director, West Coast MCC, (209) 638-6911, or Jerry Shank, MCC Personnel Service, Box M, Akron, PA 17501; (717) 859-1151.

Coming together for a prayer vigil held during the recent U.S.-Soviet summit in Washington, Christian leaders from the two countries urged their heads of state to go beyond an accord on intermediate nuclear forces and make "rapid progress" on other arms-control fronts. The church representatives said in an open letter to U.S. President Ronald Reagan and Soviet General Secretary Mikhail Gorbachev, "We view this as a response to the prayers of millions of Christians in our two lands and to the longings of many millions more peace-loving people around the world. Thanks be to God."

The five-day visit to Rome by the Patriarch of the Eastern Orthodox Church ended with a joint declaration of ecumenical commitment signed by both Pope John Paul II and Patriarch Dimitrios I. The statement condemned proselytizing between the two churches and expressed hope that continued dialogue would lead to full communion. For the first time in almost a millennium, the heads of the two churches recited the Liturgy of the Word together and recited the Creed in its original pre-schism form. In an unprecedented move, the two men appeared together on the Basilica's outside balcony to address a crowd.

It is no accident that the number of homeless Americans continues to grow as federal low-income housing assistance is cut, the U.S. Conference of Mayors reported in mid-December 1987. In a survey of 26 cities, the mayors reported that the demand for emergency food and shelter, especially among homeless families, increased nearly 20 percent on average over last year.

NEWS

Three conferences wonder about integration

Hesston, Kan. (GCMC/MC)—"How can we integrate more of our resources, particularly staff persons?" This is being asked by Rocky Mountain, South Central and Western District conferences.

In a recent joint meeting, leadership from the three groups updated each other and discussed conference needs, raising these questions: Shall we jointly choose and employ a church planter? How can we best use the skills of the youth coordinator(s)? Is there a need for additional ways to nurture pastors with a CPE-type skilled person? The groups agreed to consult with each other on future staff and structural changes.

The philosophy on MC/GC integration was discussed. Concerns raised were these: What impact would a merger have on our institutions/colleges? The mood has been to let merger happen on the local congregational level. Can we go any further until we know what will happen structurally on the denominational level? The upper levels are cooperating more now than they have before. We have not been intentional enough at the grass-roots level. Why does cooperation work with Mennonite Central Committee, Mennonite Disaster Service but does not seem to operate as well at the district level?

The conference representatives agreed upon the following statements:

1. Representatives at this triconference meeting affirm the work of the Mennonite Church/General Conference Committee on Cooperation. Continuing work of the conferences will take this statement into account in future planning.
2. We commit ourselves to study documents that will be forthcoming from the Committee on Cooperation.
3. We commit ourselves to continued dialogue among our three conferences and to work toward integration.
4. Might there be integration by 1997?

The conference ministers and moderators will meet quarterly and the larger group of leadership persons will meet again in six months.

Sylvia Jantz

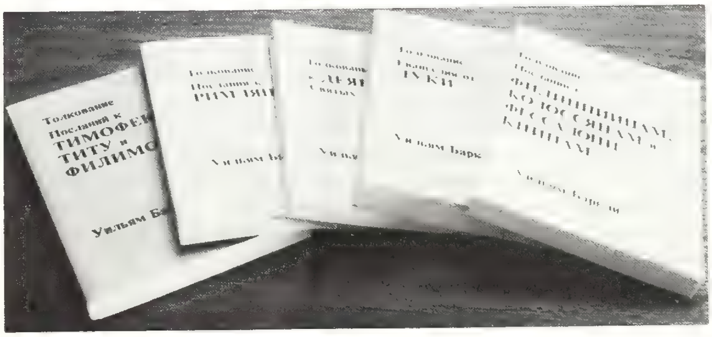
Bible commentaries arrive in Moscow

Akron, Pa. (MCC))—The Russian-language Barclay Bible commentaries arrived in Moscow Dec. 21, 1987. "Praise the Lord. All Barclay books reached Baptist Union Dec. 21. Many thanks. May God bless you all. Merry Christmas. Happy New Year. Sincerely in Christ," read the telegram to Mennonite Central Committee from the president and general secretary of the All-Union Council of Evangelical Christians/Baptists.

The only step remaining in this $500,000 project is the distribution, and use, of the commentaries. The All-Union Council will distribute the books to churches in a variety of denominations, including Mennonite churches.

The project was a joint undertaking of MCC, AUCECB and Baptist World Alliance.

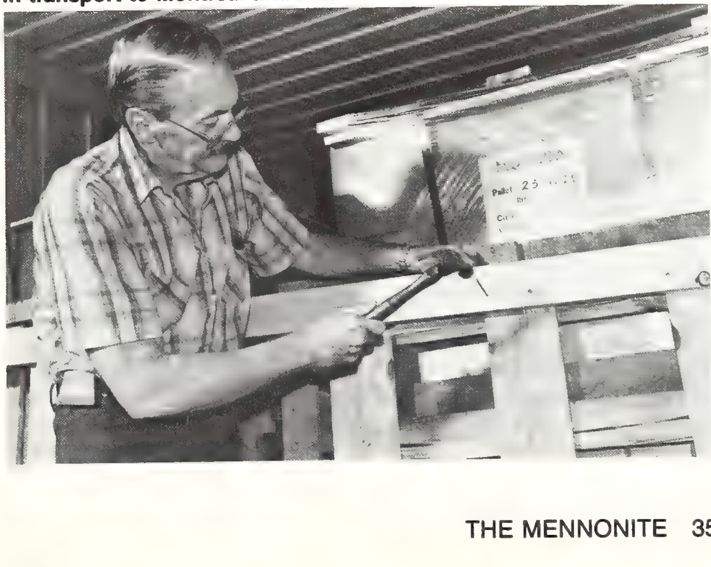
MCC and BWA have worked in Europe, the United States and Canada for the past 10 years translating and printing the books. On Feb. 9, 1987, the Council of Religious Affairs for the Soviet Union gave MCC and BWA permission to send 5,000 copies each of the 15-volume commentary.



Jim King

Russian language Bible commentaries

Don Frick, Mennonite Publishing House, Scottdale, Pa., nails bracing to keep the 2,000-pound (900-kilogram) skids from shifting while in transport to Montreal and thence to the Soviet Union.


David Hiebert (MCC)

As part of Bluffton (Ohio) College's continuing effort to provide scholarships for students, the Bluffton College board of trustees approved the addition of eight scholarship funds totaling more than $70,000. Seven of the scholarships will be matched by funds from the college's Challenge 100 Scholarship program, which consists of undesignated bequests and is used to match new endowed family scholarships.

Ames (Iowa) Mennonite Church has been expelled from Iowa-Nebraska Conference (MC) for its views on homosexuality. The action was taken recently by the Conference Council following extensive dialogue with the congregation and review of the congregation's statement on homosexuality. The statement argues that a careful study of the Bible does *not* find "the blanket condemnation of homosexual orientation and behavior which is claimed by those who read into the Bible their prejudices from secular culture." Ames Church, which was dually affiliated, is still a member of the Central District Conference and the General Conference Mennonite Church.

Associates in church planting were discussed recently by Commission on Home Ministries staff. The idea is to ask an established congregation to employ a worker to serve as a staff associate in a newer congregation that is unable to afford additional staff. Interested people and congregations should contact CHM, Box 347, Newton, KS 67114, (316) 283-5100. An opening exists now for an English-speaking children's Sunday school teacher and after-school youth worker at the San Francisco Chinese Mennonite Church.

NEWS

Bolivian Mennonites dedicate new church and break down 'old walls'

Santa Cruz, Bolivia (MBM/GCMC)—The Bolivian Mennonite Church announces the use of a new church building in the rural congregation located between San Julian and Don Lorenzo.

An estimated 200 adults and as many children (believed to be the largest gathering to date in the short history of the BMC) gathered to dedicate the building. All five BMC congregations were represented. People from the two urban congregations located in Santa Cruz filled three pickup trucks and journeyed 25 miles over mostly unpaved roads. Members of the rural congregations of Los Tajibos and Las Gamas traveled similar distances, the latter arriving in a large wagon that had been hitched to the back of a tractor.

The host congregation's new building, a one-room, 800-square-foot structure, is located on the main road connecting the two neighboring villages of San Julian and Don Lorenzo. Most recently two different church members' homes had served as its meeting place. The congregation has 13 members and a Sunday worship attendance of 20-25 youth and adults.

Worship services began in the area in the early 1970s as a result of the witness of Mennonite Central Committee workers. Other Mennonite missionaries have provided significant nurture to the congregation over the years.

Dedication festivities lasted until noon and included special numbers from each congregation, skits and reports from Southern Cone and Mennonite World Conference delegates. Leonidas Saucedo, current president of the BMC's governing body, preached. Lots of lively congregational singing was scattered throughout the morning celebration.

Several families from a nearby Old Colony Mennonite settlement showed up after dinner for the afternoon service. The San Julian/Don Lorenzo congregation has been cultivating relationships with the Mennonites in a nearby colony. Now, for the first time, Bolivian Spanish-speaking Mennonites—the vast majority of whom are first-generation Anabaptists—were worshiping with direct descendants of the 16th-century Anabaptists, who have preserved their Mennonite ethnic identity over four centuries through living in self-contained communities.

The unexpected presence of the Colony Mennonites was appropriate. These neighboring Mennonites were instrumental in the church-building process from start to finish.

Tig Intagliata

Two years earlier they sold the San Julian/Don Lorenzo congregation an abandoned building. The congregation dismantled the building, salvaging much useful material for their church construction. Later the Colony Mennonites' growing curiosity at seeing their Bolivian sisters and brothers' dream become a reality motivated them to donate a second building. Finally several colonists furnished tractors to transport materials from the dismantled building to the church construction site.

In the sanctuary that afternoon were every kind of Mennonite one could find in Bolivia—North American mission workers, MCC workers from North America and Argentina, Bolivian Spanish-speaking Mennonites and German-speaking Colony Mennonites. Leonidas Saucedo's morning theme could not have been more appropriate: "For he is our peace (shalom), who has made the two one and has destroyed the barrier, the dividing wall of hostility" (Ephesians 2:14, NIV).

While the dedication was to celebrate walls of concrete and plaster, the worshipers were also celebrating the breaking down of walls of language, nation, social class, culture. *Stephen (Tig) Intagliata, GC missionary in Bolivia*

Central Christian High School is taking applications for a **guidance counselor** (60 percent)/**assistant principal** (40 percent) position beginning in the fall of 1988.

Contact: Principal, CCHS, Box 9, Kidron, OH 44636.

Job opening: full-time administrative assistant who likes working with people and has managerial skills to work at Lakewood Retreat Center. Applicants must have previous experience working with people in a church-related setting.

Call or write for application/information form. **Lakewood Retreat Center**, 25458 Dan Brown Hill Road, Brooksville, FL 34602, (904) 796-4097.

"**Transforming Partnerships:** Stories of the Church in the City" is the theme of the sixth international Congress on Urban Ministry, to be held April 12-16 in Chicago. "Show me a vital urban congregation, and I'll show you a congregation that listens for and tells good stories," says Philip Amerson in explaining the rationale for the theme. Plenary speakers will include Carl Dudley, Magaly Rodriguez Mossman, Letty Russell, Walt Wangerin and Walter Wink. For more information contact SCUPE, 30 W. Chicago Ave., Chicago, IL 60610, (312) 944-2153.

Over 30,000 North American companies now hold prime military contracts with the U.S. government. These companies supply anything from chocolates to the most sophisticated military hardware and weapons components. In fiscal year 1985 the top 35 military contractors in the United States held prime contracts valued at $75 billion. Among these were companies that supply many of our vehicles, home appliances and consumer products, such as General Electric, Westinghouse, Honeywell, IBM, General Motors, ITT, Texas Instruments, RCA Corp., Ford Motor Co. and Singer.

The Lancaster (Pa.) Mediation Center is teaching conflict mediation skills to some of Lancaster's elementary school students. In a program implemented at the Robert Fulton Elementary School in April 1987, students nominated fellow classmates to be conflict managers. These conflict managers then received training in how to help their peers find peaceful solutions to problems on the playground.

NEWS

Costa Rican Mennonites buy a farm for refugees

Akron, Pa. (MCC)—Costa Rican Mennonite Church members have made final payment on land purchased with assistance from Mennonite Central Committee and Rosedale Mennonite Missions for Nicaraguan Mennonite refugees.

A 300-acre farm, valued at $49,000 U.S., was purchased in 1987 for a resettlement site for some 25 Mennonite families who had fled southern Nicaragua in 1984. The families left their homes because ruling Sandinistas suspected them of collaborating with the counter-revolutionary (contra) rebels living near their homes.

The group, all members of the same Mennonite church in Nicaragua, fled to a Costa Rican refugee camp, where they lived for nearly two years before opting to leave to rebuild their lives in Costa Rica. The refugees asked the Costa Rican Mennonite Church for assistance, and the idea of buying a farm for them was born.

The Costa Rican Mennonite Church found a farm for sale and asked that MCC and Rosedale Mennonite Missions provide funds to purchase a farm for the group in the tropical southeastern part of the country near the Panama border. Total budget for the resettlement project will be $190,000 U.S. over three years, according to Rich Sider, administrator for MCC programs in Latin America.

"The refugees remind me of the early Christians," commented Sider after a recent visit to the resettled farm. "They share a common experience as refugees, share a common faith and are living cooperatively in a community setting." Cocoa, plantains and bananas will be grown for sale on the farm, and other food crops will be planted. The refugees will also continue receiving food aid from UNHCR (United Nations High Commission on Refugees) until their crops are ready to sell.

John Paul Lederach (MCC)

Rich Sider, right, secretary for MCC programs in Latin America, hands the final check to the farm owner for land purchased by Costa Rican Mennonites for Nicaraguan Mennonite refugee families. Resettlement project director Braulio Carrillo is standing to the left of the farm owner.

Keidel heads unique missions department

Clearbrook, B.C.—Levi Keidel, head of the only three-year missions degree program offered by a Canadian Mennonite college, reports growth of Columbia Bible College's Centre for Mission. (Keidel and his wife, Eudene, are former missionaries to Zaire under the Commission on Overseas Mission and Africa Inter-Mennonite Mission.)

Impetus for the department came from former CBC president Roy Just, who had lamented the lack of missions curriculum among Mennonite schools. Additionally, the Centre for Mission coordinates volunteers teaching English to immigrants, raising mission awareness in youth groups, offering guided tours to Vancouver's mosques and temples, and offering internships among local ethnic minorities. (About half the elementary students in the Vancouver school system speak English as their second language.)

Interdenominational contacts are pointing toward CBC making its resources available through (for example) summer courses for missionaries.

Levi Keidel, standing, explores future collaboration with representatives of 33 mission agencies.

Jurgen Schönwetter

The All-Unit Meeting of Mennonite Disaster Service will be held Feb. 12-13 in Hagerstown, Md. Millard Fuller, Habitat for Humanity president, will give the keynote address. Wilmer Martin, pastor from Waterloo, Ont., formerly from Chambersburg, Pa., will speak on "Inward Light, Outward Flame." For registration forms contact MDS, Box M, Akron, PA 17501, (717) 859-1151.

Mennonite Central Committee's portable meat canner left MCC headquarters in Akron, Pa., Oct. 26, 1987, to begin its 41st season of operation. In the following six months the canner and its crew travel some 10,000 miles and visit 30 work sites in 11 states between Akron and western Kansas. The three-person crew (at right, from left: Steve Sawatzky, Andy Goossen and Bob Schultz), aided by volunteers from Amish and Mennonite communities en route, can beef chunks and broth from cattle donated to MCC by churches and individuals. The meat is later distributed to hungry people worldwide.

Robert Proudfoot (MCC)

NEWS

MCC U.S. Peace Section combines salvation and peacemaking

Wauseon, Ohio (MCC U.S.)—Lois Barrett, pastor at Mennonite Church of the Servant, Wichita, Kan., was keynote speaker when members of the Mennonite Central Committee U.S. Peace Section board and staff gathered here in November 1987 for biannual meetings.

Over 50 local people, pastors and other interested people joined board and staff members for the seminar titled "Peace Church Evangelism: Hope in Place of Fear." Barrett, author of newly published *The Way God Fights* (Herald Press), explained that Romans 5 includes reconciliation among people, and Matthew 5 includes reconciliation with God. Therefore, she said, the two passages should not be divided into traditional categories of salvation and peacemaking.

Delton Franz, director of the section's Washington office, reported on meetings arranged by the office between returned MCC workers and U.S. government officials. In September, Robert Burkholder, returned MCC worker from southern Lebanon, joined Paul Myers, Middle East secretary at Akron (Pa.) headquarters, and Franz on visits with congressional, State Department and National Security Council people. They expressed concern in the severe cutbacks in U.S. obligations for U.N. peacekeeping forces in southern Lebanon from $49 million to $18 million. "We believe the peacekeeping forces are much too low on the government's agenda," Franz reported.

Burkholder urged government officials to seek an increase in these forces and withdrawal of Israeli forces from southern Lebanon.

Emily Will, Committee on Women's Concerns staff person for MCC U.S., reported that a recent study on MCC employment of women and minorities found that many staff people are concerned about the low ratio of women and minorities in MCC leadership. Peace Section staff is testing options for improving the situation.

When a nominating committee presented names for possible election to fill the two members-at-large openings on the peace section, Sam Resendez, Mexican-born board member from Fresno, Calif., openly criticized the board for rushing through the nominating process. "If we want minority nominees, we need to take time to find people," he said.

In light of the board members' desire to give ample time to find qualified minority nominees, the group voted on only one member-at-large: Barbara Schenck, Eugene, Ore.

Art Montoya, director of peace education and draft counseling for the section, reported that he is finding large numbers of constituency youth who know little or nothing about pacifism and conscientious objection. Montoya is organizing a drama group that will start giving programs in churches in the Lancaster (Pa.) area in early 1988. If effective, a larger program will be explored. *Andrea Schrock Wenger*

Taiwan Mennonite Church begins theological education program

Taipei, Taiwan (GCMC)—The Fellowship of Mennonite Churches in Taiwan has launched a theological education program as a way of educating its leaders about the Mennonite faith.

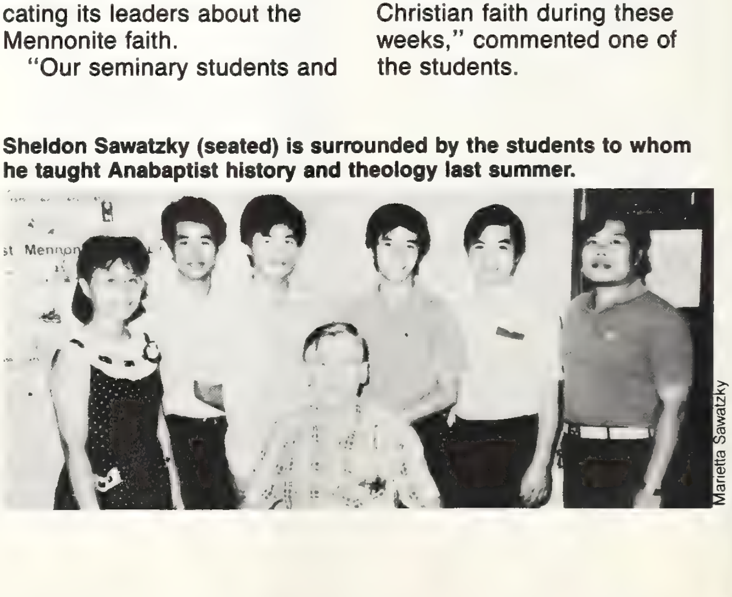
"Our seminary students and pastors come from a variety of denominational and seminary backgrounds. By bringing them together for training in subjects uniquely related to the Mennonite church, a common identity can be built for the Taiwan Mennonite Church," said Sheldon Sawatzky, General Conference missionary in Taiwan.

Sawatzky taught the first course in this new program, "Anabaptist/Mennonite History and Theology," to three seminary students and three young pastors during July and August 1987. The seminary students received two semester hours of credit for the course from their schools.

As a class project, the students wrote a 12-lesson adult Sunday school series based on the content of the course. The material will be published for use in the Taiwan Mennonite churches.

"I learned a lot about the Mennonite church and the Christian faith during these weeks," commented one of the students.

Sheldon Sawatzky (seated) is surrounded by the students to whom he taught Anabaptist history and theology last summer.



Marietta Sawatzky

Five schools have produced a pamphlet to provide a career and education guide for students of peace. "The Guide to Careers and Graduate Education in Peace Studies" is the work of the Five Colleges Program in Peace & World Security Studies, founded in 1983 by Amherst, Hampshire, Mount Holyoke and Smith colleges and the University of Massachusetts. The guide is written for the hundreds of students who are signing up for courses in arms control, conflict mediation and social and economic development.

An estimated 38 percent of Southeast Asian forests have been destroyed since 1950. This deforestation, caused by war and cutting timber for firewood and construction, has left the area's once lush hillsides bare and unproductive. Mennonite Central Committee is one of many agencies aiding the Vietnamese people in the struggle to save the country's beauty and natural resources through reforestation efforts. A provincial official told MCC's Pat Hostetter Martin that "in order to have rice we must have water. In order to have water we must build reservoirs. In order to keep water in reservoirs we must plant trees."

Conrad Grebel College together with the University of Waterloo (Ont.) is hosting a celebration of "Women in the Arts" Feb. 23-28. The week will provide a forum for learning more about the kinds of art women are creating and an opportunity to experience some of these various art forms. Lectures, concerts, readings, dance, an art exhibit and crafts show will be featured.

NEWS

Saskatchewan Mennonites address pornography

"Pornography: Does It Really Concern Us?" was the title of one of 10 workshops at the Mennonite Central Committee Saskatchewan annual meetings in Waldheim Nov. 6 and 7, 1987. Don and Naomi Unger, Rabbit Lake, were facilitators.

An ad hoc committee was organized to look at the issue and provide leadership in presenting it to Mennonites in Saskatchewan: Craig and Elaine Unrau-Schellenberg, Swift Current; Mary Barkman, Regina; Marie Wiebe, Rosetown; Anna Rehan, Rosthern; Marcia Hamm, Melody and Jacques Neufeld-Rocheleau and Judy Friesen, Saskatoon; in addition to the Ungers. Harry Harder, Clavet, and Sheilagh Henry, Saskatoon, are the liaisons for the Saskatchewan Peace and Social Concerns Committee, which brought forward the issue.

Preliminary discussion papers were prepared by the committee.

A pilot presentation of the available material is being presented to an adult Sunday school class in Saskatoon this month. A follow-up provincial workshop is tentatively scheduled for March 19 in Rosthern, Swift Current and Saskatoon. Lay people and ministers will attend, since it will introduce the participants to the related issues around pornography and its effects. The committee hopes that it will raise the necessary awareness so that Mennonites, followers of Jesus Christ, will be able to choose an appropriate response to pornography. *Sheilagh Henry, 2206 Speers Ave., Saskatoon, SK S7L 5X7*

A second-career service opportunity. Opening for caretakers at **Drift Creek Camp** beginning **May 1988.** Prefer middle-aged or older couple with handyman skills who are seeking long-term employment. Physical work load can be adjusted as needed.

Contact Glen Oesch, Box 81,
Gleneden Beach, OR 97388, (503)
764-2854.

Three churches to receive 'Tenth Man' grants

Newton, Kan. (GCMC)—Upon recommendation of the Commission on Home Ministries, Mennonite Men has designated grants totaling $34,000 to three new General Conference congregations through its Tenth Man Church Building Program.

The Fargo-Moorhead (N.D.) Mennonite Fellowship is to receive a grant of $20,000; the Mennonite Church of Billings, Mont., $7,000; and the Maple Avenue Mennonite Church, Waukesha, Wis., $7,000.

"The value of this kind of program is reinforced each time a new congregation receives funds," said Randall Kaufman, MM coordinator.

The next set of funds will be distributed to new churches in Canada, said Kaufman. Kaufman and Irwin Driedger, Osler, Sask., Canadian MM representative, will meet with the Congregational Resources Board of the Conference of Mennonites in Canada in Winnipeg Feb. 4-6 to work out the details of implementing this program in Canada.

Committee gears up for Assembly 12 of MWC

The 12-member program committee of Assembly 12, the Mennonite World Conference that will convene in Winnipeg in the summer of 1990, has put forward four emphases for that event. Under the theme "Witnessing to Christ in Today's World," the four points are (1) to experience the joy of worship as a global Mennonite community, praising our Lord Jesus Christ and celebrating his mighty acts among us; (2) to provide a forum for mutually sharing our faith experiences of joy and suffering as a diverse people united in Christ; (3) to deepen our understanding of Christ and our mission in the world; (4) to be renewed in our commitment to a radical obedience that authenticates our witness to a needy world.

Members pictured are (left to right) Jacob F. Pauls, chairman, Winnipeg; Jon Bonk, Kleefeld, Man. (currently at New Haven, Conn.); Joyce Schimpky, St. Catharines, Ont.; Roland Marsch, Winnipeg; Holda Fast, Clearbrook, B.C.; Abe Bergen, Winnipeg; Edman Stoesz, Winnipeg; Martha Smith Good, New Hamburg, Ont.; Vickie Dyck, Rosthern, Sask.; Victor Adrian, Winnipeg. Not pictured: Harvey Sider, Fort Erie, Ont., and Marilyn Houser Hamm, Altona, Man.

Mennonite World Conference

A study tour of sites of historical interest connected with the Swiss Mennonite heritage and general culture will be offered Sept. 13-Oct. 4 through Bluffton (Ohio) College. Delbert Gratz, tour leader, will direct his 17th Swiss study tour. The tour may be taken with or without Bluffton College credit. Approximate round-trip cost from Midwestern airports is $2,085. Registration deadline is March 30. For more information contact Gratz at Bluffton College, Bluffton, OH 45817, (419) 358-8015.

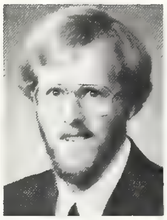
For the first time since its founding in 1847, the Dutch Mennonite Mission Board has decided to sponsor outreach within the Netherlands itself, according to an October 1987 report in *Algemeen Doopsgezind Weekblad*, the Dutch Mennonite newspaper. For the Dutch churches, missions had been seen strictly as an overseas enterprise, noted a mission board spokesperson. But now, "We realize that also in our own society, which has been named post-Christian, it's necessary to find ways to proclaim the gospel of Christ to others in a clearer and more convincing manner."

Bluffton (Ohio) College will offer a tuition equalization program designed to "equalize" the cost of a private and public college education. Beginning with the 1988-89 school year, students who qualify for the program will receive non-repayable financial aid equal to or greater than the difference between Bluffton College tuition and the average tuition at four-year public institutions in Ohio. Aid will be available through the following sources: state and federal grants, Bluffton College institutional grants and scholarships or campus employment.

RECORD

Derksen

Dueck


Houser

Kruger

Krauses

CALENDAR

March 3-8—Council of Commissions, Newton, Kan.

Canada

Feb. 4-6—Council of Boards, Winnipeg

Feb. 19-20—Conference of Mennonites in British Columbia, Mission

Feb. 19-20—Conference of Mennonites in Manitoba, Steinbach

Feb. 26-27—Conference of Mennonites in Saskatchewan, Drake

March 4-5—Conference of Mennonites in Alberta, Edmonton

Eastern

Jan. 28-30—Mennonite Central Committee and MCC U.S. annual meetings, Souderton (Pa.) area

Western

Feb. 5-7—Singles retreat, Rocky Mountain Camp, Divide, Colo., "Enjoying the Journey"

Feb. 5-7—Singles retreat, Villa Christi Retreat Center, Wichita, Kan., "Walking Alone: Singles Seeking Wholeness"

WORKERS

Prince Asilevi and *Samuel Tetteh Okrah* were elected in September 1987 as conference secretary and moderator, respectively, of the Ghana Mennonite Church.

Howard E. Baumgartner, First Church, Berne, Ind., has been named chairperson of the Bluffton (Ohio) College Ninetieth Anniversary Campaign-Berne Area.

Carlos and *Meire Carvalho* were commissioned Nov. 15, 1987, by the Portuguese-speaking Evangelical Mennonite Association (AEM) as church planters. They began work this month at Conceiçâo do Araguaia, Brazil.

Bill Derksen, missionary to Japan under the Commission on Overseas Mission since 1983, returned to North America in December. He is studying at Regent College, Vancouver, this spring.

James Derksen, Leamington (Ont.) United Mennonite Church, and *Kellie Strausser*, Pine Grove Church, Bowmansville, Pa., left Jan. 4 to serve with a Youth Evangelism Service (YES) team in Birmingham, Ala. The team is sponsored by Eastern Mennonite Board of Missions, Salunga, Pa.

Alvin C. Dueck, associate professor of pastoral counseling at Mennonite Brethren Biblical Seminary, Fresno, Calif., spoke on "Ethics and Healing" Dec. 2-3, 1987, at the Annual Theological Lectureship at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

John and *Betty Stover Grasse*, Africa Inter-Mennonite Mission/COM workers in Zaire since 1986, returned to Pennsylvania in December for a short North America Assignment.

Marvin and *Donnita Payne Hostetler* were ordained Oct. 25, 1987, at First Church, Lincoln, Neb.

Gordon Houser, assistant editor of *The Mennonite*, was recently reappointed to a two-year term by the General Board.

Willard Krabill, physician, writer and professor at Goshen (Ind.) College, was hired Nov. 1, 1987, by the Mennonite Church and General Conference to work on an alcohol education project. He is overseeing the development of the resources on alcohol use and giving guidance to training workshops.

Marjorie and *Roland Krause*, Wichita, Kan., have completed a two-year Mennonite Central Committee U.S. voluntary service term in Akron, Pa. His salary as a medical doctor in the Akron-Ephrata area was used to help support other MCC workers. Marjorie was a clerk in the Self-Help Crafts store.

Bill Kruger, principal of Rockway Mennonite Collegiate, Kitchener, Ont., since 1972, will fill the newly created position of superintendent, a three-year term beginning Aug. 1. His areas of responsibility will include constituency relations, finances and endowment fund promotion. A new principal will be hired by Aug. 1. The school has added grades 7, 8 and 13, more than tripling the enrollment to this year's record of 265.

Jake Letkemann, MCC Manitoba executive director since July 1982, has resigned effective in July.

Craig Morton began this month as pastor at Zion Church, Elbing, Kan.

Louise Murray completed in December 1987 a two-year MCC term as researcher with the Horn of Africa project of the Institute of Peace and Conflict Studies at Conrad Grebel College, Waterloo, Ont. In spring she will begin as

Habitat for Humanity is sponsoring a consciousness-raising walk from Portland, Maine, to Atlanta this summer. It intends to build 120 houses as the participants walk and work 1,200 miles down the East seacoast. Former U.S. President Jimmy Carter will bring about 400 builders to north Philadelphia to build at least 10 houses for the poor during June. The following week another 400-500 builders will build an entire city block of 20 houses in a week. For more information write Habitat for Humanity, Habitat and Church Streets, Americus, GA 31709.

Mennonite Mutual Aid's board of directors, at its meeting Nov. 6-7, 1987, in Sarasota, Fla., discussed rising costs of health care, the impact of AIDS and next steps in shaping a policy for investments. "By the year 2000, projections show that total health care costs in the United States will be $1.5 trillion, three times the total today," said Karl Sommers. Mennonites are at risk for contracting AIDS because of the large number in health care around the world. An ethical guidelines review committee will review MMA's investment guidelines, using South Africa investments as a case study.

The annual fall conference for Mennonite congregations belonging to Central District Conference west and the Illinois Mennonite Conference was held Nov. 6-7, 1987. Up to 451 participants heard Don Blosser of Goshen (Ind.) College speak on the conference theme, "The Bible: Hearing, Following, Proclaiming." Serving on the planning committee were Mel Friesen (chair), Jane Roeschley, Caroline Schertz, Conrad Wetzel, Carol Bohnert, Steve Ropp and Ivan J. Kauffmann.

RECORD

Myron

Schrock

Rutschmans

Shetler

Stuckey

Tiessen

Toews

MCC associate secretary for Africa in Akron, Pa.

Elmer Myron was licensed as a pastor Jan. 10 by Pacific District in Kykotsmovi, Ariz.

Travis Reimer, pastor at the Mennonite Brethren Westwood Community Church in Winnipeg, will begin in August as the first director of MCC Canada's mental health program.

Steve Richert is no longer the pastor at West New Hopedale Church, Ringwood, Okla.

Henry and *Linda Riekman*, Eigenheim Church, Rosthern, Sask., have begun six-month terms with Community Care Services in Reedley, Calif., as senior home-care workers.

Harriet and *LaVerne Rutschman*, COM workers since 1947, have retired. They served in Bolivia, Colombia, Costa Rica and Uruguay. Their most recent assignment was in San José, Costa Rica, where LaVerne taught at the Latin America Biblical Seminary and Harriet taught piano. They are living in Whitewater, Kan.

Paul M. Schrock will succeed Maynard W. Shetler in June as head of Herald Press in Scottdale, Pa.

Maynard W. Shetler, head of the Herald Press division of Mennonite Publishing House, Scottdale, Pa., will retire June 30 after 33 years there.

Ted W. Stuckey, treasurer and business manager for General Conference, was reappointed to a three-year term by the General Board.

Gerald and *Mary Hope Stucky* left for Bogotá, Colombia, Dec. 18, 1987, where they will be living during their years of retirement.

Robert J. Tiessen, Leamington (Ont.) United Mennonite Church, has begun a two-year MCC term in Winnipeg as records assistant with MCC Canada. His parents are Isaac and Margaret Tiessen of Redford, Mich.

Ronald Toews, MacGregor (Man.) Bergthaler Church, has begun a two-year MCC term in Warburg, Alta., as youth

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Throughout India and China, South Korea and Taiwan, Pakistan and Malaysia, the same sentiment recurs: "The birth of a girl is an occasion for gloom, not cheer, for bitterness, not pleasure," In all these countries "patriarchal traditions and social stigmas" make females the unwanted sex, reports *Asiaweek*. As a result, prenatal gender tests are flourishing. And for many women, if the test indicates a female, they abort.

British Prime Minister Margaret Thatcher on Jan. 3 made Britain's chief rabbi, Immanuel Jakobovits, a member of the House of Lords, a great honor for the country's 400,000 Jews. Jakobovits has been a stern critic of Israel's hard-line policy, says Peter Hebblethwaite in the *National Catholic Reporter* (Jan. 15). He can say what gentiles cannot: that the memory of the Holocaust does not legitimate Jewish injustice toward the Palestinian people. On Jan. 6 Pope John Paul II ordained Michel Sabbah as Latin patriarch of Jerusalem. Sabbah is the first Arab to hold this office.

After a careful discussion the Mennonite Church General Board on Nov. 14, 1987, decided to locate all of its offices in the Goshen-Elkhart area of northern Indiana. Ralph Lebold, chair of the General Board, said that the practical concerns identified were the need to bring all staff together in one location and to strengthen the leadership and coordinative services of the board through easier access to the denominational agencies in Indiana. Since 1978 the General Board has had staff in both Lombard, Ill., and Elkhart. No date has been set for the office move.

RECORD

worker with youth orientation units. His parents are Anne and Peter Toews of MacGregor.

Barbara Unruh was licensed for ministry Dec. 13, 1987, at Bethel College Church, North Newton, Kan.

Rebeca Jimenez Yoder, La Puente, Calif., began in December 1987 as a consultant to the Immigration Committee of the Council of Anabaptists in Los Angeles. She is working with undocumented people who qualify under the amnesty bill.

Zhao Linyou, visiting professor under the China Educational Exchange program, will spend the next semester at Goshen (Ind.) College before returning to China in June.

Paul M. Zehr, Mennonite Church, was chosen to chair the editorial council of the five-denomination Believers Church Bible Commentary Series in a meeting of the council at Rosemont, Ill., Dec. 8-9, 1987. *Walter Klaassen*, Vernon, B.C., longtime professor of history and religion at Conrad Grebel College, Waterloo, Ont., represents the General Conference.

dEATHS

Mary Mae Pratt Meeks, 76, an Arapaho Indian and lay leader and member of the Zion Mennonite Church, Canton, Okla., died Nov. 14, 1987. She is survived by two daughters and two sons.

Leading minister required for congregation of approximately 172 members for **Grace Mennonite Church**. The congregation invites applications with resume including training and experience. They are asking for a person of strong Anabaptist orientation and special strengths in the following areas:

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For further information, direct inquires to: Peter Guenther, Chairman, Pastoral Search Committee, 7535 Hearne Bay, Regina, SK S4Y 1B7, (306) 949-1773.

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Open to Canadian citizens and residents

The Homewood Mennonite Church 50th anniversary celebration is to be held **July 9-10**. All persons who have had contact with the church past and present are invited. Please register by May 30 and indicate if accommodations are required.

For the above and further information contact: Elmer and Linda Wiebe, Box 72, Homewood, MB R0G 0Y0, (204) 745-3141.

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LETTERS

Christmas wish

When our children returned from their three-year Mennonite Central Committee term in Nigeria, we asked them what they want for Christmas. A subscription to *The Mennonite* was their wish. Please begin a two-year subscription. *Marjorie Isaak, 905 Washington Ave., Sellersville, PA 18960*

Nov. 30

Meeting the world

Each time *The Mennonite* comes I am so proud to Xerox parts of it and give them to my non-Mennonite friends so they can see how we are meeting the world and dealing with its problems in a loving way. We can do that when we recognize that we are all human and suffer from the dis-eases of that humanness, even as Jesus dealt with the diseases of humanity. This last issue (Nov. 24, 1987) was wonderful. Dear God, may I be there in love, not in judgment. *Jim Compton-Schmidt, 1003 N. Peach, Fresno, CA 93727*

Nov. 30

About AIDS

Congrats for your issue on AIDS, especially the article by Brian Ewert. *Shirley E. Moyer, 822 S. Arlington Mill Drive, #202, Arlington, VA 22204*

Dec. 1

Remember the babies

Thank you for the excellent issue on AIDS. I appreciated Brian Ewert mentioning babies as victims. I first became aware of their needs when as trustee for a ministry to disturbed teens in our area, we were faced with closing that ministry and disposing of its assets, including a large farm house and land surrounding it.

The property was transferred to a newly incorporated, interdenominational group called Best Nest, organized to provide loving Christian care to terminally ill babies. Four of the six organizers are members of Mennonite churches in the Philadelphia area. They are already involved with Bethanna, a ministry that channels foster children into Christian homes.

Under Bethanna they have placed nine AIDS babies in foster homes. But the need is far greater than can be met with foster homes alone. Already Bethanna has received appeal from the state of New Jersey because they have no organization to care for these babies. Many of these babies are left in hospital beds because dying mothers are unable to care for them. At birth they need only normal baby care. The prognosis, however, is that they will not live beyond two years. One child in foster care has reached four but is now close to death.

Best Nest (1822 Silver Ave., Abington, PA 19001) has contracted with the city of Philadelphia to provide loving home care for the babies now in hospitals. City officials were amazed that a group was organized to take the babies. One asked, "Does your faith have something to do with this?" The farm house in my community will soon open as a group home for the babies.

A young couple nearby associated with Living Hope Fellowship Mennonite Church is ready to take the first baby even before the group home opens. They made this decision after careful consideration of the physical, emotional and social implications. They discussed with parents of friends to their two small children. Would their children still be welcome in friends' homes? They have considered the cost of loving a baby that will not live to adulthood. They had a child who lived only three days.

I feel privileged to know people who are taking positive steps of love toward these innocent AIDS victims. *Grace Moyer Frounfelker, Box 3, Forksville, PA 18616*

Dec. 2

Thanks

Thanks so much for having the courage to do the AIDS issue (Nov. 24, 1987). We were especially touched by the story shared by the Hostetlers. *Ruth Linscheid, Box 333, North Newton, KS 67117*

Dec. 4

A primary commitment

I can identify with aging, convalescing and other homebound folks who become so attached to radio or TV preachers that they support their ministries with their tithe. As a teenager I was homebound for some months. When hours of reading temporarily damaged my eyes, I resorted to radio. I confess that I developed a kinship with the local station's entertainers as they sang and visited with each other day after day. But I knew that they didn't know me or care about me specifically.

In a recent year I saw a TV special of an evangelist who interspersed his messages with "patriotic" statements from far-right politicians. His equating Christianity with nationalistic zeal and militarism bothered me. By letter I asked the evangelist how I could square his view with my different faith. His reply? A thank-you for my (non-existent) contribution, several issues of his full-color magazine and, finally, a letter suggesting re-airing his TV special locally if they got additional funds. No recognition of my expressed concern.

In contrast, in my local congregation are individuals and small groups with whom I share spiritual, moral, physical or economic concerns. Joining a church is a commitment to bear each other's burdens and to actively support that church's various ministries. As I age I want to retain the commitment to support my congregation, my conferences and my church's institutions. I hope that this primary commitment will not be distracted by the glitter and appealing messages of electronic ministries that are accountable to no one.

On the flip side, we as Christian fellowships need to find ways to care for our shut-in members. We care for them more than media ministries do, but the shut-ins don't know this unless we are there with them often. Our loving presence can make the electronic church less necessary in their lonely lives. *Paul G. Jantzen, 107 N. Madison, Hillsboro, KS 67063*

Dec. 13

Appreciation

I read with interest and appreciation your issue on AIDS. I like Brian Ewert's attitude. *Marie G. Thiessen, Box 3206, Arlington, WA 98203*

Dec. 20

Good covers

I like . . . the artwork on the Nov. 24, 1987, cover and the handwritten translations (Dec. 22) of John 1:14. One can almost feel those.

I plan to share the AIDS issue (Nov. 24) with three medical doctors in my congregation. *Lois Franz Bartel, 910 Belleview, La Junta, CO 81050*

Dec. 27

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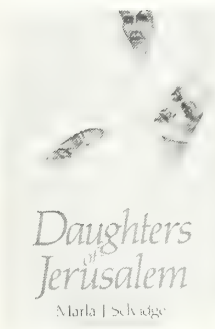
The Karlsschule, the oldest Protestant school in Vienna, Austria, was gutted during World War II. Spirited Mennonite and Brethren peace volunteers rebuilt it inside and out. Service in the spirit of reconciliation has been the pattern for MCC volunteers since MCC's beginning.

REVIEWS

Women in the Gospels

Daughters of Jerusalem, *by Marla J. Selvidge (Herald Press, 1987, 176 pages)*

Reviewed by Brenda Martin Hurst, Route 2, Box 156, Newton, KS 67114



This book is the work of a Christian feminist who attempts to converse with the writers of the Synoptic Gospels in order to understand their view of women. She discovers first-century men who affirm women's gifts and their role in the Christian community. She finds writers who not only include women as vital characters in the Jesus story but even make women central to the story and have them emerge triumphant. She concludes that the synoptic writers are "feminists" who reveal their inclusive stance and their respect for all people—a goal we 20th-century folks are still trying to attain.

Selvidge does not want to align herself with either radical feminists or traditionalists. She is a feminist who neither wants to "abandon the biblical traditions" nor "staunchly uphold the view about women which fits into a male-dominated society." Her overriding concern is to build bridges between men and women and between women and women, thereby creating a new structure for harmonious relationships.

In conversation with Mark, Selvidge finds that women were the faithful followers of Jesus, while the disciples were doubting and unfaithful. Thus women provide the example to be followed and in this way become leaders of the community in faithful response to Jesus. Some readers may be disturbed that she identifies a serving role for women as the faithful response to Jesus and the community.

As Selvidge and Matthew dialogue, she discovers that Matthew sees women as essential family members in the new community the Messiah came to establish. She concludes that this Gospel reflects a community where men and women are equally important.

As Selvidge converses with Luke she finds a man who affirms a variety of roles and relationships for women. In this way she sees him as one who opens new ways of relating and working together for women and men in community. Luke affirms women as friends, lovers and companions.

While Selvidge uncovers many of the positive affirmations of women that often go unnoticed, she sometimes paints the picture too positively. Her redactional study results in seeing women as the heroes, the successful ones.

Beneath the illusion

Broadcast News, *written, produced and directed by James L. Brooks*

Reviewed by Gordon Houser, assistant editor

In James L. Brooks' first (and only other) film, *Terms of Endearment*, which won an Oscar for best film, he departed from Hollywood chic by combining comedy and tragedy. In his new film, which may also win an Oscar, he welds a serious look at the TV news industry with a romantic comedy.

Broadcast News is a smart, funny movie, yet it is not difficult to follow the action, and it doesn't take cheap shots. Its three main characters—producer Jane Craig (Holly Hunter), news reporter Aaron Altman (Albert Brooks, no relation to the director) and anchorman Tom Grunick (William Hurt)—are each finely and lovingly drawn. No one is a good guy or bad guy, and we come to sympathize with each of them.

Characterization is Brooks' greatest strength, and he gives these excellent actors room to develop their roles. Hunter's performance is particularly good.

The film works on several levels of irony. Its main point concerns the lack of substance in network news, how much the news industry has become a competition of business interests. It shows in great detail the things that go into presenting the evening news, the way television creates its own illusions.

Another theme is the way the people's professional commitments prevent them from making or enjoying personal commitments. We witness the frantic pace of work in TV news.

The deeper irony of *Broadcast News* is that in revealing the way TV news creates illusions, it comes to us in a medium even more adept at pulling the wool over our eyes.

Children and war

Hope and Glory, *written, produced and directed by John Boorman, and* **Empire of the Sun**, *written by Tom Stoppard, produced by Steven Spielberg, Kathleen Kennedy and Frank Marshall, directed by Steven Spielberg*

Reviewed by Gordon Houser

Although both of these movies have to do with young boys during World War II, each approaches its subject from a different angle.

Hope and Glory shows us wartime London through the eyes of Billy, a boy of about 9, and his family. For Billy the war is exciting; it's school that he hates. It's hard to conceive of a story about war being funny, but this one is. It cuts through the heroic deeds and gore on the battlefield and the patriotic propaganda and reveals the mundane life of those who carried on in a poor suburb of London.

Billy joins a gang of friends who search through the rubble for shrapnel or unexploded shells. Children are extremely resilient, and though a couple of dreams betray his deeper fears about death in battle, Billy maintains a happy boyhood.

Hope and Glory has many humorous touches, as when a stray bomb destroys the school, and Billy's friend raises his hands to the sky and says, "Thank you, Adolf."

Empire of the Sun, based on J. G. Ballard's autobiographical novel, is not so lighthearted. In a switch from his earlier films, Spielberg sets this one in a kind of hell. Jim Graham (Christian Bale), a privileged English boy of 11, is separated from his parents in Shanghai in 1941 when the Japanese take over the city. He is captured by the Japanese and sent to a prison camp for the rest of the war. There the precocious boy, who is mesmerized by planes,

continued on next page

learns the amoral skills of survival.

Spielberg seems to have a rapport with children, and Bale, in his first film, gives a strong performance. John Malkovich, as the shady American scavenger Basie, is also outstanding. The movie contains many powerful images, yet at times Spielberg overdirects and John Williams' music smothers the story.

Given the material, plus a good script by Stoppard, *Empire* is surprisingly lacking in emotion and drama. Except for the ending, which is perfectly understated and moving, I found the film overlong and slow. Although it presents spectacular scenes, they don't seem to hold together. The director has taken a good story and tried to do too much with it, succeeding in places, failing in others.

Both films, in their different ways, show us the courage and fortitude of children during war and teach us that, as Billy's mother says after their house burns down, "They're only things." It's people that matter.

RESOURCES

Faith for the Older Years: Making the Most of Life's Second Half (Augsburg, 1986, $9.95, $13.95 in Canada) by Paul B. Maves looks at aging from the perspective of faith.

Having learned that only 15 percent of grandchildren have close grandparents, Arthur Kornhaber wrote **Between Parents and Grandparents** (St. Martin's Press, 1986, $12.95, $19.50 in Canada). He shows how grandparents can become involved as historian, mentor and in dozens of other roles.

Disguised (Word Books, 1985, $10.95) by Pat Moore with Charles Paul Conn is the story of a 26-year-old woman who, with the help of a professional make-up artist, disguised herself as an 85-year-old woman and ventured onto the sidewalks and park benches of North America.

Edward Fischer looks at how we can discover good ways of growing older in **Life in the Afternoon** (Paulist Press, 1987, $8.95).

To Be Old and Sad: Understanding Depression in the Elderly (Lexington Books, 1987, $8.95, $12.95 in Canada) by Nathan Billig traces the aging process and shows how the components of depression may enter the picture.

The elderly, people in the concluding life stage, must be as vitally involved in that stage as other age groups are in their stages, assert Erik Erikson, Joan M. Erikson and Helen Q. Kivnick in **Vital Involvement in Old Age** (Norton, 1986, $19.95, $27.95 in Canada).

Index of Elder Abuse by Melanie Hwalek (Institute of Gerontology, Wayne State University, Detroit, MI 48202, $75 U.S.) is designed for in-depth identification of elder abuse and neglect.

Tribute to Wanda

Evelyn Bertsche

"Come in," she called from the top of the stairs.
Armed with lunch and news, church bulletins and newsletters,
  I ascended
  to be ministered to by her cheerful spirit
  and nurtured by her connectedness to all around her —
    her family
    her neighbors
    her friends.
She loved her children and grandchildren
  and told me of their activities and accomplishments.
She asked me questions
  about my family
  about our church family.
My eyes read the news,
  a letter from John,
  and other mail.
But through her eyes I saw and learned —
  to appreciate small blessings,
  to speak no ill of anyone,
  to find in books (her talking books) a companion and window to the world,
  to live with patience
  and to wait.
We set the table for two,
  but she spoke to our Unseen Guest as though she knew and loved him well.
Her heart was full of gratitude for little joys,
  despite, I thought, more than her share of "toil and trouble."
I left enriched by her stories and memories
  and inspired by her cheerful and uncomplaining spirit.

"I thought it was your voice," she said from her bed.
  "I'm so glad you came."
She looked so small against her pillow.
  "I'm so tired and would like to go."
And then —
  "I can't think of any questions to ask."
"We don't need to talk.
  I'll just stay a while and hold your hand."

She has her wish.
She has her rest.
And we who are left behind
  are blind
  to the Vision of All that she now sees.

Evelyn Bertsche, 1404 N. Walnut, Normal, IL 61761, is pastoral associate of Mennonite Church of Normal. She wrote this tribute for Wanda Lehman (1898-1985).

bible

How to rest in the Lord

Lucile Brandt

Thoughtful and sincere students of the Bible are often puzzled by Jesus' words in Matthew 6: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." Jesus seems to be in earnest, for he uses at least eight verses to develop and drive home this thought.

Yet against this command, a host of other teachings come readily to mind. We are told to go into all the world and preach the gospel to every creature—no simple task. The parables of the talents and of the pounds suggest that the follower of Jesus is to employ both mind and hands in serving the Master. The sturdy common sense of the apostle Paul shows up unmistakably: "If any would not work, neither should he eat."

Yet why should one work if it is unnecessary to take "thought for the morrow"? To consider the lilies of the field is no problem. But when the fowls of the air are mentioned, we recall mother robins energetically flying here and there to stuff tidbits down the open mouths of squawking babies. Jesus is certainly not talking about inactivity.

However, the command of the Psalmist to rest in the Lord echoes in the New Testament when Jesus promises his disciples that his peace would be with them. Burnout among us generally is an indication that we have not succeeded in harmonizing the apparently contradictory commands of our Master. We are commanded to work. Yet we are to be serene and relaxed.

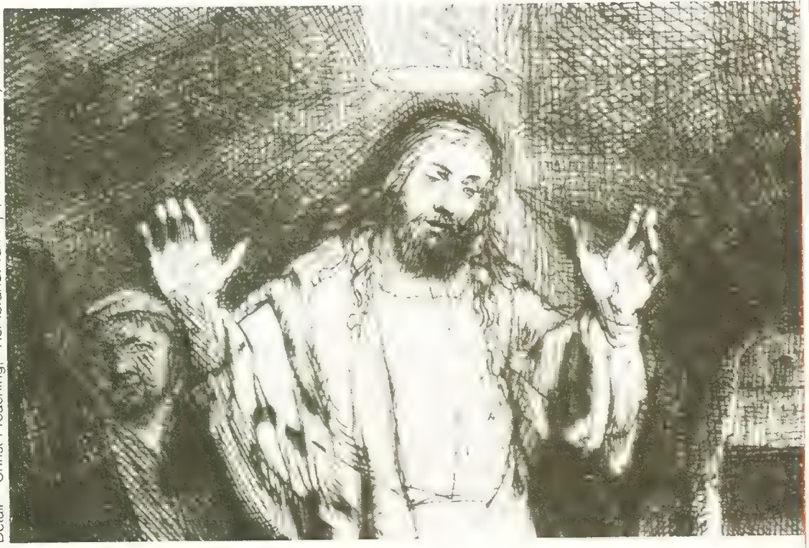
Think of ways that a person learning a new task uses unnecessary muscles. Consider the boy learning to write, his face screwed up into an expression of desperate concentration, his legs twined around each other or around the leg of his chair. Or a child doing first piano exercises. Remember how hard you once worked to get a tennis ball over the net and within the lines of the opposite court?

No worthwhile work is done without effort, whether at the piano or on the tennis court or with pen or typewriter or word processor. Yet one sure sign of a person working well is the ease in classroom or before an audience, the apparent effortlessness with tool or ball or skillet or typewriter. The secret of doing any work well lies in using with the greatest skill the muscles needed, but also in *not* using the muscles that are not needed. Is this what Jesus is trying to tell us in these words from Matthew?

Some Christians go about their religious duties with the same expenditure of unnecessary energy that a baby uses in learning to imitate the talk of adults. Not only is it unnecessary to work this way—it is harmful. The early instruction I received in piano playing was less than professional. But during a summer term in college I had an excellent instructor. One of the first things she said was, "Your wrists are stiff. You do not use the muscles in your wrists when you play; they must be perfectly relaxed." She insisted that I practice "complete relaxation" exercises. "When you tighten those wrist muscles, your other muscles cannot function as they should."

Jesus tells us that the important duty of one who would be his disciple is to seek first the kingdom of God. If in the attempt to do Christian work attention gets focused on self, then the work for Christ will suffer. There are some muscles, so to speak, that one does not use in working for the Master. If we persist in using them, they interfere most disastrously with the work we should be doing.

Many things we must learn to leave to God. It is ours to sow, God's to determine the harvest. It is ours to serve, God's to determine to whom the onlookers will give the credit. It is ours to listen for the guidance of the Holy Spirit, God's to determine where we will go and how we will serve. The old anecdote of the woman's daily prayer deserves retelling. "I'm going to work as hard as I can today, Lord," she would say. "And I'll let you do the worrying."



Detail "Christ Preaching," Rembrandt van Rijn, National Gallery of Art

Intelligent planning is work; worrying is not. And we will all agree that it is not always easy to distinguish between the two or to practice the one and avoid the other. But we can recognize that the peace Jesus promises to his disciples never implies laziness or inactivity; rather it is the secret of effective work. Isaiah echoes the words of the psalmist to reinforce the words of Jesus: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (30:15).

Lucile Brandt, 1238 Greencroft Drive, Goshen, IN 46526, is a former professor of English in Church of the Brethren colleges.

editorial

Did you think your work was finished?

The title of this editorial was going to be "The Seven Last, Best Years," using information that Richard Early (Souderton, Pa.) related about an elderly "Papa Ness," who brought him to faith. When I phoned Richard to check my notes, he offered to write the story himself, an offer I could not refuse. So instead of just an anecdote you will get the full account, told as it should be told. Watch for it in March.

Meanwhile, the almost-title prompted me to reflect on my own seven last years. The most important growth front for me just now is my understanding of evangelism. I have moved, and I think that *we* have moved, in shaping our definition of evangelism. My personal interpretation of "The fields are white unto harvest," which was always global, has come home.

Repeatedly at provincial and district conferences I hear evangelism committee members say with one voice to delegates: "We are *all* evangelists. Some of the most convincing evangelists are the unpaid ones. The Great Commission is not only for the core of professional missionaries to obey cross-culturally, not only for the paid clergy, not only for evangelism committees." Did you think your work was finished?

Last evening's news (Jan. 5) was stunning in its description of aspects of the mission field.

First, in the wake of recent riots with Palestinian youth in occupied West Bank and Gaza Strip, some Israelis are contemplating local non-violent demonstrations to protest the military action of their army. One was quoted: "We have to model something besides violence."

I wish that speaker would get together with Mubarak Awad. Eighteen years ago Mubarak Awad, a Palestinian Christian psychologist and a former student at Bluffton (Ohio) College, asked, "Why can't the Palestinians rise up non-violently, without guns, against oppression?" Upon return to the West Bank in 1983 he took a job as a counselor of school children to teach this idea.

Second news item: in East Los Angeles is a man named Alfred Sanchez, a former street gang member himself, who says, "We need to channel youthful energy away from violence." He offers them basketball games, barbecues, trips to the mountains. "This whole street gang society is motivated by revenge," he says. "Crime and fighting are a way of life. I'm tired of burying my friends. You can't tell me that kids are born bad. They get to be bad kids by not being loved."

I wish Alfred Sanchez could spend a week at Crossroads Community Center in Philadelphia. I would like him to be nourished by Ruth Hunsberger's accounts of the gospel in action as Eastern District folks come to the center to work, to help reconcile.

For four centuries we Mennonites have traditionally understood that the gospel of Jesus Christ speaks specifically to situations of violence, revenge, bitterness, bloodshed. It seems that what we as a people have had for four centuries is news for many: A better way is available in Christ.

God forbid that we who have had this insight about peacemaking should now find it too hard to act on. The world is asking for God's reconciliation.

In this morning's radio news the county attorney of neighboring Reno County was interviewed. The hardest cases, he said, are where human relationships are broken. These are impossible to solve legally unless the people involved are reconciled to each other.

I wish I could get him in contact with our mediation services. I wish I could multiply the resources and personnel of the victim-offender ministries. We as a people have understanding and words that are needed, and we have the structures.

Two weeks from now (about the time this editorial comes out in print) Haiti will try again to have democratic elections. Fear will likely stalk the voting booths. Blood has flowed before. Will it again?

I wish I could round up the current and former Mennonite Central Committee workers and Mennonite missionaries who have experience in Haiti, who know the language, who are at ease in that culture and who are committed to Jesus Christ. I would ask them to consider "standing in the gap" in Haiti at the end of January, non-violently, like Jesus in front of Herod and Pilate, embodying the evangel.

Folks, there's lots of work and it's evangelism. *mts*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

103:03 FEBRUARY 9, 1988

The *medium* and the *message*

prologue

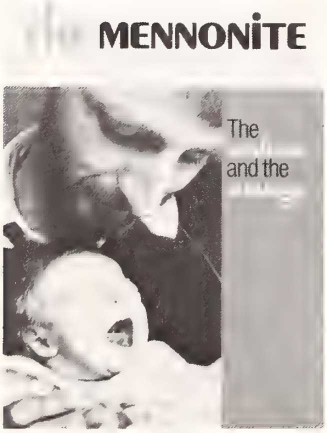
This month I started a subscription to *The Mennonite* for a prison inmate and thus had occasion to check the status of that fund. Many of you have contributed to it in years past. The fund now contains $234, which is to say, if you have made friends through the M-2 and W-2 programs of prison visitation and would like an inmate to receive *The Mennonite*, let me know. We can send it.

In this issue are three roads to the subject of television. Herbert London's article from the *New York Times* expresses caution. Barth Hague, with experience in Mennonite circles, says that we humans always seem to need a scapegoat, something to carry the blame. Bruce Hiebert looks into the Mennonite mind for reasons that we hesitate about participation in TV. Suffice it to say, our average family watches an astonishing amount of television per week. Whatever our conclusion about it, we must reckon with the media. It, too, like every part of our lives, needs critique, needs redemption.

This issue concludes with a Lenten reader by George E. Janzen. We who are on the shy side of observing Lent can learn and worship. Keep the piece about the seven last words of Jesus on the cross. Use it on the Sundays after Ash Wednesday, Feb. 17.

Our Feb. 23 issue will feature Mennonite Voluntary Service.

At press time, *The Mennonite* had received $115 from 10 readers in response to an invitation to help defray expenses. We continue to gratefully welcome contributions. *mts*



In just a few months this little one will be watching at least 27 hours of television per week. So? Read on.

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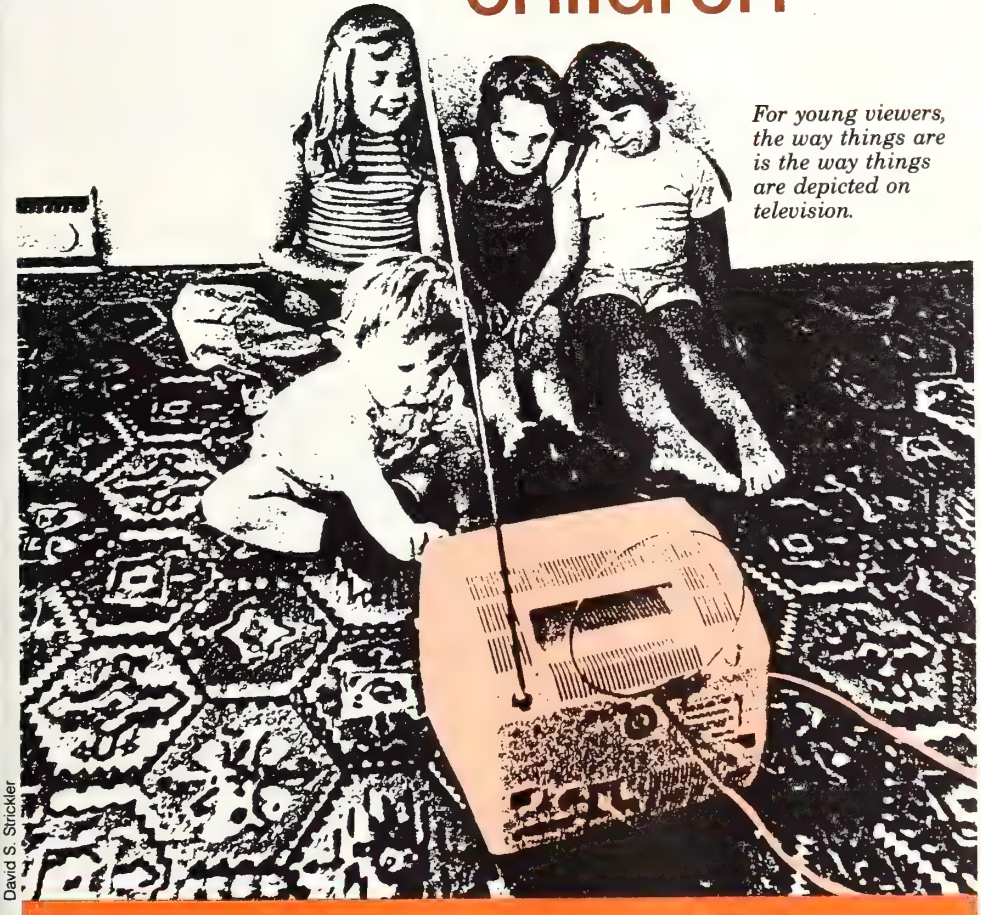
What TV drama is teaching our children

Herbert London



For young viewers, the way things are is the way things are depicted on television.

David S. Strickler

I asked the students if they would engage in immoral practices as a last resort to keep their businesses functioning. Not one person dissented.

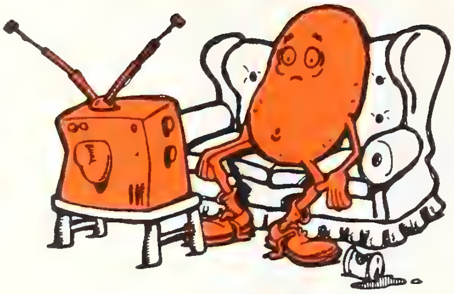
Ever since the television age began in the 1940s, it has been a standard bromide that those who spend hours watching this tube with moving pictures will be influenced. Some people contend that violence and immoral behavior are promoted by television fare; others contend that television is simply pabulum for adolescents.

I must admit to a rather vacillating posture on this matter: Some of the most sensible people I know watch television regularly; some of the world's fools don't watch it at all. However, one indication of the sway television can have on young minds was impressed upon me recently when I was asked to interview a group of high school students about the effect of TV viewing on their social attitudes for a Public Broadcasting Service program titled "Hollywood's Favorite Heavy," an analysis of the depiction of the businessman on prime-time television, produced and directed by Michael Pack and Daniel Polin. For me, this Brooklyn public school classroom was a laboratory for testing hypotheses. The 24 youngsters were carefully selected, since the producers were eager to avoid both upper-crust high school students with predictable views and adolescents unable to express themselves much beyond "ya know."

What I heard was, and remains, astonishing. Based on the limited sample of students with whom I chatted in a pair of four-hour conversations, I am convinced that television is having a profound effect on the values (I prefer the word principles) of young Americans. I am aware, of course, that much research, both pro and con, exists on TV's influence and that this sampling was on a decidedly small scale. Yet, despite the fact that these youngsters from different economic strata, ethnic groups and races agreed that most programming is fictional or at least unrelated to reality, their opinions regarding behavior, to a surprising degree, are clearly influenced by the characters and plots they had watched on television. Seemingly, today's TV heroes, whose immoral behavior is often sumptuously rewarded, have become role models for many young Americans.

It also became apparent to me during these discussions that such traditional sources for imparting principles as family, church, associations and peers are competing with television. As one young woman noted, Alexis of "Dynasty" "is bad. Like she's evil. She's vicious and bold and glamorous. And she's everything that any woman would want to be." When I inquired if that included her calculating behavior, the student replied, "Yes, that too. She gets whatever she wants." One of her classmates, speaking of the character J. R. Ewing of "Dallas" added, "I sort of admire the way he can just corrupt everybody and not even let it affect him."

After watching clips from several programs in which the venality of businessmen was illustrated, I asked if businessmen actually behave in the manner depicted on these programs. Most students answered affirmatively. One student noted, "I don't think a businessman is ever satisfied. He's got more money than Rockefeller and he's still going on trying to get more money and more power." When I asked if the businessmen they know behave this way, most responded negatively.



When I took this a step further and asked the class if it would dump chemicals into a town sewer system or sell illegal drugs in order to save a failing business enterprise, one young man argued, "If I was in the same situation, I would definitely do it. I'd like to say that I wouldn't, but that would be lying, knowing true human nature." A female student replied, "If they offered me a certain amount of money, then I would."

When I inquired if they would draw the line on such behavior at a certain point, another student replied, "If it's a family member or just a close friend you would know—I just couldn't do it if I had to think of it in those terms. Any other terms, I would jump on it." Another young woman concurred, "If it wouldn't harm people that were relatives and family, I'd do it." Yet another student noted, "I would blackmail and do everything, but when it came to cheating on my husband or doing something that'll affect my family, I wouldn't do it."

At that point, I asked if these students would engage in immoral practices as a last resort to keep their business functioning. Not one person in the class dissented.

The rationalization for these actions was instructive. While these students argued that their parents would censure such deeds, in "this world of dog eat dog," such deeds were, they added, "necessary." Necessity, however, appeared to be a function of the same TV programming these students described as fiction. Insinuating itself into our conversations was the extent to which nighttime soap-opera characters serve as models to be emulated. Moral rela-

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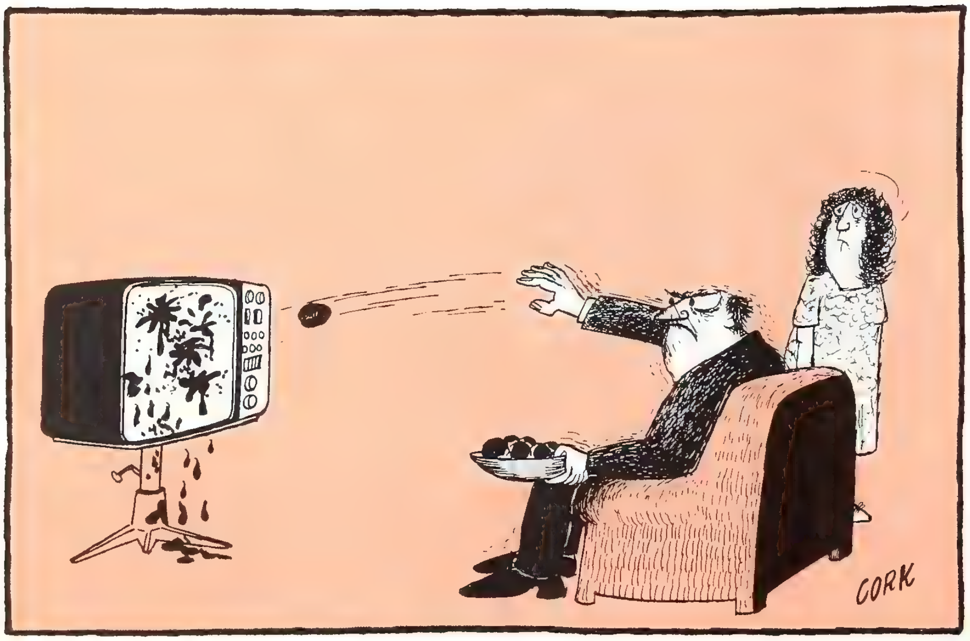
The meaning of TV's text

Barth Hague

"We've got trouble right here in River City, with a capital 'T' and that rhymes with 'P' and that stands for pool!"—from *The Music Man*

Every generation has its token pool hall that supposedly corrupts the minds of youth and destroys civilization as we know it. First it was Henry Ford's motor car. Then it was public education. Then fluoridation. For John R. Mumaw, who published in *Mennonite Quarterly Review* in 1945, it was media: "The commercial movies have a detrimental effect upon the emotions and minds of people . . . (while) we face in radio a factor with disturbing potentialities, affecting the life of the Mennonite community . . . the invasion of evil."



Today, television is our "pool hall." The boob tube, the one-eyed monster—it's our favorite public whipping boy for all that we consider wrong with the world. Thus viewers are couch potatoes or dolts who sit passively before their sets, acquiring unspeakable behaviors and losing their basic humanness.

The fact is, we know little about television's so-called "effects." Children, controlled in laboratories and shown extremely violent TV fare, have indeed exhibited temporary violent behavior. However, other studies conducted in homes typically indicate that television has no effect and that most children are uninterested in violent programs.

This is not to say that parents shouldn't be concerned about their children's potential overexposure to tivism and extremely pragmatic concerns manifest in such series as "Knots Landing," "Dallas" and "Dynasty" were used as evidence of a diminished moral sense, which these students maintain must be observed in order "to get ahead." For young viewers like these it would seem that, to an extraordinary degree, "the way things are" is the way things are depicted in TV programs.

Moreover, there appeared to be consensus that if you can get away with certain actions—as TV heroes regularly do—that translate into wealth, status and power, then the stigma of immorality is mitigated by rewards. Do the ends justify the means? Yes, say writers for TV programs, and yes, say students who watch television regularly.

In fact, a moral sensibility about what is right and wrong does exist with these students, in the same way it exists with most TV characters. What is troubling is that the bounds of appropriate behavior have been stretched to incorporate deceit, adultery, blackmail—behavior frequently condoned on television. And while the dictates of drama may suggest the use of these kinds of themes, what distin-

TV writers, directors, producers and programmers must take greater note of the effect that their dramas may have on the young. Television creates a moral reality of its own through its indirect and occasionally direct attack on the Judeo-Christian tradition. (This church and its neighboring communications antennas are in Raisting, West Germany.)

Religious News Service

television. But it does suggest that instead of being so misguided about TV's "effects," we should rather focus our attention on what television *means*. After all, different people interpret their own TV viewing in different ways. We must understand the relationship between the TV viewer and the TV "text" before we can realistically begin to draw conclusions about effects.

While empiricist researchers can quickly measure the frequency of immoral acts during a typical hour of prime-time, they fail to recognize several important characteristics about the text and the viewer.

First, television is fiction. Viewers generally interpret it as fiction as current analyses tend to demonstrate.

Second, the television text is rich and dense. Empiricists fail to distinguish differences between viewers who are familiar with TV's text and those who are not. Such differences can shape television's meaning among viewers.

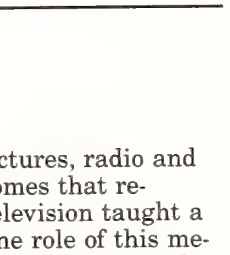
Third, viewing is active, not passive. Research reveals that viewers are busy negotiating their own sense of reality in relationship to what they encounter on the screen. As viewers negotiate, they generally call upon their personal values to make sense of what they see on television.

Fourth, many variables contribute to how a given viewer will interpret a given text. For example, violence may mean different things between different personality types. Similarly, sexual innuendos may take on different meanings between urban and rural viewers. Finally, empirical studies forget that viewers select their own programming and generally watch different types of programs for different reasons. There is no accounting for taste.

Still we cling to the notion that television is destroying our homes, our schools and our churches. We need scapegoats in this world, and such a myth about television is comfortable to us. Articles about the "effects" of television on ourselves and our children essentially say what we want to hear—we easily overlook the lack of convincing facts to back up such claims.

As Mennonites, our attitudes about television are learned from years of conditioning. Many of us were taught to suspect motion pictures, radio and public education. Homes that restricted the use of television taught a certain code about the role of this medium in society. Our perceptions today, in this video age, are as much a part of our histories as anything else. We live in a paradox: We watch television, but we hate it; we enjoy television but feel it is destroying our values.

One day something new will come along to replace television as our modern-day pool hall. Until then, we'll likely continue to enjoy hearing how television is responsible for the debauchery in the world, while privately enjoying our occasional TV fantasies, recognizing that our own values aren't really changed all that much.



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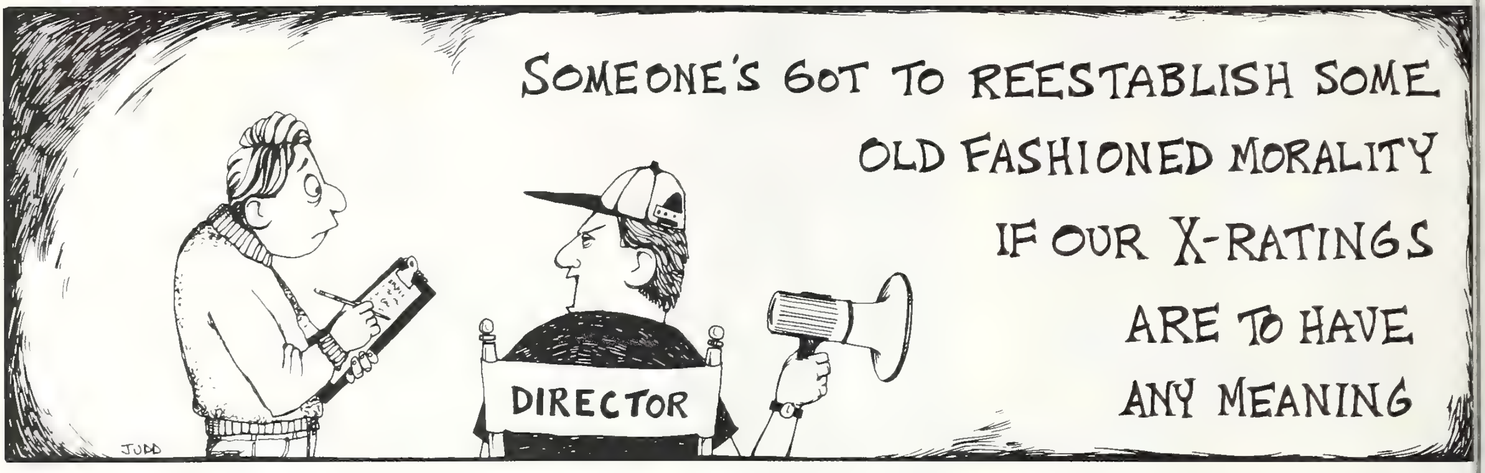
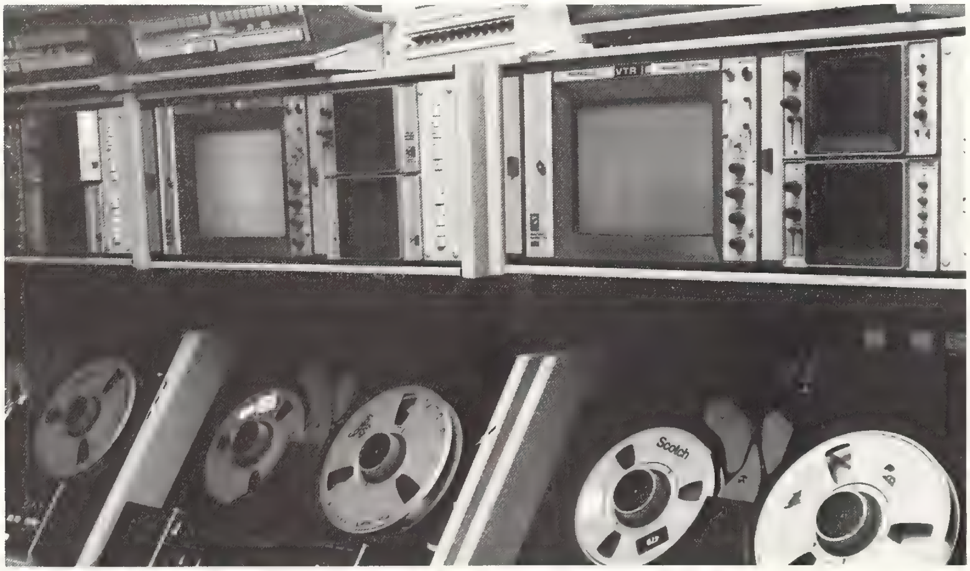

SOMEONE'S GOT TO REESTABLISH SOME OLD FASHIONED MORALITY IF OUR X-RATINGS ARE TO HAVE ANY MEANING
DIRECTOR
JUDD

guishes contemporary TV drama from other media is its constant repetition of those themes week after week and with essentially the same cast of characters.

One member of the class argued that television is unrealistic, "But I guess it gives us ideas." This view seems to be borne out by expert opinion. George Gerbner, dean of the Annenberg School of Communications at the University of Pennsylvania and a longtime analyst of the relationship between television and society, has observed, "If you can write a nation's stories, you needn't worry about who makes its laws. Today, television tells most of the stories to most of the people most of the time." Gerbner also notes, "Television is the most pervasive medium we have, and most people consider what they see on television as the norm, as the standard."

S. Robert Lichter, director of the Center for Media and Public Affairs, a non-profit research organization in Washington, contends, "Now, you have these soap characters, like J. R. and Alexis, who week after week do nasty things and may be thwarted but come back on to try again and are often successful and have become kind of culture heroes." The message is abundantly clear: Immoral behavior that pays off is acceptable for the new-age TV hero.

While much of the empirical evidence that attempts to link this TV "hero" to adolescent attitudes is fragmentary, it is nonetheless persuasive. Bruno Bettelheim, the child psychologist, has said, "A particular problem I have with television is that it deals in stereotypes, and that is devastating to the intelligent development of young people. TV characters go through life unchanged by their experiences. Major things happen to them, and in the next segment they're exactly the same person they were before."



For Bettelheim, the worst aspect of this TV imagery is that children "lose the ability to learn from reality because life experiences are more complicated than the ones they see on the screen, and there is no one who comes in at the end to explain it all."

Perhaps it is time for TV writers, directors, producers and programmers to take greater note of the effect their dramas may have on the young, for there is something at stake that is ultimately more important than ratings: the moral vitality of our two nations. After talking to these high school students, who were charming, resourceful and typical in most respects, I was shocked. I had not realized how far down the slippery slope of moral relativism we have come.

More importantly perhaps, I had not appreciated the degree to which television influences adolescent principles. Seemingly, television creates a moral reality of its own through its indirect and occasionally direct attack on the Judeo-Christian tradition. The students interviewed may well change their views—as many adolescents do—when they get older. My fear, however, emanates from the chance that change may not occur, that the effect of television is more deep-seated than its well-wishers have been willing to admit.

Nelson Goodman, the philosopher, once observed that "worlds are made not only by what is said literally but also by what is said metaphorically." It is not coincidental that television is the ultimate metaphor. It has indeed created a new world. If the students I talked with are any guide, we had better address ourselves to this world of images before the images so affect our world that there is nothing left to preserve. *Reprinted by permission of the* New York Times

SPEAKING OUT

How much TV involvement is good for us?

Bruce Hiebert

Every so often church media experts will say, "Buy more television time." This usually means that they have an idea like a series of advertisements that promote Christian values, or the suggestion that the church get involved with a new television network or even that the church should set up its own television studio.

These ideas seldom come to much. At the congregational level not much changes. We in the pews do not seem to be enthusiastic supporters of the video revolution.

Despite the presence of television sets and even video players in our homes, we harbor a distrust of television. An informal poll in my congregation showed that at least 10 percent of the members neither owned nor watched televisions, an astonishing figure on a continent where 98 percent of all homes have a TV set.

Christian programming often has little to do with the gospel of Jesus Christ.

One reason we have doubts about TV involvement is the values portrayed on television. Commercialism, violence and sexuality cannot help but disgust some of us. These are all parts of the world we have sought to avoid.

Another reason we may not be happy with Christian involvement with television is the type of Christian advertising and programs we see. They often either embarrass us because of their low-budget grotesqueness or repel us with hi-tech glitz. In neither case do they seem to have much to do with the gospel of Jesus Christ.

Some of us may not feel good about getting involved in television because it does not seem to be an environment suited to Christian values. Next to "Miami Vice" or "Dynasty" or even "The Cosby Show" our beliefs in peace, family, community, gentleness and simplicity seem out of place. Our treasured heritage can end up looking suspiciously like the uppity self-importance of the country bumpkin. Our values are not at home next to television's values.

Larry Cornies

We are disturbed deep down by the way the daily and weekly TV schedule has ordered our lives. When family members set their schedules by a favorite TV program, we feel God is being bumped from first to second place.

We have felt a touch of horror as our children sometimes seem to prefer television to real life. Watching a child in mesmerized stillness before the flickering screen is disturbing, even though it may come as a much welcomed interlude in noisy play.

The passivity of TV watching makes us uncomfortable. Reaching out to the nations or doing a good job of raising our kids simply will not work if we spend our time gazing at the screen. We believe in activity that has us volunteering for voluntary service or putting up next year's home preserves.

Next to other TV shows, our treasured heritage can end up looking suspiciously like uppity self-importance.

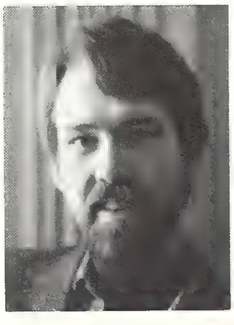
The result: We Mennonites are not as enthusiastic about television as other people are. We watch television, but often we feel guilty. And we greet our media experts with silence.

What should we do when we hear the cry for more TV involvement? How should we respond when our experts tell us to get involved with the inevitable and conquer the media for Christ?

First, greet them with scepticism. Make them prove their case. Take nothing for granted. Questioning their ideas is both their hope and ours for a positive future. Forcing them to justify every detail makes sure that any end product will be the best that can be done.

Second, let's take a good look at our own TV-watching habits. Our feelings of hesitation may be God's way of prodding us to look at ourselves. It may be that when it comes to television, the world's way should not be the Christian way.

We must always stick with the essentials of being faithful to God, of bearing witness, of living lives of peace and of building up our families and our communities. In God's scheme of things television may be just a passing fad.



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TOGETHER

One commission member's viewpoint

On making decisions for our conference

William Block

Left to right, Al Heer (Paso Robles, Calif.), Jake Fransen (Smithville, Ont.) and Duane Ruth-Hefflebower (Elkhart, Ind.) demonstrate the long, deliberative process of coming to consensus at a Council of Commissions meeting in Newton, Kan.

Commission members are decision and policy makers. In that role they represent the congregations of our General Conference.

For the staff, the commission member serves as a sounding board, evaluating and helping determine direction. Sometimes I feel like a "rubber stamp," at other times like a member of the "loyal opposition," but mostly like a co-worker.

Commission on Overseas Mission meetings are exciting, stimulating, exhausting. Our excellent, dedicated staff organize the meetings well and usually send out volumes of material to study in advance. This studying points to the heavy part of being on this commission.

Few if any of us on COM are professional missiologists. Most of us have had some foreign experience, but we can give only marginal time to overseas concerns. We are not on the front line. Keeping up with what is going on in 15 countries is impossible. This shows up when we face decisions. Factors behind the scenes (political situation, culture, religions, history of our mission) plus the immediate situation at hand play a part in what is happening. The staff gives background, but at times I still feel inadequately prepared for decision making. The positive side is that this encourages humility and prayer.

Let me share some of the kinds of decisions that confront us. The first and perhaps most important is personnel. The personnel staff, Bruno and Wanda Derksen Bergen, do most of the recruiting and preparation, but the commission, through the candidate committee, has the final say in who is sent overseas. We are also deeply involved in hiring the executive staff, who run the day-to-day work of the overseas program.

Second, a variety of program decisions affect the work abroad directly. Many of these are made on the field or by the staff, but some are brought to the commission. These tend to be policy-setting, possibly controversial issues, or unique situations for which no clear policy exists. The opening of a new work in a new country would be an example of the latter. Another would be the many decisions that go into closing down the work in a country. The winding down of the work in India is one such case.

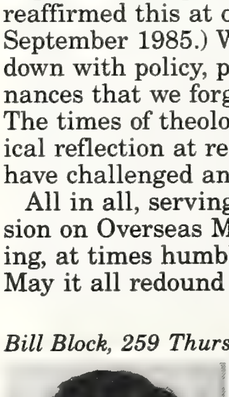
A third area is finances. In the "good days" we decided how and where to expand. In recent years the decision making has involved containment and curtailment. Where can we cut program in order to stay within the amounts allotted to us? This feels heavy when it means calling missionaries home or cutting staff.

There are other factors that influence our decision making. Because time is restricted and agendas have a way of expanding, we do not always have sufficient time to process decisions. The other reality is that we have not learned how to discuss freely in public. The March sessions are open to the public, and 25-50 guests may be present. This is a great arrangement, but it sometimes hinders free discussion of controversial issues.

This points up a concern. How do we represent the people who have elected us? I have been a COM member for seven years but have rarely received a comment on how I should represent my constituency, at least not enough to give me the confidence that I truly represent people spread over a whole continent. I believe this puts the onus on me as a commission member to "read" the larger church. I occasionally get feedback from missionaries. They may not have elected me, but in a real sense I represent them also.

Being a commission member also requires theological reflection. (We reaffirmed this at our major review in September 1985.) We can get so bogged down with policy, personnel and finances that we forget their purpose. The times of theological and missiological reflection at recent COM meetings have challenged and stretched me.

All in all, serving on the Commission on Overseas Mission is interesting, at times humbling, but enriching. May it all redound to the glory of God.



Bill Block, 259 Thurso St., Winnipeg, MB R3M 3C7, is director of ministerial leadership for the Conference of Mennonites in Canada and part of Bethel Mennonite Church's new "daughter" church, Hope Mennonite, in Winnipeg.

Forty-four people represent our congregations on the conference's three service commissions: education, home ministries, overseas mission. Representing Canada and the United States, 20 are elected for six-year terms at the triennial delegate sessions. In addition, six are elected by the Conference of Mennonites in Canada, 15 by the district conferences in the United States and three by Women in Mission. The annual Council of Commissions will convene in North Newton, Kan., March 3-7.

PERSONAL

A visit to my absent congressman about the contra aid vote

Jeff Gundy

"Long live the weeds and the wilderness yet." Gerard Manley Hopkins

Six of us squeeze into the old Pacer, the baby moaning but falling asleep when we start to move. It's late afternoon, the sky overcast, we take all our umbrellas, the signs from the last time we went, and our little group's latest policy statement, which I don't read until after we get to the congressman's office.

I wrestle with the seat belt, talk a little with Sally and her 4-year-old, who remembers the last time we went to hold posters. I look out the window, dropping into my usual highway thoughts, which seem strange and bourgeois today: houses for sale, gardens, cars. I try to think politically, feeling 20 years behind myself.

We swerve to give room to a big chemical rig and pickup truck parked along the road. In a field of wheat, green patches of milkweed and thistle stand, poking above the even crop, holding out.

We get out. I don't know why I'm doing this. It will change nothing. It starts to rain. We unfold umbrellas and share them; I try to start conversations with the people beside me, but we find little to say. Truck drivers and mothers hauling daughters look at us; one young man honks, waves a finger. I go almost catatonic, try to fix a smile of bland, high-minded purpose on my face, try not to look anyone in the eye.

Sally asks if I want to read some sections from a little pamphlet, accounts of contra horrors, rapes, burned clinics and grain bins, children left with stumps for hands. Someone asks her who will listen. She pauses, laughs a little, says, "Us?" The trucks roar past. A few secretaries go by, faces set in their own public masks. I hold the book, waiting for the right time.

This congressman's a modern farmer, sure that he knows weeds, how relentless they are, how they scorn anything but brute force. He's not even here; he's off making things happen, setting wheels in motion, doing what he thinks is right. It's only in my imagination that he is packing small wooden boxes, caressing smooth, heavy steel, hefting hand grenades and pretending to throw them.

His secretary has slipped home, locked the door, not wanting to help those of us who aim to get arrested. We leave a note thanking her for assisting in our attempt to disrupt business as usual. More bravado, but it's the best we can do.

I get a ride with the doctor's wife, and we talk gardens all the way home.

Her husband, hating to stake things, planted corn and beans in the same hills, hoping the beans will grow up the cornstalks. Something she got from the extension agent killed most of her tomatoes when they scattered it on the leaves instead of working it into the soil. She replanted, hoping for sunshine, hoping the weather would let things grow.

I look out the van window at the even rows of corn and beans, at the unruly weeds pushing up among them despite all we can do, at the corners and creek bottoms we haven't yet been able to control. My father is a farmer, and I have spent my hours walking beans. I still wince when I see a field drowning in pigweeds and cockleburrs. Yet now I am half frightened by these orderly fields; I seem to feel some buried danger in their arduous neatness. I find myself seeking out the fencerows and messy wheat fields, feeling comforted by the milkweeds and thistles that survive all our plows and hoes and chemicals, that refuse to be good citizens, that insist they have a right to live, too, and manage to go right on doing it.

Jeff Gundy is a professor of English at Bluffton College, Bluffton, OH 45817, and a member of First Mennonite Church.

ideas for ministry

University campus ministry

Cornies

"Be a friend, giving unconditional love and non-judgmental acceptance and confidentiality." This is the number one guideline Ingrid Cornies follows as she meets with students on the University of Winnipeg campus.

The Conference of Mennonites in Manitoba began Mennonite Campus Ministries five years ago in order to help Mennonite students on secular university campuses. Abe Bergen, CMM director of youth and young adult ministries, and Ingrid, who does pastoral counseling for MCM, try to keep links with the students, their home church and local Mennonite congregations intact.

Ingrid has found that meeting one-on-one with around 20 students throughout the year allows for quality time. This year she is beginning to see results in friendships from earlier groundwork. "One of my objectives is to teach the students to take ownership of their lives, to help them realize that whatever happens to them is usually the result of choices they make."

One student contacted her pastor, asking for the name of someone in the city she could relate to. She was afraid she couldn't stand up against problems of city life. Ingrid has helped her become involved in church and in youth activities.

Ingrid often uses parables from the Bible to help the students expand their view of God and acceptance of themselves, then challenges them to grow in their faith.

When I asked her if congregations near colleges and universities should become involved in campus ministries, she said, "Definitely. Students need to have someone they can trust who will listen to them. Listening is the key. Too often rural kids become lost in the city and tend to lose their faith identity."

For more information on campus ministries, write to Ingrid Cornies, 337 Sutton Ave., Winnipeg, MB R2G 0T1. *Sharon W. Sommer*

Carla Reimer

A chimney is about all that's left of the Eden Mennonite Church building, rural Moundridge, Kan., after a fire broke out in the early hours of Jan. 25. Faulty electrical wiring is the suspected cause of the fire, which burned for three hours, although an investigation was not yet completed. The church building was built in 1924 and remodeled in 1949. The Eden Church office, which is located in Moundridge, and the Eden Activity Center, located a quarter mile from the church building, were unaffected by the fire. The 811-member congregation will meet temporarily in the Moundridge High School Auditorium.

NEWS

Responses needed by Feb. 16

SSS reissues bar to faith statement

Akron, Pa. (MCC U.S.)—On Dec. 17, 1987, the Selective Service System reissued a proposed regulation that would prohibit employers of alternative service workers from requiring "commitment to any political or religious belief or doctrine . . . or membership or non-membership in a political or religious group."

This regulation would disqualify Mennonite Central Committee and many church-sponsored voluntary service programs as employers of alternative service employees in the event of a draft.

For draftees it would mean they could not choose to do alternative service in church-sponsored programs whose personnel qualifications require commitment to elements of religious belief or doctrine. This would reverse the understanding between alternative service employers and SSS in the past, when there was no such prohibition.

During the 1-W era of the 1950s and '60s, hundreds of men did alternative service in church-sponsored voluntary service programs that would be disqualified under this new regulation.

The regulation was published for comment in the Dec. 17, 1987, *Federal Register*. The MCC U.S. Peace Section office is encouraging individuals and MCC constituent conferences to respond to Selective Service before the Feb. 16 deadline for making comments.

MCC has been corresponding with the SSS on this topic since 1983. The prohibitive regulation was first formally proposed in December 1985. It was issued as a final rule in May 1986. MCC, NISBCO (National Interreligious Service Board for Conscientious Objectors) and other agencies concerned about conscientious objectors and civil liberties went to Congress and achieved a congressional action nullifying this and other regulations in the fall of 1986.

Selective Service decided to promulgate the regulation again based on its interpretation of the Constitution and federal statutes, according to the "discussion" of the regulation in the *Federal Register*. Selective Service claims that permitting alternative service employers to require commitment to any religious belief or doctrine by prospective alternative service workers would violate their rights under the Freedom of Exercise clause in the First Amendment of the Constitution.

But Constitutional law expert William Ball has maintained just the opposite in a legal opinion written for MCC in 1984. Ball says, "The position of SSS violates the Free Exercise clause of the First Amendment. Non-assignment of an alternative service worker to MCC because of the required signing of a statement of faith penalizes MCC for its religious beliefs." MCC sent the Ball memorandum to Selective Service in 1984 but has yet to receive evaluation or response from them.

The regulation incorrectly assumes that a church or church agency that would employ alternative service workers would be an agent (in the legal sense) of the government.

MCC's letter of comment on the regulation will identify these objections: It reverses long-standing practice; it violates the Free Exercise clause in the First Amendment; it restricts job opportunities, and with that religious freedom, for a class of individuals who would choose work with an employer with religious standards; it incorrectly assumes that a church or church agency that employed alternative service workers would be an agent (in the legal sense) of the government in so doing; and it puts the government in the contradictory position of requiring commitments that may include religious commitments for the classification of conscientious objectors and forbidding the church to require religious commitments for the employment of conscientious objectors.

Comments on the regulations should be mailed to Selective Service System, Attn: General Counsel, Washington, DC 20435. A copy should be sent to Edward P. Boland, Chairman, Subcommittee on HUD-Independent Agencies, House of Representatives, Washington, DC 20515. *John Stoner*

Dairy herdsmen and milkers are needed in the Pacific northwest area of Lynden, Wash.

For information contact John Addink, pastor, Glendale Mennonite Church, 1227 Loomis Trail Road, Lynden, WA 98264, (206) 354-2781.

At their annual meeting Oct. 15-17, 1987, the boards of Associated Mennonite Biblical Seminaries approved steps to address a tight financial situation. With a fall semester enrollment of 22 fewer full-time equivalent students, tuition income will be about $40,000 less than budgeted for the current year. In addition, the two seminaries, while keeping expenses under budget for the year ending June 30, 1987, sustained a combined deficit totaling $82,413.

"**We have nothing to lose** except Belau," said 50 ranking women in matrilineal Belauan society as they filed a legal claim that would amend their constitution and allow the nuclear-free clauses to be validated by a simple majority. This would make way for a Compact of Free Association between the Pacific island nation and the United States, allowing the establishment of U.S. sea and land bases in Belau. The Belauan people have voted against such action eight times. On Sept. 8, 1987, the women withdrew their case under conditions of intimidation.

Boulder (Colo.) Mennonite Church was used as a shelter for the homeless on nights when it was 25°F or lower until the fire marshal said that the church, to be thus used, would need a sprinkling system, fire alarm system and smoke detectors. One of the members, Dick Williams, took up the matter with city officials. Now the city is giving vouchers for homeless people to sleep in motels when the temperature drops.

NEWS

MCCC announces change in work with Native people

Winnipeg (MCCC)—With the discontinuation of Project North in its present form, Mennonite Central Committee Canada involvement with Canada's Native people is entering a new phase. At a Dec. 2, 1987, meeting, representatives from the 10 supporting churches agreed to disband the interchurch coalition on Native justice and development issues. A study group will recommend a new structure.

A new organization, to be created by the end of 1988, will follow up Project North, which since 1975 worked on a variety of Native issues on behalf of the supporting churches. MCC Canada joined Project North in 1975.

A Feb. 3 meeting in Toronto was asked to approve interim ways of dealing with ongoing business and with a proposed way of evaluating Project North's work. A June consultation in Winnipeg will determine the future.

Mennonite and Brethren in Christ conferences that support MCC Canada will advise regarding the creation of the new organization by MCC Canada Native Concerns staff.

Concerns director Menno Wiebe, a former Project North chairperson, is a member of the study group. In reflecting on the ending of Project North, he says that the supporting churches decided to end the organization's work with Native People "not because the Native justice issue is lessened" but because of organizational inadequacies and internal staff problems. The problems, he says, were brought about by the size of the agenda, the intensity of the issues and the difficulties involved in synthesizing the number of diverse theological and administrative viewpoints.

Additionally, Wiebe says, Project North was dealing with issues for which there "was no theological precedent." Throughout its 12-year history, Project North helped create a stage from which Natives could speak to government and media, including organizing press conferences around the First Ministers conferences, the flooding of northern territory for hydroelectric projects, the Innu protest about the militarization of Labrador and exposing the health problems at the Lubicon Lake reserve in Alberta.

For Wiebe the importance of Project North has also been that it "succeeded in bringing the justice struggle of Canada's aboriginal people closer to the center of church life" and that it alleviated the accusation by Native people that the church was "an accomplice to northern industrial development."

"Whether the new organization will be able to retain that fellowship," Wiebe adds, "continue to listen to Native organizations and be ready to have its agenda shaped by Native people remains to be seen. If it can, then there is hope indeed for a second chapter of Project North."

Representatives from Native groups across Canada have affirmed the new direction set by the supporting churches.

Vocational skills at Jamaica Bible College

Mennonite Central Committee worker Al Wood (foreground), West Abbotsford (B.C.) Mennonite Church, coordinates and teaches woodworking, automotive repair and welding in the school's John Bee Vocational Department. Wood writes, "Maybe some of the non-Christian community students will be saved by the mere fact that they get exposure to Christianity at the college."

Mennonite Central Committee

First Mennonite Church of Champaign-Urbana is planning to celebrate its 25th anniversary year with a number of events. All who have shared in the life of the congregation are invited to send their addresses to First Mennonite Church, 912 W. Springfield, Urbana, IL 61801.

Crafts from around the world (at right) and people from throughout the Niagara Peninsula filled the church hall of the United Mennonite Church in Vineland, Ont., Nov. 5-7, 1987. Shoppers exclaimed over baskets from the Philippines, brass and wood carvings from India, creches and Christmas tree decorations from Taiwan. Sales totaled over $33,000, with all the money returning to the artisans. Organizers plan to make Crafts of the World Festival an annual event.

Henry Janzen

NEWS

SYAS creates seminar on evangelism

Elkhart, Ind. (MBM/GCMC)—A new seminar for young adult-oriented congregations and leaders of such congregations is available by Student and Young Adult Services of Mennonite Board of Missions and the Commission on Education of the General Conference Mennonite Church.

The seminar is entitled "Urban Peace Church Evangelism Seminar: Unleashing the Urban Congregation for Witness with Integrity."

Tim Stair, SYAS staff associate and young adult urban congregation consultant, says the seminar is designed for congregations in large or small urban areas. It is especially geared for congregations in a development mode, with under 100 members and strong involvement of young adults (under 30 years old) and baby-boomers (ages 30-45).

Tim said the seminar was developed as a result of a 1986 young adult congregational profile study sponsored by SYAS and COE. "The study showed that these young adult-oriented urban congregations want to be empowered and motivate their members for outreach and evangelism," he indicated. "But they want to do so with a strategy that has integrity with the congregation's context, that stresses the concept of shalom and reconciliation and that will use the gifts of members in the congregation."

Tim, who will lead the seminars, says that two options are available. Seminars for a specific congregation will be held on two Saturdays two to three months apart. Group seminars for regional clusters of pastoral and lay leadership teams of congregations will be conducted on two 1½-day sessions about two months apart.

Seminars include hand-out materials and video input from Tom Sine, Anthony Campolo, Gordon Cosby, Myron Augsburger, Vincente Martinez, Sally Schreiner, Marilyn Miller and others.

The seminars are available to congregations in the Mennonite Church and the General Conference Mennonite Church. Contact Tim Stair, SYAS, Box 370, Elkhart, IN 46515-0370, (219) 294-7523. *Phil Richard, Mennonite Board of Missions*

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Principal. Rockway Mennonite Collegiate in Kitchener, Ont., invites applications/nominations for position of principal, to be responsible for the academic program of the school, grades 7-13, in conjunction with the superintendent. Candidates should have administrative experience, teaching certification, theological training and be in agreement with the theological-philosophical direction of Rockway. To begin **Aug. 1**, with the starting date somewhat flexible.

Reply to or request further information from Dave Kroeker, secretary, Rockway Search Committee, 250 Tatlock Court, Waterloo, ON N2L 5Y6, (519) 888-7139.

Bernie and Marge Wiebe of Winnipeg were resource guides at the Conference of Mennonites in Manitoba's annual deacons' retreat, held Nov. 13-15, 1987, at Camp Assiniboia. Under the theme "Midlife Being and Parenting," the deacons explored family and marriage concerns, faith and discipline concerns. Our vulnerability and weakness, the Wiebes said, is an avenue of grace that makes us approachable by others. "Our brothers and sisters will not reject us if we tell them our pain."

Glenn Hasek, a 1984 graduate of Bluffton (Ohio) College, entered an essay contest sponsored by United Campuses to Prevent Nuclear War, a Washington-based student peace organization, and was chosen to represent the United States at a number of meetings in Denmark, Finland and the Soviet Union from Nov. 14-Dec. 8, 1987. With two other Americans, the Cleveland resident met with leaders of various university student peace organizations in Denmark, spoke to high schools in Finland and visited Leningrad. For more information about his trip, write to Hasek at 17927 Whitney Road B-23, Strongsville, OH 44136.

"Power . . . Perfected in Weakness" is the theme for a national Congress on the Church and the Disabled, to be held July 7-9 at the Billy Graham Center on the campus of Wheaton (Ill.) College. Featured speakers include Joni Eareckson Tada, James I. Packer, John MacArthur, Philip Yancey and John Willke. For information contact Joni and Friends, Box 3333, Agoura, CA 91301, (818) 707-5664.

NEWS

Hong Kong Mennonites move forward despite uncertain future

Newton, Kan. (GCMC)—No one is exactly sure what will happen to mission work in Hong Kong when China regains control of the colony in 1997, said Hugh and Janet Sprunger, General Conference Mennonite missionaries to Hong Kong, in an interview here in December.

But despite the uncertainties, the Sprungers say that they and the members of the three Hong Kong Mennonite churches haven't stopped charting a course for their future.

"Regardless of what happens in 1997, the goal of the local leaders and missionaries is to have a church that is strong enough to stand on its own two feet," said Hugh.

The Mennonite church in Hong Kong is young in two ways. For one, cooperative mission efforts in Hong Kong weren't begun by the General Conference and the Eastern Mennonite Board of Missions of the Mennonite Church until 1979. Secondly, the church members, with few exceptions, are all under the age of 30. In fact, there are no children in the churches, as many of the members are still single or newly married, said Hugh.

"The church is just now growing into its leadership role," he said, noting that its first Hong Kong Chinese pastor was ordained in July 1986. "We are becoming more mature."

A strong indication that this is happening is the establishment of the Conference of Mennonites in Hong Kong, a structure that will hopefully be incorporated with the Hong Kong government sometime next year, said the Sprungers.

The purpose of this new structure is "to have the churches feel like they belong to the same family," as well as to gradually pass the tasks now lodged with the Mennonite Ministries in Hong Hong to the local church body, said Hugh.

Seven baptized in new Brazilian congregation

Recife, Brazil (GCMC)—Seven people were baptized recently upon their confession of faith in Jesus Christ here at the Caranguejo Mennonite Church by Dan and Rose Waltner Graber, missionaries under the Commission on Overseas Mission. The baptisms were the climax of an all-night prayer vigil attended by 20 adults.

The Caranguejo Mennonite Church is the first Mennonite congregation in Brazil's northeast region. The church is unusual in that it is located in a "favela" or slum. Many of the people are illiterate, malnourished and unemployed.

Together with Mennonite Central Committee workers, missionaries are teaching literacy, health care and Bible. Some people learn about the Bible by listening to recordings on cassette, since they cannot read. Five of the 15 church members are enrolled in a leadership training program. The Waltner Grabers have been working in Recife for five years. *Glendon Klaassen, COM secretary for Latin America*

Rose Waltner Graber

Dan Waltner Graber leads communion for newly baptized members in Recife, Brazil.

Youth participation in Mennonite Service Venture increases in 1987

Elkhart, Ind. (MBM/GCMC)—Youth participation in Mennonite Service Venture during 1987 totaled 361. Mennonite Service Venture is a cooperative effort of Mennonite Board of Missions and the Commission on Education. In 1986, 244 youth participated.

Twenty-nine youth groups participated in Group Venture, which is administered by Jane Miller of MBM. Youth groups organized recreational and Bible school programs and participated in construction, painting and home repair.

New locations for Group Venture included Miami; Wichita, Kan.; Richmond, Va.; and four Canadian locations (Winnipeg and three locations in Ontario—Scarborough, Toronto and Woodstock). Bethany Christian High School, Goshen, Ind., and Central Christian High School, Kidron, Ohio, offered interterm options through Group Venture.

About 50 youth participated in Youth Venture, administered by Paula Diller Lehman of COE. New Youth Venture sites included Ely, Minn.; Wichita, Kan.; and a second international site in Israel's West Bank.

In addition to the 375 youth who participated in Mennonite Service Venture, over 100 adult youth sponsors spent from three days to three weeks organizing and participating in Venture projects.

Miller and Lehman are looking for suggestions for church or community projects. Projects may range from three to 12 days. For more information, or to suggest a project, contact Paula Diller Lehman, COE, Box 347, Newton, KS 67114-0347, (316) 283-5100. *Phil Richard*

A college and careers retreat on "Evangelism and Peacemaking" will be held March 4-6 at Camp Squeah. John Stoner will hold teaching sessions and lead discussions. There will also be recreation and worship. Cost is $38 per person, with some scholarships available. Register by Feb. 25. Contact Mennonite Central Committee B.C., Box 2083, Clearbrook, BC V2T 3T8.

Associated Mennonite Biblical Seminaries, Elkhart, Ind., is inviting applications for the fourth annual Lectureship Stipend for Women Graduate Students for the 1989-90 school year. The stipend of about $10,000 is intended to underwrite graduate-level research and part-time teaching at AMBS. The lectureship is offered to encourage women candidates to pursue appropriate graduate studies in view of future personnel needs at AMBS, Mennonite colleges and Bible institutes. Deadline for applications is March 31. Write Women's Advisory Committee, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999.

Of the 300,000 churches in the United States, nearly 75 percent have less than 140 members in attendance. For the first time a national seminar on How to Have an Effective Small Church Ministry will be held. A team of speakers who have successfully pastored in the small church or are working in their denominations to enhance small-church ministry will gather at the March 8-10 seminar in Chicago. For information write Church Growth, 709 E. Colorado Blvd., Suite 150, Pasadena, CA 91101, (818) 449-4400.

NEWS

New ministry opens in San Antonio, Texas

San Antonio (Texas) Mennonite Fellowship operates the St. Paul Square Soda Shop to offer breakfast and lunch to the surrounding (east of downtown) area and to provide an outlet for Mennonite Central Committee Self-Help Crafts.

Helen Hopson, manager, says she wants the facility to encompass and express traditional Mennonite values of hospitality, social justice and caring for all people. Peg Springer, Amy McArtor and Philip Kaufman are also employed in the shop. Other people volunteer time on a rotating basis.

The Soda Shop is a project of Mennonite Shalom Ministries, a non-profit organization incorporated separately from the fellowship for the purpose of developing formal ministries in the interest of the congregation. Start-up costs for the Soda Shop were covered by loans from congregational members. When these are repaid, all profits will be disbursed to local service and ministry projects that reflect the fellowship's vision for missions.

The initial inventory for Self-Help Crafts was purchased with a loan from the Et Cetera Shop in Newton, Kan., and a grant from the Women's Missionary and Service Commission of South Central Mennonite Conference.

San Antonio Mennonite Fellowship is a five-year-old congregation dually affiliated with the Mennonite Church and the General Conference Mennonite Church. *Don Rheinheimer*

Dale Rempert

Helen Hopson, manager of the St. Paul Square Soda Shop, visits with two customers.

Leading minister required for congregation of approximately 172 members for **Grace Mennonite Church**. The congregation invites applications with resume including training and experience. They are asking for a person of strong Anabaptist orientation and special strengths in the following areas:
- preaching and teaching
- counseling
- organizational leadership.

For further information, direct inquires to: Peter Guenther, Chairman, Pastoral Search Committee, 7535 Hearne Bay, Regina, SK S4Y 1B7, (306) 949-1773.

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A special four-program series, "The Promise of America," has been scheduled on NBC from February through May. The series is produced by the communications departments of the National Council of Churches, the U.S. Catholic Conference, the Southern Baptist Radio and Television Commission and the Jewish Theological Seminary of America. "The Promise of America" explores the United States' past and present commitment to certain political, religious and humanitarian founding precepts. The series will air at 1 p.m. EST on the following dates: Feb. 28, March 27, April 17 and May 15. At right is a scene from "No Place Like Home."

NBC

About 150 students from Conrad Grebel College and the University of Waterloo's main campus, their friends and family members, faculty and CGC alumni attended a benefit meal in late November 1987 hosted by Waterloo's Peace Society. The event raised nearly $400 to support the hungry of the Kitchener-Waterloo area in Ontario.

NEWS

Land ownership behind Zimbabwe murders

Akron, Pa.—The brutal Nov. 26, 1987, murders of 16 people at two farms run by Pentecostal missionaries in southern Zimbabwe has shaken Mennonite Central Committee workers Gordon and Lynette Enns of Nutana Park Mennonite Church, Saskatoon.

A dispute with some squatters on the farm commune property was likely the cause for the attack. He said the governor of Matabeleland South province, a week before the massacre, had ordered a large group of squatters to leave the farm and move to government resettlement farms, where they would be allocated land. The squatters wanted to use the land, about 30 miles (48 kilometers) south of Bulawayo, for grazing and claimed it was theirs. People believe the 16 were murdered by a gang of "dissidents" summoned by the squatters.

The dissidents who massacred the commune members left a letter demanding that "all people from Western, capitalist-oriented countries" leave and that "the land be given to workers and peasants to till."

Gordon Enns manages the Mtshabezi Farm Project of the Brethren in Christ church. This project calls for the church's 6,000-acre farm to be fenced in so that farmers from nearby communal lands and resettlement areas can graze cattle on the church's land for several months before taking the cattle to market. In the past, farmers lacked enough land to properly fatten the cattle.

Enns feels particularly vulnerable since the murders, because "fencing" the Mtshabezi farm may have created similar antagonisms. He is also worried that community farmers may be getting impatient because cattle are not yet grazing on the land. The church has already rebuilt the fences destroyed during the war for independence, but the grass is not yet ready, since it was badly overgrazed.

The church has not had to ask squatters to leave the farm, though they have had to limit the number of farmers who can graze cattle on the land.

In January 1987 a meeting with the community people explained the project to them. They responded, "The church earlier put up fences to keep us out. Now they are putting up fences to include us."

Brethren in Christ bishop Steven Ndlovu feels that the Ennses will be safe as long as they keep in close touch with colleagues there.

Land is what most Zimbabwean peasants believe the 15-year independence war against white-ruled Rhodesia was about. Prime Minister Mugabe's Zimbabwean African National Union (ZANU) came to power in the 1980 elections on a platform of returning land to the black majority.

So far, however, the results of Zimbabwe's ambitious agrarian reform have been disappointing to large numbers of blacks.

Under the earlier white government, 6,000 whites owned about 42 percent of all farm land in Zimbabwe. Another 42 percent was shared by more than 800,000 communal farm families. The rest was in government hands.

Zimbabwe's land is divided into two types: commercial and communal. Commercial land is titled land that could be bought and sold for agribusiness. Communal land was land set aside for the traditional African way of farming. There were no titles to the land, and a tribal chief likely decided who farmed where.

Since 1980 only a quarter of the planned 160,000 black families have been resettled. Several thousand large commercial farmers still own 33 percent of Zimbabwe's land. Barren communal lands, about 42 percent, are home to 800,000 peasants. There are about 100,000 squatters.

No farms have been seized for redistribution to the poor or landless. When the government has acquired commercial farm lands, transactions have been between willing buyers and sellers at fair market prices.

The plan failed partly because Western donors delivered only a small part of the money pledged to support it.

Despite problems, there has been an agricultural revolution of sorts on black farms. African farmers historically have pursued forms of subsistence agriculture. In Zimbabwe 10 years ago they produced only about 13 percent of the commercial harvest; a handful of white farmers produced the rest.

This year 400,000 black farmers are producing corn for the commercial market, and nearly 200,000 are producing commercial cotton. *Charmayne Denlinger Brubaker*

Rosthern Junior College (RJC) invites applications for the position of **principal**. RJC is a private, residential school sponsored by the General Conference Mennonite Churches of Alberta and Saskatchewan. It offers a university entrance program for grades 10-12 based on the Saskatchewan curriculum. Additionally, RJC provides extensive programs in music, drama, sports and outdoor education, together with a sound residential program.

Candidates should have
- school administration experience with demonstrated leadership abilities;
- good communication skills;
- a strong Anabaptist conviction;
- a sympathy for church private schools.

Forward resumes or direct inquiries to Peter H. Peters, chairman, Board of Directors, Box 354, White City, SK S0G 5B0, (306) 781-2231 (home), 585-1831 (office).

"Music and Culture in Vienna" will be offered by Conrad Grebel College May 7-June 3. The seminar, available on a credit or audit basis, will take place in Vienna during the Music Festival. Up to 25 may register. Write Wilbur Maust, Music Department, Conrad Grebel College, Waterloo, ON N2L 3G6.

A new 30-minute Easter program is available to radio stations in the United States. Called "Fly Butterfly," the radio special is a celebration of Easter filled with hope, inspiration and motivation. Host Julian Bond, nationally known author and commentator, weaves together true stories of suffering, pain and renewed hope of five people who have experienced Easter in their lives. "Fly Butterfly" was produced by SandCastles International, an ecumenical media cooperative. Mennonite Board of Missions is a participating member and provided some of the funding for this project.

Mennonites and Brethren will consider the what and how of providing health ministries in and through congregations at annual sessions of the Mennonite Health Association Feb. 26-March 2 in San Francisco. The theme for the sessions, held in conjunction with the Protestant Health and Human Services Assembly, is "Anabaptist Healthcare Roots—and Wings." For more information contact H. Ernest Bennett, MHA, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

NEWS

First Spanish-speaking GC church formed in Mexico

Anahuac, Mexico (GCMC)—Approximately 50 German-speaking General Conference Mennonites of Mexico came here Nov. 15, 1987, to witness the official founding of their first Spanish-speaking congregation.

Isaak and Maria Bergen, Blumenau (Mexico) Mennonite Church, are the congregation's first pastoral couple. They are being supported by the German-speaking churches and the Commission on Overseas Mission.

John Fehr and Helen Ens, COM missionaries, presented messages.

Ens made the first contact with the residents of Anahuac in 1972, when she began holding Sunday school classes and Bible studies in one of the homes.

Nine of the 12 founding members were present and received certificates of membership from pastor Isaak Bergen. Greetings were delivered from the Blumenau and Burwalde (Mexico) congregations as well as from a church in Chilliwack, B.C.

The service concluded with a celebration of the Lord's Supper.

Anahuac is an industrial town with a population of several thousand, located 15 miles east of Cuauhtémoc. *John and Maria Celia Fehr, former missionaries to Uruguay*

Position opening: Mennonite Central Committee (MCC) is seeking a full-time **development disabilities director** at the West Coast MCC office, Reedley, Calif. Good administration and pastoral skills are required; experience and/or degree in developmental disabilities work preferred.

For more information contact Steve Penner, director, West Coast MCC, (209) 638-6911, or Jerry Shank, MCC Personnel Service, Box M, Akron, PA 17501; (717) 859-1151.

Mexican churches gather for annual festival

Cuauhtémoc, Mexico (GCMC)—About 650 people belonging to the General Conference Mennonite Church of Mexico gathered here Nov. 8, 1987, for the annual Harvest/Thanksgiving/Missions Festival at the Blumenau Mennonite Church near Cuauhtémoc.

Also attending the festival were visitors from the Old Colony Mennonite Church and the Kleinegemeinde, as well as about 50 Spanish-speaking people from communities surrounding the Old Colony.

Henry Dueck, General Conference Mennonite Church missionary and pastor of the Blumenau Church, gave the morning address. He encouraged those present to be good stewards of the blessings God had given them, materially and spiritually.

JESUS
CHRISTUS
KEIN
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GRUND

John and Maria Celia Fehr

Abram Schmidt leads a testimony time during the annual Thanksgiving Festival.

In the afternoon David Friesen, Blumenau Church, gave a meditation in Spanish for the Spanish-speaking visitors. Then John Fehr, General Conference missionary, gave a message on how Christians are responsible for taking the gospel beyond their private circles. After these two messages there was a time for sharing personal testimonies.

Music was also a vital part of the day's celebration. Among the musical groups was a 60-voice young people's choir that presented several numbers in German as well as Spanish. *John and Maria Celia Fehr*

New church opens in Taiwan

Taipei, Taiwan (GCMC)—Ming-Hu Mennonite Church has been officially opened by the Fellowship of Mennonite Churches in Taiwan (FOMCIT) in Neihu, a northeast suburb of Taipei. The pastor of the new church is evangelist Hsün Juan, a recent seminary graduate.

Joshua Chang, FOMCIT chairman, and Benjamin Tsai, evangelism committee chairman, were among those who participated in the service.

The new work is a cooperative effort of the Sung-Chiang Mennonite Church, which celebrated its 20th anniversary last August, and FOMCIT.

The initiative for starting the work came from the leaders of

The new Ming-Hu Mennonite Church rents this building.

Verney Unruh

Native support for the Lubicon Lake Band's boycott of the 1988 Winter Olympics is steadily growing. The 6,000-member Blood Band recently became the second southern Alberta band to publicly announce their support for the Lubicon people. Meanwhile, Mohawks from Kahnawake protested the Olympic torch run as the flame was carried 11 kilometers through their reserve near Montreal. Further protests were planned as the torch moved west.

The struggle for life and justice in southeast Asia will be reviewed by participants in a Thai-Philippine tour June 13-July 2. Interested people should apply with a non-refundable deposit of $200 by April 1. The learning tour will introduce participants to the reality of hunger and poverty in Thailand and the Philippines and try to identify the roots of these conditions. Cost is $1,895 from San Francisco. For applications and more information contact Gene Stoltzfus, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513, or Earl Martin, East Asia secretary, MCC, Box M, Akron, PA 17501, (717) 859-1151.

Six hundred forty young people and their sponsors, from the Conference of Mennonites in Canada, gathered at Banff Centre for Fine Arts Dec. 29-Jan. 1. This Great Trek III focused on "We're Building on the Rock." Resource people were Marilyn Peters Kliewer and John H. Neufeld from Canadian Mennonite Bible College; Bernie Wiebe, Winnipeg; Ezekiel Wong, Calgary; Alberto Quintela, Minneapolis; Vicki Dyck, Rosthern, Sask. Abe Bergen organized the event.

NEWS RECORD

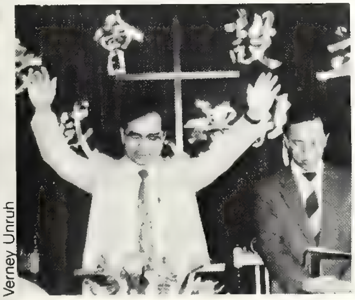
Mennonite Collegiate Institute, Gretna, Man., sent its eight-member ensemble to Great Trek III, the December 1987 gathering of Canadian youth. The musicians assisted song directors Ed and Millie Hildebrand and Loretta Sawatsky in leading the group of 640 as well as presenting their own repertoire.

the Sung-Chiang Church, who felt it was time to reach out and plant a new congregation. Neihu was chosen because it is in a rapidly developing but unchurched residential area.

At the annual FOMCIT conference a year ago, delegates adopted a goal of planting five new churches in the next five years. The establishment of the Ming-Hu Mennonite Church marks the first step toward reaching that goal and brings the number of General Conference Mennonite churches in Taiwan to 18.

Verney Unruh, COM missionary in Taiwan

Benjamin Tsai gives benediction at the opening service.



Verney Unruh

Camp caretaker couple for **Beaver Camp**, a year-round Mennonite camp in upstate New York. A two-year voluntary service assignment. Primary emphasis is food service, maintenance and guest group hosting. Position to be filled by **June 1**. Application deadline **April 15**.

Contact Mark/Brenda Hartman-Souder, Beaver Camp, Star Route, Box 221, Lowville, NY 13367, (315) 376-2640, evenings (315) 376-8545.

deaths

Marv Gutwin, Nutana Park Mennonite Church, Saskatoon, and writer for *The Mennonite* (July 28, 1987), died Dec. 4, 1987.

Cornelius K. Neufeld, 82, died Dec. 13, 1987, in Niagara-on-the-Lake, Ont., after 58 years of ministry. His wife, Margarethe, survives.

workers

Ardys and *Palmer Becker*, Vancouver, have been named resident coordinators of Menno Simons Centre, Vancouver, effective Aug. 1, to relate to Mennonite students at the University of British Columbia. Menno Simons Centre, housing about 20 students, houses an emerging congregation, Point Gray Fellowship, which will be pastored by the Beckers. They will also do chaplaincy work with the Mennonite post-secondary students primarily at UBC and Regent College. For the past nine years Palmer has been pastor at Peace Church, Vancouver.

Esther Braun-Sommer of Langnau, Switzerland, is the new executive secretary of the Swiss Mennonite Conference, taking the place of *Theo Gerber* of Courtedoux, who announced his resignation. She will begin her duties this spring.

Carl Ens, pastor at Mayfair Church, Saskatoon, has resigned effective this summer.

Eldon Epp began as pastor at Ames (Iowa) Fellowship in January.

Paul Epp, Nutana Park Church, Saskatoon, has begun a two-month Commission on Home Ministries term at Hopi Mission School, Kykotsmovi, Ariz., assisting with ground and building maintenance.

David Rogalsky, pastor at Grace Church, Winkler, Man., has resigned effective in July.

Ernie Wiens was ordained as a lay minister in Glenlea (Man.) Church in November 1987.

Elizabeth Yoder, a free-lance editor and writer from Elkhart, Ind., was hired Jan. 1 by the Mennonite Church and General Conference alcohol education project for its overall administration. She will plan the training workshops and develop educational resources for the congregations.

The Homewood Mennonite Church 50th anniversary celebration is to be held **July 9-10**. All persons who have had contact with the church past and present are invited. Please register by May 30 and indicate if accommodations are required.

For the above and further information contact: Elmer and Linda Wiebe, Box 72, Homewood, MB R0G 0Y0, (204) 745-3141.

LETTERS

Credit Ann Showalter

In my article "What Every Mennonite Should Know About AIDS" (Nov. 24, 1987) I failed to acknowledge that some of my ideas came from material prepared by Ann Showalter, director of pastoral care at Augustana Hospital in Chicago. I heard her speak at the Mennonite medical and nursing convention at Laurelville Mennonite Church Center last August and I edited a manuscript of hers that we are printing in the *Mennonite Medical Messenger* New Year's issue in 1988.

Some of her images and ideas obviously impressed me enough to become part of my thinking and reflecting on the larger theme. But the origin is with Ann. Since she continues her most significant ministry on this topic in many places, I want to simply assure anybody who hears Ann, that she speaks from her own experiences and convictions. *Bernie Wiebe, 515 Portage Ave., Winnipeg, MB R3B 2E9*

Dec. 14

Wrath and grace

Brian H. Ewert's article on AIDS (Nov. 24, 1987) reminds me of what Job said to his friends: "When you die, wisdom will die with you" (12:1). Bonhoeffer would say that as a scientist Ewert has pushed God out of the center of his life to the boundaries where the hypothesis "God" is still used to fill in the gaps of our scientific knowledge but where God, too, will soon be irrelevant. Nietzsche would say that Ewert has already killed God, only he is not aware of it yet. Hans Denck would say that it is not evident that he has read the Bible, but if he has read it, he is obviously reading it selectively, culling out proof texts to bolster his false image of God, while he rejects those references which refute him. In Isaiah 45:7 we read, "I bring both blessing and disaster." Anyone who does not proclaim the wrath of God may not proclaim his grace either.

Paul says, "Such teaching is like an open sore that eats away the flesh" (2 Timothy 2:17). Jesus says, "Listen, you are well now; so stop sinning or something worse may happen to you" (John 5:14). Ezekiel says, " 'Do you think I enjoy seeing an evil man die?' asks the Sovereign Lord. 'No, I would rather see him repent and live' " (18:23). " 'I do not want anyone to die,' says the Sovereign Lord. 'Turn away from your sins and live' " (18:32). Hubmaier would say that when we pride ourselves on our human wisdom, we act like Peter did when Jesus called him a Satan (Matthew 16:32f).

The author's crucial statements are not scientifically and logically accurate. Even if they were, scientific data and explanations are abused when they are used to deny sin or the wrath of God. I was counseling a young female heroin addict. When her baby was born with terrible withdrawal symptoms, she knew that she was to blame. She felt terrible about what she had done to her innocent baby. Should I have told her, "Look, don't be silly, you are not to blame, there is a scientific explanation for it"? No, I told her about a merciful and loving God who wanted to forgive her sin so that she and her baby could have life everlasting. God could give her the power to become a child of God (John 1:12). *David Janzen, Box 594, Niagara-on-the-Lake, ON L0S 1J0*

Dec. 15

Greetings from Brazil

As I picked up my newest issue of *The Mennonite* in the post office box I was again reminded how thankful I am to receive it. Your semimonthly publication is useful in my work here in Brazil. The issues and events you cover often are relevant to us here in Brazil. After I read an issue I share it with others here. *The Mennonite* keeps me informed of things happening within the Mennonite church in North America and in the rest of the world.

Thank you for the gift subscription that you have graciously given me. Be assured that it is being put to good use here. *Teodoro Penner, executive secretary, Associacão Evangélica Menonita of Brazil, Caixa Postal, 81, 84130 Palmeira - PR, Brazil*

Dec. 21

Clarifying Nicaragua

As North American and Nicaraguan church workers in Nicaragua, we would like to make several comments about the Dec. 8, 1987, article in *The Mennonite* by Bill Yoder.

We agree with what seems to be Bill's main point, that "our commitment to an indigenous church should be long term and must not be nullified through adverse political circumstances." We feel that it is a privilege to walk with the church here in whatever circumstances she finds herself.

We would also like to make several clarifications. While there have been cases of tuberculosis among the Mennonites, the figure given was grossly miscalculated from national data. Also, the Bible school simply closed early for vacation for some of the reasons mentioned. All Central American schools are now on vacation.

But more importantly, in the spirit of our commitment to the Mennonite churches here, we would have preferred an open dialogue where the important issues and differences Bill raises could be examined, taking into account various points of view. In particular, the paragraphs that treat Rosedale's approach are out of context in relation to the conversations we had with Bill during his visit.

As representatives of three different agencies and conferences, our approaches and points of view do differ at times. But we feel that the biblical response is to discuss them together rather than to present them independently in a church periodical. This, too, is part of our "responsibility to the three fledgling Nicaraguan (Anabaptist) groups." *Jim and Ann Graber Hershberger, Lester and Darlene Olfert, Marcos and Lois Swartz Orozco, c/o* Gospel Herald, *616 Walnut, Scottdale, PA 15683*

Dec. 25

Pay your way

I commend Muriel Stackley for the courage and faith demonstrated in requesting the General Board *not* to raise the subsidy for *The Mennonite* from the three General Conference commissions.

In response to your request for a freewill offering to help cover the cost of our church paper, I not only wish to contribute $1 or $2 but the entire cost of my individual subscription—$16 (U.S.).

Because I am an associate member of Faith Mennonite Church in Newton, Kan., *The Mennonite* has been provided for me through the Every Home Plan. However, since moving to Bogotá, Colombia, in 1985, I have paid for our church paper to be sent air mail because it is a priority publication for me.

It is long overdue that GC Mennonites not only pay to "Mennonite Their Way" across the United States and Canada but pay for *The Mennonite* so that *all* subsidies from the commission can be stopped.

I hope the challenge that you gave us, Muriel, in the prologue (Dec. 22, 1987, issue) will be taken up by thousands of GC Mennonites. I wish other agencies now heavily subsidized by the Commission on Overseas Mission, the Commission on Education and the Commission on Home Ministries would follow your leadership. Viva *The Mennonite*! *Howard J. Habegger, The Union Church of Bogotá, Apartado Aereo 52615, Bogotá, Colombia*

Dec. 26

Please include salvation

Having just finished reading Mennonite Central Committee *Contact* for December 1987, I was impressed, mostly positively but also negatively. MCC workers render help to suffering humanity. But there is lack of any mention of the oft-repeated scriptural mandate to witness for Christ.

I'm sure that MCC workers do witness for Christ, but this basic element is not mentioned. What a wonderful opportunity in all these situations to witness for Jesus Christ and lead lost souls to accept him as their Savior.

My suggestion is that these MCC volunteers make an earnest effort to show the way of salvation to the recipients of the help that is being doled out and not only inform the donors and the public that this is being done but also report some of the conversions that have taken place. *C. B. Friesen, 415 E. First St., Newton, KS 67114*

Jan. 4

The cure is to 'say no'

Brian Ewert, as a physician, calls for a compassionate response to people with AIDS (Nov. 24, 1987). I am not troubled by his call for compassion but by the way in which he makes his case.

Ewert argues that we should *not* understand AIDS as coming from certain kinds of sexual- or drug-related behaviors. AIDS victims have had either "unprotected sexual encounters or have shared unsterile needles." The operative words are "unprotected" and "unsterile." He wants us to keep AIDS in the same category as the flu and the common cold, governed by the "natural laws describing infectious diseases."

The Feb. 2, 1987, figures from the Center for Disease Control indicate that 1 percent of AIDS victims are hemophiliacs, 2 percent are transfusion recipients, 4 percent are heterosexuals and 3 percent are undetermined, leaving at least 90 percent of all adult patients with AIDS in the categories of "homosexual or bisexual men" and "IV drug users." A Mennonite physician speaking at a Bluffton (Ohio) College forum recently argued that AIDS is a behaviorally based disease, with no cure in sight except that of preventing it by changing our lifestyles.

The agonizing problem with regard to this "ostracized and terribly ill group of people" (Ewert's words) is that more than 90 percent of them have knowingly indulged in self-destructive behavior, hoping not to get caught. The fundamental difference between the 20th-century AIDS plague and the first-century leprosy plague is that generally AIDS cannot be contracted except through behavior that is decided upon.

Our society has already embarked upon programs costing billions of dollars, hoping to find a cure, when a "say no" is desperately needed to keep this plague from spreading disastrously. We should be clear about a simple and basic point: Those who fool with illicit sex and illegal drugs are engaging in suicidal behavior. I believe that insurance companies have the right to refuse health insurance for these people. We grant the same right to insurers in the cases of tobacco users and alcohol drinkers. I carry a no-smokers policy on my house and a non-drinkers policy on my automobile. I would like to find a "no illicit sex" and "no illegal drugs" health insurance policy.

Ewert is troubled by "explaining the plague (AIDS) as God's judgment." I accept the possibility that cirrhosis of the liver is God's judgment upon alcoholism and that lung cancer is God's judgment upon smoking and that crippled veterans are God's judgment upon war. In that sense I also accept the idea that AIDS is God's judgment upon behavior that is killing us. I agree with Ewert that Jesus did not go around rubbing salt into the wounds of lepers. But Jesus did say "go and sin no more" to those whom he healed. *Melvin D. Schmidt, 414 S. Main, Bluffton, OH 45817*

Jan. 15

RESOURCES

books

In **A Violent Grace** (Zondervan, 1987, $5.95) Gini Andrews offers women an intimate look at God's faithfulness through her own turbulent life. She was brought up in an economically unstable and religiously austere family that often separated her from joy and social contact outside the home.

Filled with case histories and examples, **Basic Skills for Christian Counselors:** *an Introduction for Pastoral Ministers* by Richard Vaughan (Paulist Press, 1987, $8.95) shows that, while counseling in pastoral ministry is different from other types of counseling, various communication skills are necessary for all effective counseling.

Journey Towards Holiness by Alan Kreider (Herald Press, 1987, $9.95, $13.95 in Canada) "breaks fresh ground both in his overview of biblical history and in his application of social holiness to the contemporary church," writes Howard A. Snyder.

The ability to laugh and not take oneself too seriously is part of a healthy religious development, says John W. Drakeford in **Humor in Preaching** (Zondervan, 1987, $6.95).

The Power of Prayer (Zondervan, 1987, $6.95), originally a series of sermons R. A. Torrey preached over 60 years ago, has been reissued.

The world is becoming more and more urban, but the Christian church is still largely preoccupied with rural and suburban ministries, says Harvie M. Conn in **A Clarified Vision for Urban Mission:** *Dispelling the Urban Stereotypes* (Zondervan, 1987, $9.95).

You Know You're a Mother When . . . by Melodie M. Davis (Zondervan, 1987, $4.95) offers 10 objectives for new mothers to help cope with the conflicting demands of motherhood, marriage and the Christian's daily walk.

Television: Manna from Hollywood? by Quentin Schultze (Zondervan, 1987, $6.95) examines the potential of American television to educate Christian viewers and its power to form their habits and traditions.

Written by Evelyn Minshull and illustrated in fine detail by Edwin B. Wallace, **The Cornhusk Doll** (Herald Press, 1987, $14.95, $19.95 in Canada) tells how the gift of a cornhusk doll in a pioneer setting brought peace and friendship where there had been hatred and distrust.

—compiled by Gordon Houser

First of four articles about 16th-century Anabaptist women

Pioneers of the faith

Arnold Regier

Francis of Assisi traveled with his father and bought special woven cloth in Ghent, Belgium. Here he learned about women who sought freedom from the domination of the Catholic Church. These women inspired Francis to read the teachings of Jesus in the Gospels. Julien Green writes that after Francis' conversion he began preaching the teachings of Jesus and that many women accepted the gospel.

In the Middle Ages women were often held in low esteem. Only nuns in convents were regarded as being virtuous. Some secular literature portrayed women as being a drain on society.

In contrast to these degrading positions, women in Flanders were influential in bringing about reforms. Among the first converts to Anabaptism were Cornelie Androes, a widow, and Eva Pieters. They received baptism at the hand of Jan Mathysz.

These early Anabaptists protested the reverence held for the Virgin Mary. This is seen in some early Flemish paintings portraying Mary without a halo.

When Mennonite women gave birth, they raised questions about the traditional christening service. According to public documents, the Robert Meeres family was one of the first to break ground in developing other Anabaptist practices. They seemingly did not designate godparents for their children.

Catherine Petits and her husband, Jan Hellin, a city alderman, were early participants in Anabaptist services. They had to pay fines for this involvement. Records show that some daughters of other government officials did not attend Catholic church services. Later they were baptized and forced to flee to another country.

An enthusiastic convert to the new faith was Callehin Vernete, an 18-year-old. She enjoyed participating in the reading of the Gospels and the Psalms. We read that she accepted her father's faith with childlike spontaneity and affection.

With biblical perspective. Recently some primary documents portraying early Anabaptist women have been translated into English. Johan Decavele, a Ghent historian in Belgium, lists names of Anabaptist women who were resourceful Bible students in the 15th and 16th centuries. They had access to vernacular translations. Since they did not have elders, a few went to Germany to be baptized. Johan writes that Menno Simons was attracted to these dedicated readers.

Pierintgen Loosevelt had a scholarly theological perspective, as seen by a letter published in *Martyrs Mirror*. Her statement on the Triune God shows that she had discussions with Reform leaders. Later Lutheran theologians revised some of Martin Luther's extreme doctrines on the Trinity, which were then similar to those held by Pierintgen.

It is interesting to see that different Reform leaders of the 16th century did not give women status in education and leadership roles in the church. They relegated them only to homemaking and motherhood.

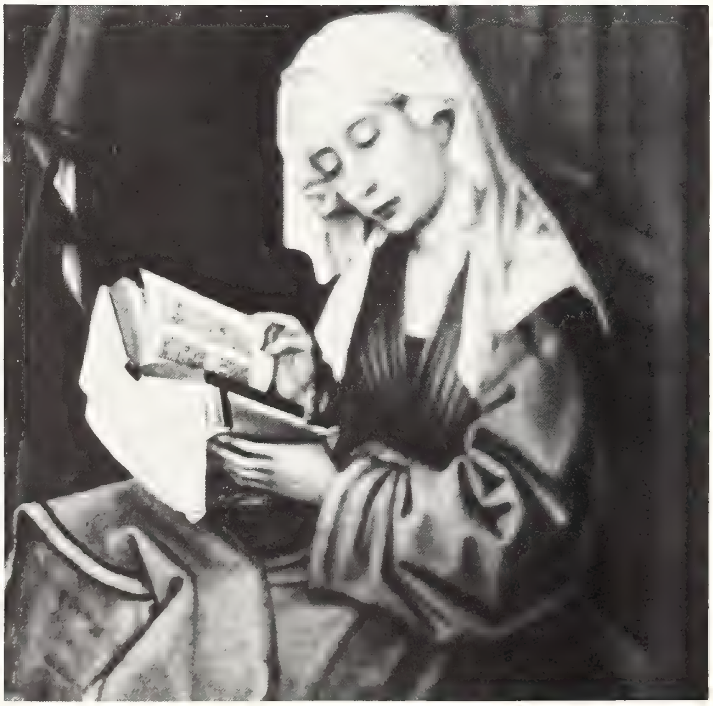
In contrast, we find that Flemish men respected women and encouraged them in developing their own religious beliefs. One Martin Wall, when interrogated by public officials about his baptism, was asked about his wife's faith. He suggested that they ask her. "She is able to speak for herself."

Catholic leaders, especially during the Spanish Inquisition, had a difficult time dealing with these Anabaptist women. They came from all walks of life. Some were tradespeople, farm women, daughters of government officials or wives of Mennonite elders. The Catholic leaders realized that they could not inhibit the Anabaptist influence in Flanders without silencing these women. It was for this reason that many suffered persecution. They were imprisoned and drowned until Queen Elizabeth I of England intervened and provided refuge for them.

In a recent visit to Flanders I found some paintings by a famous Flemish artist, Rogier van der Weyden of the 15th century, depicting both women and men reading the Bible. Art historians have characterized Rogier as portraying the religious thinking of his people prior to the Reformation period. In contrast to many other artists, he did not paint military scenes.

This biblical tradition has been handed down from one generation to another. Gertrude Roten of Mennonite Biblical Seminary and I had a grandmother, Anna Regier, who personified this early Flemish spirit. She had a balanced biblical faith and was not afraid to speak for herself.

I am grateful for the rich heritage left by women who were leaders in the Reform movement. (Next time: "Women in Peacemaking Roles.")



Rogier van der Weyden (1399? - 1464), a Flemish painter, depicted women reading the Bible. This one is entitled "The Magdalen."

The Flemish Primitives, Marion Press, Brussels

Arnold Regier, 212 Pine, Newton, KS 67114, is a native of Elbing, Kan.

At Urbana '87

Distinguish between Anabaptism and popular Christianity

Dave Orr

"Some of you didn't know that there were this many Christians in the world," one of the opening speakers told the over 19,000 delegates at Urbana '87. Even for those already convinced of the size of the church, being at InterVarsity Christian Fellowship's triennial student missions convention in Illinois was a remarkable way to spend the time between Christmas and New Year's.

Billy Graham opened the week with a call to Christian commitment. He also asked, "Where is [the arms race] going to stop?" and told delegates, "We can work for peace." Other morning and evening plenary speakers gave varied input. Tony Campolo was featured at the end of the week. When he said that Christian discipleship meant that the believer could not serve in the military or drive a BMW his remarks were greeted with an uncomfortable silence. His call for delegates to commit themselves to missions and service, however, brought nearly all present to their feet.

Probably the most amazing thing about the convention is that so many individuals interested in mission and service work gathered together in one place. Before the General Conference Mennonite Church exhibit was even set up, and while loudspeakers were ordering delegates to leave the building because the exhibits were closed, people began stopping by to pick up information. During the course of the week representatives of our Commission on Overseas Mission and Mennonite Voluntary Service spoke with hundreds of people.

"You Mennonites sure have a lot of work!" was the comment of many students and personnel from other programs as they surveyed "Mennonite row" in the exhibition hall. Seven Mennonite mission and service programs were present at the convention, and they provoked considerable interest. People who had known Mennonite missionaries overseas stopped by. Some delegates told of having their home repaired by Mennonites after a tornado, or of "discovering" the *More With Less Cookbook*. Literature describing Mennonite beliefs was popular. There was some confusion about doctrine. One woman studied the "General Conference Mennonite Church" sign and finally asked, "Do you believe in something else?" Appreciation for the holistic work of the Mennonites was expressed by many. Others were pleased to find that they could serve, even if they could not raise personal support, as required by most agencies at the convention.

Not all delegates were unfamiliar with the Mennonite faith. One stopped an explanation about 16th-century Zurich in mid-syllable. With a knowing smile he pulled back his coat to reveal his name tag: a Friesen from southern Manitoba. He was one of the more than 380 Mennonites registered at the conference. Many stopped by to see what opportunities for mission were offered by their church. Others seemed well aware of these and only wanted to say hello.

Tom Sine, author of *The Mustard Seed Conspiracy*, was the featured resource person at a gathering for Mennonite delegates. The afternoon included singing, fellowship and a time for reflection. Participants were particularly helped by efforts to draw distinctions between the perspectives of Anabaptism and popular Christianity. They noted that some speakers had raised concerns related to issues of materialism, justice, peace, poverty and other themes of traditional importance to Mennonites, while others had totally ignored these topics.

Urbana '87 clearly showed the unique and important role that Mennonites, with their long tradition of mission and service, play in the world today.

Move from general to specific: (left) the 19,000 delegates to Urbana '87 throng the display area, which includes (middle) "Mennonite row." At right, Dave Orr, Barbara Unruh (MVS associate) and Bill Derksen (COM missionary to Japan) pose in order to sit still long enough for the photographer, Bruno Bergen, who took all three photos.

GENERAL CONFERENCE
MENNONITE CHURCH
EASTERN MENNONITE BOARD OF MISSIONS
CONCERNED
about what?
CONCERNED
about w

David Orr, 2 Regal Crescent, North Newton, KS 67117, is personnel director of Mennonite Voluntary Service and attends Newton Mennonite Fellowship.

REVIEWS

Books

Daring images

Three Mennonite Poets, *edited by Phyllis Pellman Good (Good Books, 1986, 120 pages)*

Reviewed by A. E. Reiff, 2645 E. Willetta, Phoenix, AZ 85008

THREE
MENNONITE
POETS

Here are three Mennonite poets who speak of things that make us laugh, smile and frown, tickling and affronting us into new perspectives. Yorifumi Yaguchi of Japan, a lay pastor and professor of poetry, astonishes us with "a fat,/pig-like beast standing just in front of me" ("After My Prolonged Prayer"). It had "been hiding deep within me." He writes of his contradictions and ours. He follows the way of peace but "humming to myself a military song" ("A Military Song"). The violence of his images is contradicted by his will for peace and is assuaged by his humor. "Get outa here," he shouts at the helicopters, "How do ya do zen with all that!" ("Meditating the Zen Way").

At first David Waltner-Toews of Canada seems a bit more comfortable. He loves a domestic joke, puns, the German-Russian polyglot of his ancestors, repeats the generation gap in his own children. In "Tante Tina's Lament," she complains that "he says Low German is a pile of manure," that "he wants to be rich, like the English,/ and save us all from Mannagruetze." But in "Hanschen's Blues" he voices the opposite yet same complaint of his now anglicized Johnny, "my fool." "We are too rich, he says/ we don't know how to live right./ He wants to be poor, like the Indians." In another personal vein Waltner-Toews mourns the death of his father, escaping to the "dead silence of wood and wet rock/ and the solitary punctuation of a frog/ like a comma promising" ("Emmanuel").

The poems of Jean Janzen of the United States appear first in *Three Mennonite Poets*. Often they are minute biographies of her sorrows couched in delicate, even exquisite landscapes and language. Her images are disturbing, too. She finds in her family's deserted homestead ". . . in the space of my parents' bed/ a small, wild willow/ rooting like a placenta" ("Saskatchewan Harvest"). In "Sometimes," ". . . already/ with hair burning/ we rise." Human life is frail throughout, and the texture of the verse itself hints at this. Like the image of death in "To My Aunt Dying in Autumn" it is ". . . the sound of something/ small and silver, ringing." Her airiness is vulnerable and thus engages us, even though it will not at all sustain the frail lives imaged in the candles of "Postcards To My Sister," where they are "brief flames, sputtering, leaning./ Nothing to show but a pool of melted wax."

These three Mennonite poets make us strong by testing us against their own tests, failings and successes. They do so with some daring and much skill.

God, the Storyteller

God's Story—and Ours! *by Warren F. Groff (Brethren Press, 1986, 110 pages)*

Reviewed by Marilyn Phemister, Box 186, Pawnee Rock, KS 67567

Groff believes that the stories of our lives teach us about God, the Storyteller, as we find his story reflected in our own. Groff uses everyday expressions coupled with stories and anecdotes from his own life to introduce some of the basic issues of life. The book covers the importance of promises and covenants and the difficulties resulting when promises conflict with one another. It explores the significance of names in self-awareness and in relationships with others, the conflict between the desire for freedom and the need for accountability, the deception leading to sin, and the presence of trouble in our lives. These examples and others invite comparison with the story of God's purpose and the story of redemption in Christ.

God's Story—and Ours! is a book of devotions, of psychology and of theology. It is intended for personal meditation or group discussion and includes notes and suggestions for those desiring to study in greater depth.

The book contains important concepts, and the author, a professor of theology, is fully qualified to present them. His writing is smooth. The narrative passages add interest and appeal. But the message seems difficult to grasp. Unfortunately, long sentences add to the difficulty of some passages.

Films

Irreverent hero

Good Morning, Vietnam, *written by Mitch Markowitz, produced by Mark Johnson and Larry Brezner, directed by Barry Levinson*

Reviewed by Gordon Houser, assistant editor

A comedy about Vietnam? Yes and no. The idea didn't sit well with studio executives, and it took almost a decade to get it to the screen.

Adrian Cronauer (Robin Williams) comes to Saigon in 1965 as a disc jockey who brings rock and roll to the airwaves. His 6 a.m. sign-on, as it was for the real Adrian Cronauer, serves as the movie's title.

When the manic Williams is behind the microphone performing hilarious improvisations (Why did Lyndon Johnson name his daughter Lynda Bird? "Because Lynda Dog would be too cruel."), the audience comes alive and the film is electric. But it goes on to make Cronauer a hero of sorts who clashes irreverently with U.S. military culture and befriends Vietnamese (teaching a group American street slang in an English class).

Unlike previous Vietnam films, *Good Morning, Vietnam* offers a glimpse of Vietnamese culture. When Cronauer goes on a date with a beautiful Vietnamese girl, the 12 members of her family join them. Later she tells him, "Vietnamese ladies not friends." In a film filled with rough language, there's not one scene of sex in bed.

Although the movie makes its moral points—including a poignant montage of bombings, encamped Marines and scenes of Saigon under siege while Louis Armstrong sings "What a Wonderful World"—they seem more sanctimonious than sincere. While in one scene Cronauer ridicules Bob Hope entertaining troops, he imitates him in another. You must remember, the bottom line in Hollywood is to make money, and it's popular now to talk about Vietnam in moral tones. But where was Hollywood during the war?

Toward the end of the film, Cronauer yells at a Vietnamese friend who, he's just learned, is a Viet Cong terrorist, "We're here to help your country." Those words become a self-parody.

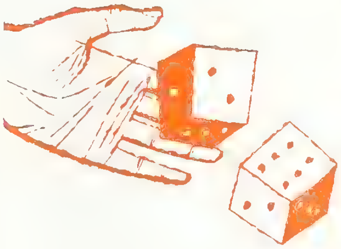
bible

Lent begins Feb. 17

The seven last words

George E. Janzen

Streamlets of blood trickled down as the thorns of his mock crown pressed into his brow and pierced his skin. Roughly the Roman soldiers, with hardened heart and calloused conscience, went about their grim duties as executioners of the state. The man on the cross grimaced as the spikes bit into his flesh. At this moment he remembered that he could summon 12 legions of angels to come instantly to his assistance, but he set aside this prerogative. With new determination to endure the terror and the horror, he prayed for his tormentors, *"Father, forgive them, for they do not know what they are doing."*



Two thieves, insurrectionists, were also crucified with him. The one, suffering excruciating agony, hurled abusive epithets at him: "Aren't you the Christ? Why don't you save yourself and us?" The other, fearful that in a matter of hours he would be standing before the Supreme Judge of all the universe, castigated the slander of the first: "You are heaping sin upon sin, and judgment upon judgment. Why do you abuse an innocent man?" And then with trembling lips he pleaded, "Jesus, be merciful to me, a sinner. Remember me when you come into your kingdom." It was the guilty seeking grace, the penitent soliciting peace, the hell-bound stretching for a ray of hope. His cry was not in vain, for where sin abounds, there grace does much more abound. And so, once more, even upon the cross, he dispensed the free gift of life: *"I tell you the truth, today you will be with me in paradise."*

At the foot of that cross stood Mary, his mother, her own soul pierced. More than 30 years before she had yielded her life to the will of God. "I am the Lord's servant," she had confessed. Each time she dared to look up to behold the anguished countenance of her son, it was as if another sword thrust pierced her soul. In the gathering darkness she stood alone. And then he spoke, and the words she heard again pierced her heart, this time with hope. He appointed a new son for her: *"Woman, behold your son,"* and for John a new mother, *"Behold your mother."*

And then at midday, mysteriously inexplicably, thick darkness covered the earth. It was thus that nature reacted to an incongruous situation—God the Creator, killed by his own creation. But the darkness in the world around could not be compared to the darkness in the soul of the man on the cross, for he who had spent an eternity in intimate fellowship with the Father now felt himself alone. It was then, as the weight of the world's sin, the past, the present and the future, settled upon his soul, that for one unbearable moment the Father withdrew his presence from him and in his unprecedented pain Jesus cried, *"Eli, eli, lama sabachtani!" "My God, my God, why have you forsaken me?"*

The torture increased. To be sure, the spiritual hurt was infinitely greater than the physical. Yet it is to be remembered that he suffered abandonment by God on a cruel Roman cross, deliberately designed to induce agony and death. Every nerve screamed for a moment of respite, a drop of refreshing water upon the tongue, a relaxation of the surging, searing pain. But for the Son of Man there was no release. He died upright, nailed to a tree. His body writhed in anguish, his chest heaved convulsively, his strength ebbed as life receded, and in the midst of this overpowering pain they heard, *"I thirst."*

Long before the foundations of the earth were laid, by the deliberate plan and foreknowledge of God, it had been determined that he would be the Lamb to take away the sin of the world. He humbled himself and became obedient unto death, even the ignominious death of the cross. The Just became unjust that the unjust might become just. The Free became bound that the bound might become free. The Living One died that the dead might live. And now, in his final moment on the cross, Jesus understood that his mission was accomplished. The way of eternal salvation was now open for all humankind. And so it was with a great sigh of satisfaction that he breathed the sacred words all heaven strained to hear: *"It is finished."*

He who had lived an exemplary life now died an exemplary death. He knew that he had come from God and that he was now returning to God. He knew that the Father would not abandon him to the grave, nor allow his Holy One to see corruption. He knew that it was impossible for death to keep its hold on him. He understood that the Father had given him authority to lay down his life and then to take it again. He understood that the perishable cannot inherit what is imperishable. The humanity he had taken upon himself would now have to be laid aside, that he might be clothed once more with immortality. He understood that his physical death would give the Father an unparalleled opportunity to glorify his servant Jesus by raising him from the dead. And so, for the greater glory of God and the everlasting redemption of humanity, Jesus yielded up his life with the confident words, *"Father, into your hands I commit my spirit."*

George E. Janzen, pastor at Cedar Valley Mennonite Church, lives at 32693 Crane Ave., Mission, BC V2V 4V3.

EDITORIAL

Two kingdoms collide on campus

Actually "kingdom" is a bit old fashioned. Let's try "two different weather systems collide" instead. This time of year such a collision can result in a blizzard. And that's what happened Jan. 14-20.

Fact: *The Newton Kansan*, the local daily newspaper, announced that it was sponsoring a free concert by the Strategic Air Command band (from Omaha, Neb.) in Krehbiel Auditorium on the Bethel College campus for Jan. 27.

Fact: The SAC band is coming to Kansas as part of a welcome to the squadron of B1-B bombers. Popularly billed as an economic boon for the area, the bombers will be housed in Wichita.

Fact: The high school gymnasium was unavailable, so the newspaper asked to rent Krehbiel Auditorium. Bethel College facilities, which are often rented to varieties of groups, were open and officials said yes.

As I said, these facts created a blizzard of responses. Here they are, as I heard them, but all rolled into one "snowball":

- This kind of thing pulls the college into the world and away from the church.
- Menno Simons is turning over in his grave.
- These concerts always include recruitment.
- Scheduling the concert on campus is in glaring contrast to what Bethel stands for. Allowing the band to come was a mistake. We are providing a place for the military to do its business, music or otherwise. But let's not make a big scene.
- Well, life gets too easy. It's been kind of quiet around here. How often do we have a chance to say, "This I believe." Let's use this opportunity to restate what we believe about non-resistance.
- We should issue the musicians ban-and-bar letters, what we get when we enter their territory.
- No, that would be becoming like our opponent.
- We have consented to have them come. It's now up to us to be gracious (if uneasy) hosts.
- It's a no-win situation. If we make no counterstatement we lose credibility with the wider peace community in this area; silence has a way of affirming. If we make a statement, however, we alienate the town, most of which has a history of impatience with, if not hate for, Mennonites.
- I'm willing to risk alienating some people.
- Ignore the facts publicly. Calling attention reinforces what we don't want to reinforce. Instead use this as an educational experience for students. Many of them are oblivious that there's even a conflict here.
- I don't think we can ignore it. The wider peace community in Kansas (largely non-Mennonite) is considering a non-violent demonstration at the concert.
- Can we convince them that it would be counterproductive? Demonstrations tend to be one-way communication. The goal is communication, two-way communication. Also, we don't want to open ourselves to the possible misinterpretation of the media.
- How about a handout? Compare military expenditures to struggling educational budgets.
- Some of us students plan to have a literature booth in the lobby with this kind of information. We will let people come to us, not force anything on them. And don't worry, we'll dress up.
- I'd like to see a group covenant together, listen to the Lord and decide on a way to communicate the gospel of peace to the band members in a loving way.
- What about a 24-hour vigil before the concert?
- We need to accept the band as people but confront the militarism.
- We need serious discussion about institutional ethics. Personal ethics are easier. I'd like to see Bethel sink its teeth into that.
- A conflict like this often births creativity, and conviction.

Bethel is not alone. Bluffton (Ohio) College recently came under fire for allowing a local Japanese industry's inaugural ceremony, which included a Shinto ceremony, to be held on campus. I have other examples in my own life. Do you?

We await the day when the kingdoms of this world will become the kingdom of our Lord, of Jesus Christ, who will reign forever and ever. Meanwhile, the ever-present tension and occasional (just now increasing?) collisions will not go away. We stand sinful and needing God's forgiveness in an imperfect world. *mts*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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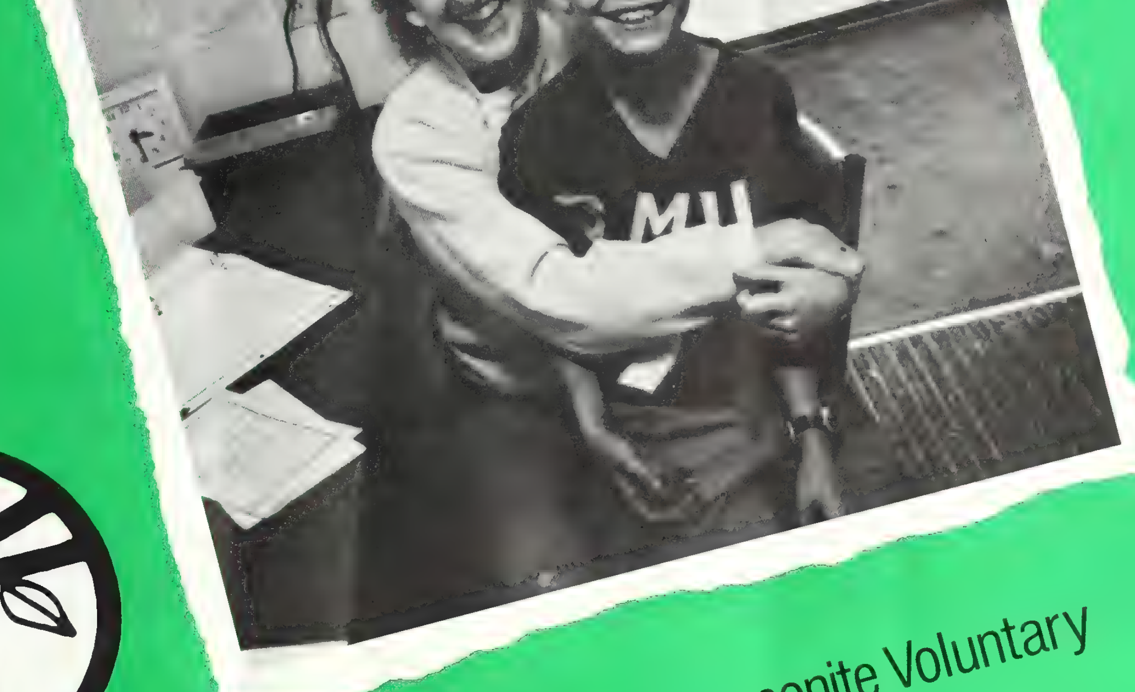

WARNING: Mennonite Voluntary Service could change your life!

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prologue

"Are you crazy?" were the words that greeted Rachel Diller (see the cover) when she stepped out of the car upon arrival at her Mennonite Voluntary Service assignment. The speaker turned out to be a neighbor of Welcome Inn in Hamilton, Ont.

The way Rachel tells it, she answered with a shaky "no." Who was this man and why was he asking strange questions?

Actually he wasn't alone. Several of Rachel's friends at college had acted as if they wanted to ask that. (And Gil Myers, in the article that follows, reports that his and Barbara's friends were "incredulous.")

This issue is devoted to our conference's program called Mennonite Voluntary Service, which currently has a hundred folks in 25 units across Canada and the United States. Staff people who travel most among the units are Wendy Kroeker, Chuck Neufeld and Char Siemens. Would you like to hear more about it? Call Chuck at (316) 283-5100, Wendy at (303) 860-0180 or Char at (204) 888-6781.

The next issue of *The Mennonite* will celebrate Maggie Leonard, our conference's first cross-cultural convert to Christianity (in Oklahoma in the 1880s). *mts*

MENNONITE
WARNING: Mennonite Voluntary Service could change your life!
MULTI-FAMILY EXECS
DISTRICT MANAGER

Rachel Diller, member of First Mennonite Church, Bluffton, Ohio, and friend at Welcome Inn, Hamilton, Ont.

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Credits: Cover photo by Charlotte Siemens

The Mennonite is available on cassette tape.

THE MENNONITE

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Carla Reimer

The Gil Myers story

Carla Reimer

53 years old and in no position to retire

A year ago Gil Myers did something foolish. He walked away from 20 years of practice as a successful lawyer at an Essex Junction, Vt., law firm for an assignment as a carpenter with Mennonite Voluntary Service in Kansas City, Kan.

He was 53 years old and in no position to retire. Nor was his wife, Barbara, who had been his legal secretary since 1966. Many of their friends and co-workers were incredulous. How could they just leave?

Gil says he has become used to that kind of response. "It is an odd notion. I understand that," he said. But he believes that God led him into voluntary service and that "God will show me what to do when I get done."

In any case, the decision to become a volunteer wasn't a rash one. The idea had begun to take root seven years earlier by way of a sermon he had preached at a United Methodist church to which he then belonged. A little short of material because he had watched the last game of the World Series the night before, Gil found himself expounding on a passage he hadn't originally included in the sermon. The passage was from the Gospels: Jesus is surrounded by a crowd of people when he asks, "Who touched me?"

Gil's first interpretation was that it was "marvelous that Jesus was aware that someone touched him." But upon reading the passage later he "came to the conclusion that it meant that we [Christians] should touch someone else. That's what the story was about, at least for me.

"So I decided I was going to change my lifestyle. I decided to build an energy-efficient house. The children were gone and we had this big, old house that we didn't need. I also changed the kind of car I drove—from a Volvo to a VW."

The Gil Myers Story

At the same time, he was reading everything he could about the Quakers because he was drawn to their emphasis on a simple lifestyle and helping others. Finally Gil concluded that if he was going to understand the group's "magnetism," he would have to meet some "real" Quakers. This soon led to his attendance at a nearby Quaker meeting, where he eventually became a member.

But he continued to be bothered: "I was still getting money for helping people," he said. So he asked his wife about the possibility of "doing something different for awhile." She was receptive. They sent their applications off to InterChristo, a Christian placement agency.

After narrowing their options to three agencies, Mennonite Voluntary Service seemed to suit the best. "We felt we could be busy every day right here [in the United States] doing just as much good for people. We didn't need to go to Pakistan," said Gil.

While there may be a few things that Gil might miss, like the mountains around his home in Vermont, he hasn't regretted his decision to enter MVS. "The people out here are friendly. I haven't figured out whether it's because they're Mennonites, Kansans or both," he said half-teasingly.

And he has nothing but praise for the Rainbow Boulevard Mennonite Church, which supports a variety of projects, including the MVS unit. "The proportion of their giving is impressive," he said, recalling how the church members recently filled the front of the sanctuary with bags of food for the needy. "If I hadn't become a Quaker, I probably would have become a Mennonite," he mused.

In addition to the "wonderful people" he has met through MVS, Gil also clearly loves his work as a carpenter at Cross-Lines, a non-profit social agency in Kansas City, Kan., where he spends four-fifths of his time. (The remainder of his assignment is spent rehabilitating the MVS unit house.) "You put a guy like me in a shop and it's like a vacation," he said.

At the Cross-Lines shop Gil has introduced four new pieces for installation in low-income homes: a bunk bed, crib, kitchen sink unit and wardrobe. The latter three he designed himself. The idea for the crib came from a crib-chest-bed unit he was making for his daughter, who was expecting her first child. When he showed the unit to a pregnant Hmong woman, whom he teaches English once a week, she asked whether he could make her one. He agreed, and the simpler version was born.

Since Christmas Gil has had an

Chuck Neufeld

Meet the rest of the Kansas City gang

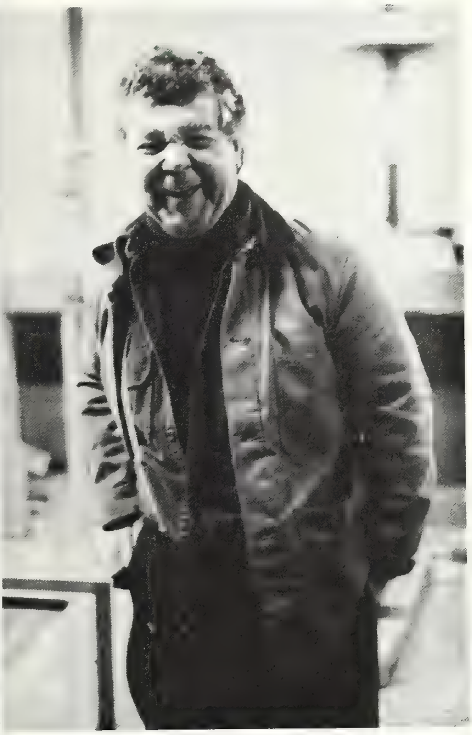
Starting at the left is Barbara Myers, 54, Gil's wife. She has past experience as a registered nurse and legal secretary. Her current assignment is as an assistant at an adult day care center.

Next is Gil whom you have now met.

In the middle is Guyla Burhans, the oldest member of the unit at age 64. She came to Kansas City from six years of voluntary service with Mennonite Central Committee in Appalachia. She now tutors GED (high school graduate equivalency degree) students from a housing project.

Behind Guyla is Brian Dyck, 26, for whom both Winnipeg and Newton, Kan., have been "home." A graduate of Canadian Mennonite Bible College and the University of Winnipeg, Brian is coordinator for the local chapter of Physicians for Social Responsibility, a group that opposes nuclear war on medical grounds.

At the right is Lynelle Bergen, 24, from Herbert, Sask. She is also a graduate of CMBC in Winnipeg. Her MVS assignment is as a counselor with a shelter for battered women in Johnson County, Kan., one of the wealthiest areas in the U.S.


Carla Reimer

Carla Reimer

Their friends were incredulous. How could they just leave?

added assignment in the shop: trying to guard against burglars. It's not an easy task. On the day I interviewed Gil the shop had been broken into for the third time; the thieves took a band saw, radial arm saw and drill press, as well as some of Gil's personal tools. Gil estimated that it would cost Cross-Lines $3,000 to replace the stolen equipment, which was not insured. (Gil's tools were insured.) Cross-Lines would much rather spend this money to help people fix up their homes, he said.

Most of the homes Gil is called to repair for Cross-Lines are occupied by elderly people who do not have the resources to move to a better location. He spends much of his time repairing their kitchens, roofs and bathrooms. "You learn out here that when people call you up and tell you they've got a bad bathroom, you've got to be cautious because when you go over to fix it you might fall through the floor."

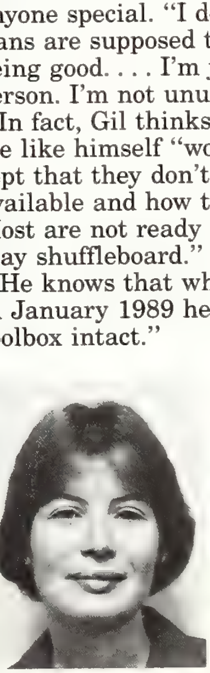
Working in these conditions has been an eye-opener for Gil. "I've become convinced more than ever that the distribution of wealth in our society is a big problem and that society doesn't take care of its elderly the way it should."

Yet he doesn't think the solution to older people is to simply put them in some safe, sanitary housing somewhere. Take Lilly. She is in her 70s and weighs about 90 pounds. She symbolizes some kind of idea of older people. Occasionally she needs something done on her house. But I think more than that Lilly needs to know that somebody she knows is concerned about her."

Wherever Gil is—whether it's Cross-Lines, the MVS house or Lilly's place up the street—he's not sitting idle. Helping others has become a way of life. But in spite of all his "good works," Gil doesn't see himself as anyone special. "I don't believe Christians are supposed to get a reward for being good. . . . I'm just an ordinary person. I'm not unusual," he said.

In fact, Gil thinks a lot of older people like himself "would volunteer except that they don't know what's available and how to go about doing it. Most are not ready to go to Florida to play shuffleboard."

He knows that when he leaves MVS in January 1989 he plans "to keep his toolbox intact."



Carla Reimer, 517 S. Poplar, Newton, KS 67114, is editor of our conference news service. She was in MVS in Kansas City in 1981-82.

Dorothy Nickel Friesen

What if...? Some trial balloons

Dear God, what if we really believed in service? What would preachers say after hours about "service sermons"? What would fill our Sunday bulletins if volunteers were bountiful? Would our community be rid of poverty and misery? Would our lives be full of committee meetings or our hands full of callouses?

Dear God, what if . . . ?

There is much written these days about lifelong learning. How could we as a church and denomination incorporate a pillar of our faith (service) into every congregation's organization and into every member's mentality? Let's dream about lifelong service.

I have a dream that at any age there would be opportunities for service. The MVS model, by and large, still connotes young adults giving two years of service. It provides a workable framework that enables service on behalf of the dispossessed. Amen! But what about the person at 50 who wonders about a breather from a demanding career? Or what about the retiree who faces a shift of vocation at 65 and is ready for a change of scenery? Or the winter vacation that could, for one year at least, be an alternative service venture? The list is endless.

Let's dream about some options for service. Maybe now is the year of our Lord when some of these ideas can become realities.

What if . . . money talked?

Every congregation would incorporate into its budget the support of one person for a year of service. From within that congregation there would be a process of discernment of needs and of talents to match those needs. This service could be done locally or could be in another culture, country or city.

What if . . . everyone served?

There would be small groups (parts of a congregation?) that would routinely free others for service by taking care of the farm, covering church responsibilities and even caring for adolescent children who wanted to stay for high school in a familiar surrounding. The gift of nurture would be extended so that giving of one's time and talent was not a heartrending choice between family obligations or a service calling. The "sabbatical" concept is not the sole domain of the academics.

What if . . . the professor became the volunteer and the volunteer became the professor?

College/seminary professors could spend their sabbaticals in residence with an MVS unit, thereby incorporating the best of scholarship with the delivery of service? The integration of academia and social service currently remains unfinished agenda. The church could provide the crucible in which mixing of committed teachers with committed volunteers would result in potent service.

What if . . . there were housing exchanges?

There could be some kind of rural/urban connection that would provide living environments for needy folks. Or even a simple rural/urban exchange using the resources of rural and urban churches as living classrooms.

What if . . . institutions were humanized?

One model of service would be providing a voluntary service worker to our conference, for example, with expertise in an area of social need. For example, the role of women in our churches would be highlighted with a researcher who could analyze the hiring and pay practices of our conference and churches. Or a medical person would be a resource to our communities about AIDS. Or the food production in Kansas could be traced to tables in the world. For some specific current need, a volunteer would be a resource, providing information, advocacy and documentation.

What if . . . service was on wheels?

Mobile teams of teachers could live in a community providing a needed service. For example, a team of elementary teachers could volunteer in a city neighborhood center, augmenting the local school's curriculum with homework help, field work and reinforcement of skills. Maybe a team of cooks could travel about a city, sell nutritious snacks and alternative comic books.

What if . . . we disarmed violence?

Christian peacemaker teams are being considered in the inter-Mennonite family as a response to conflict and violence. Certainly conflict resolution skills are needed in any community, most congregations, many homes. Maybe there could be regional peacemaking teams that actively dealt with issues of pornography, prostitution, victim-offender relationships, landlord-tenant disputes, etc. These risky units might even lead to civil disobedience. When service in Christ's name means going to jail, we count costs carefully. We might learn that the cost of non-intervention is great in the face of unchecked greed and rampant militarism.

What if . . . we were neighbors?

Voluntary service units often affect the neighborhoods they live in because they are living proof that someone has intentionally chosen to move to an area of need. That visible presence is most seen when the everyday activities of lawn mowing, gardening, painting and shoveling are extended to neighbors who don't own lawn mowers, or to ones who have little food, or to those who can't afford paint, to those too ill to shovel their sidewalks. That ethic of cooperation and sharing is something that does not need an MVS unit structure to happen. Everybody can do service in Christ's name in their neighborhoods.

What if . . . new businesses were created?

There have been creative service/business ventures born through vision and financial planning. Our Self-Help stores, which dot the map, are proof of that. Travelers need safe, inexpensive and interesting places to lodge. Can the "Mennonite Your Way" concept be expanded to a "chain" of bed-and-breakfast hostels in the United States and Canada that offer hospitality to the guests who can pay and the transient who cannot? Is a "Menno Night" hostel business possible? Service using business insights and savvy needs exploring.

What if . . . lifelong service were a mandate for our MVS office?

Our administrators could coordinate all Mennonite service agencies, some for young adults, some for teenagers, some for single professionals, some for family units, some for intergenerational units, some for second-career people, some for retirees, in a variety of locations (rural, urban, university) with a variety of services—direct emergency aid of food, clothing, shelter; teaching, healing ministries, advocacy and social change, analysis and research.

This would be academically and theologically grounded. It would be locally specific and globally appropriate. It would include the gifts and talents of all.

Is that too much to ask of a church agency? Is it too much to ask our administrators to help us as a church put our service lifestyle into a workable program?

Is it too much to ask churchgoers to creatively dream, sacrificially give dollars and generously give time?

These trial balloons are only on paper. Some require individual commitment, and others corporate initiative. All require a fresh mindset. Let's dream and act together, making voluntary service a lifestyle.

My God, what if . . . ?

Dorothy Nickel Friesen, 220 S. Eighth, Manhattan, KS 66502, chairs the Commission on Home Ministries and is pastor at Manhattan (Kan.) Mennonite Fellowship.

They had it made

Tim Castle

"We had it all: a brand-new four-bedroom, 4½-bathroom house. We were part owners in a three-bedroom cabin by the lake with a pontoon boat, three cars for the two of us. We had the American dream going for us. And I was miserable. I hated myself, and I hated what I was doing."

That is how the new principal of Swift Current (Sask.) Bible Institute describes how he felt about 13 years ago. The second youngest in a family of seven children, David Hall grew up in the Mennonite Church in rural Ohio. When he was 8, he made his first commitment of Christian faith.

Although David was trained as a teacher and enjoyed his vocation, he decided to pursue a better standard of living in construction and real-estate sales. With financial success came comforts and positive reinforcements from family and friends. "I was getting stroked because I was successful. I was in with the money group, and I had some influence if someone wanted a job."

His lifestyle did not receive unanimous approval, however. His mother and certain friends raised questions about spirituality and lifestyle. He was aware of a conflict of values.

Although he recognizes the effect of the church as a goad in his conscience, the church did not answer his questions. He and his wife, Carol, were on the verge of leaving the church at various points.

David describes the source of the misery he felt. "There was a combination of questions. One was ethics; that was a serious question. And then there was the internal conflict with lifestyle. Lifestyle was a big issue for me. I didn't have a good concept of the poor in the world. But I knew that I was living it up."

The internal conflict and ethical questions persisted, however. "I just knew in '74 that I was miserable. By the world's standards, I had it made, but I was miserable."

In September 1987 a joint delegate meeting of the conferences of Saskatchewan and Alberta celebrated the retirement of Swift Current Bible Institute's debt. This year the school offers 14 courses plus music instruction.

Instead of leaving the church, his search led him to seminary. There, a whole new approach to life opened up for him, and he had what he now describes as a conversion. A term of service with Mennonite Central Committee in Nigeria expanded his horizons and introduced him to poverty and starvation.

He began asking questions. Today, having completed his second theology degree, he continues to believe in the value of asking questions.

His present task, as he sees it, is to tell the positive side of the SCBI story.

David Hall

"There is a lingering image that is not a true picture of who we are and what we are doing.

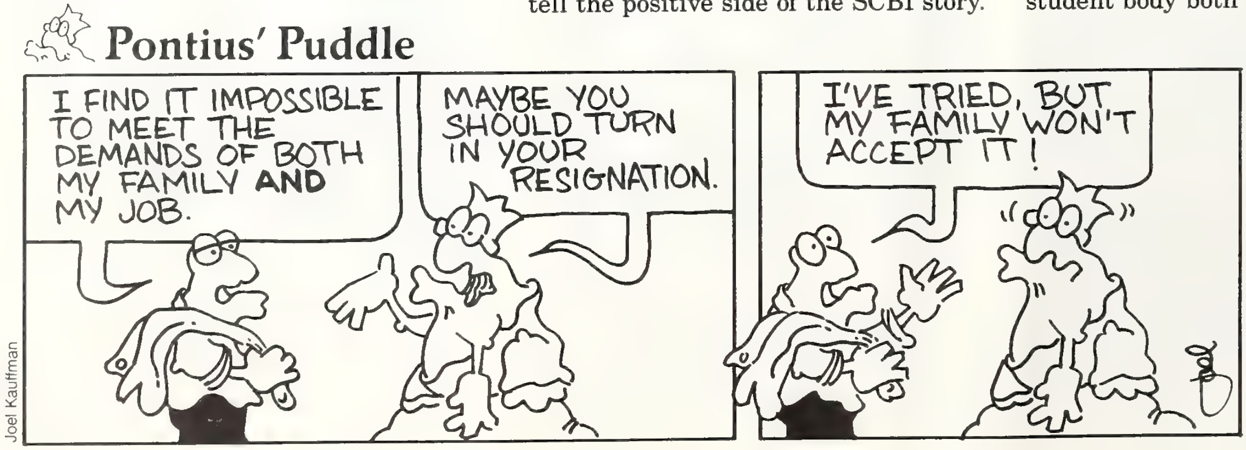
"I see my new job as a ministry. I think it is a ministry to young people. When I look at all the committees and activities the faculty is involved in, it is clear that they are more than teachers. It's a ministry, and it's a lot of work.

"As the new principal, I want to see that the constituency is not taken for granted. I want to work at communication; this is one of the key areas. Good things are happening here at SCBI, and somehow we have to find a way for people to hear about it.

"My personal vision is to build the student body both in quality and in quantity. I place a strong emphasis on the devotional life, and I'd like to encourage that in those I minister to. Among staff and students, I want to encourage people where they are and promote growth."

Tim Castle's address is Box 1268, Swift Current, SK S9H 3X4.

Pontius' Puddle


I FIND IT IMPOSSIBLE TO MEET THE DEMANDS OF BOTH MY FAMILY AND MY JOB.
MAYBE YOU SHOULD TURN IN YOUR RESIGNATION.
I'VE TRIED, BUT MY FAMILY WON'T ACCEPT IT!

Joel Kauffman

PERSONAL

I want to be like them

Barbara Unruh

Rocky Mountain Mennonite Camp, 1966: canvas tents, rustic buildings, mountain terrain. A whole new world to this first-time camper. Colorado is a long way from Texas. I am anxious.

My counselor helps me choose a bunk. I meet other campers. Hikes and activities begin. I join several campers and counselors on a short climb up Inspiration Point. One counselor has brought her guitar. We find a sunny spot and sit down to sing. Inside I feel warm, happy, content. I watch the counselors and think, "Someday I want to be like them."

A western Oregon truck farm on a July morning. With other volunteers and helpers from church I have brought the community children to see how a truck farm operates. We walk beside the wire fence on the edge of the field. Insulators tell us the wire is hot. Larry reaches to touch the wire, testing the charge. Steve watches. He sees a special adult, someone fun to be with, someone who cares about him.

"I want to be like him."

The pastor, several children and I are sitting in the church office. The children have been feuding. Yesterday they fought on the way home. Some had not planned to return. We have invited them to meet with us and talk about the problem. So we sit. Each side talks and listens. The problem is resolved.

Several days later I miss some of the children during recreation. I look. In a small room inside the church I find them. They are trying to talk through a problem. They have discovered a new way to handle disagreement.

"I want to be like them."

The decision to serve does not often happen all at once. For me service was a growing desire with roots reaching back to childhood experiences and values observed. Example is powerful.

Jesus also knew the value of example. Following supper, he took a towel and washbasin and washed the disciples' dirty, dusty feet. When he had finished he said, "If I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you."

Being an example is a tremendous responsibility. It is also a marvelous opportunity. Jesus beckons each of us to come. He invites us to follow. He is our example.

"I want to be like Him."

Barbara Unruh, 115 W. 24th, North Newton, KS 67117, is associate personnel director of Mennonite Voluntary Service.

Richard West

IDEAS FOR MINISTRY

The answer is yes

"Are you getting enough people in Mennonite Voluntary Service?"

"What is the attitude of young Mennonites toward service?"

"Do you think that our society is moving away from the self-centered focus of the '70s and '80s?"

As personnel director of Mennonite Voluntary Service I am faced with constant questions.

Usually I respond with statistics. "Applications compared to last year are down 10 percent. Our placement ratio is up 13 percent."

Demographic information is always useful. "Eighteen- to 21-year-olds are down. Fifty-five- to 65-year-olds are up. We have to pay attention to baby boomers and yuppies and muppies."

I read and quote articles claiming to give insight into students' attitudes toward volunteerism or the mood of society as a whole.

People committed to following Jesus Christ in service will always be in short supply. Christian service will always be limited to the few who really know Christ and are willing to follow him.

The fact is that even if "we" are getting all the volunteers "we" need, the world is not getting all the volunteers it needs. MVS receives requests for much more help than we can possibly provide to churches and communities.

So enough of demographic questions. No more statistical inquiries. Don't ask about social trends or campus climate. I want new questions. From now on I want to answer "Yes."

Can you use me? Yes.
A few months this winter? Yes.
Retired? Yes.
With my family? Yes.
Long term? Yes.
Advanced skills? Yes.
For the summer? Yes.
Eighteen? Yes.

The most important question a person can ask is, "Does the church really need me?" The answer is yes.

David Orr, 2 Regal Crescent, North Newton, KS 67117

The Canadian government recently announced that it is providing $6 million to alleviate food needs in Zambia, which is suffering severe drought. However, instead of shipping grain from Canada, it is using the money to purchase grain in Zimbabwe, which has extensive reserves. Critics of food aid have long advocated that this form of food aid, known as triangulation, be used wherever possible because, in addition to alleviating food needs in one area, it also brings money into a nearby economy and encourages people there to grow food.

Mennonite Central Committee Canada sent a letter to all Members of Parliament urging them to support bill C-51, which would ban tobacco advertising. The letter states, "According to the Canadian government, approximately 35,000 Canadians die each year from tobacco-related diseases, and the financial costs of smoking, including those of health care, fire damage and foregone income, exceed $7 billion per year. Further, smoking by pregnant women increases the risk of lasting harm to the children they bear. In light of these and other factors, a ban on advertising is a minimal response."

NEWS

Enhance the health of the congregation

Nurses get a booster shot, offer resources

The Mennonite Nurses Association recently received a $4,000 grant from the Mennonite Mutual Aid Association in support of its "Nurse in the Congregation" project.

The MNA executive committee took action in March 1987 to initiate this project. Its purpose is to enhance the health of people within congregations by utilizing the skills and knowledge of nurses.

Existing models, such as the Parish Nurse model developed by Granger Westberg, will be reviewed and adapted for use in Mennonite congregations. Materials and consultation services will be made available.

The growing recognition that human beings are holistic is affecting both the church and health professionals. The role of the "Nurse in the Congregation" will be holistic and include health education, health counseling, support groups and coordination of resources. Spiritual, physical and emotional growth will be nurtured.

We, as nurses, are eager to take a proactive role in the development of an idea that focuses on nursing, says Vida Huber, project director. Nurses have a unique gift to offer the church. There are a variety of ways this can occur. Different methods will appeal to different congregations depending upon factors of size, setting, membership, etc.

The Mennonite Nurses Association is comprised of registered nurses who are members of Mennonite Central Committee-constituency churches. Licensed practical nurses from the same church bodies are eligible for associate membership, as are Christian nurses from other church backgrounds.

Huber will be working with an advisory committee comprised of Fran Wenger (Goshen, Ind.), Mary Weaver (Bluffton, Ohio) and Jeannie Thiessen (Wheaton, Ill.).

Plans for the year include collecting resource materials and information regarding existing programs; expanding the concept within the context of Anabaptism; developing models, guidelines and resources for a variety of settings; holding an invitational conference to critique the proposals and models; contacting congregations about participation in the pilot project; promoting the concept through articles in church periodicals, and developing evaluation procedures.

People with interest in the project or suggestions of resource materials, ideas or people may contact Vida S. Huber, Project Director, 206 Old 33, Harrisonburg, VA 22801.

Principal. Rockway Mennonite Collegiate in Kitchener, Ont., invites applications/nominations for position of principal, to be responsible for the academic program of the school, grades 7-13, in conjunction with the superintendent. Candidates should have administrative experience, teaching certification, theological training and be in agreement with the theological-philosophical direction of Rockway. To begin **Aug. 1**, with the starting date somewhat flexible.

Reply to or request further information from Dave Kroeker, secretary, Rockway Search Committee, 250 Tatlock Court, Waterloo, ON N2L 5Y6, (519) 888-7139.

MCC ships food to Laos

Mennonite Central Committee food, 50 metric tons of rice, was the first aid to enter northern Laos since last August's drought. The rice was purchased in Thailand and shipped to Laos. "Food from larger donors has been promised," says Pat Hostetter Martin, co-secretary for MCC programs in Southeast Asia. "MCC's ability to move quickly in such situations is unique." This constitutes a kind of "test run" on a country's distribution system, paving the way for less confusion when the UN donations arrive, she adds. Rice arrives (below) at Boan Pak Luang, a village of 79 families.

David Marchant

Nine Cree hunters from the James Bay area of northern Ontario, arrested for hunting wild geese out of season, had their charges dropped after several federal and provincial politicians, as well as native leaders, spoke out on their behalf. For centuries James Bay Cree have been hunting Canada geese and snow geese in September. They had never been arrested until last fall. The 1905 treaty signed with the James Bay Cree gives them the right to hunt geese out of season for food.

Real War Stories, developed by the Central Committee for Conscientious Objectors and published by Eclipse Comics, is available now through CCCO and in comic book stores across the United States. The writers and artist of G.I. Joe, Swamp Thing, Star Trek and Spiderman come together to portray the real experiences of people with war and the military. The purpose of *Real War Stories* is to educate, to increase the reader's awareness of the realities of military involvement and to challenge the reader to make thoughtful, informed decisions about military service. Write CCCO, 2208 South St., Philadelphia, PA 19146.

Empire of the Sun, *The Last Emperor* and *Full Metal Jacket* have been named as the most educational commercial films of 1987 by the National Coalition on Television Violence. Each deals with the issue of violence but portrays it realistically as a human tragedy, according to the watchdog monitoring group. *The Running Man*, with 146 acts of violence per hour, *Fatal Beauty* (134), *Death Wish 4* (116) and *Robocop* (96) were named the worst films of 1987.

NEWS

Myron commissioned for new work in Phoenix

Phoenix, Ariz. (GCMC)—Approximately 75 people gathered here Jan. 31 at First Mennonite Church to observe the commissioning of Elmer Myron for new church work among Native Americans in Phoenix.

The service was led by Don Yoder, secretary for evangelism and church planting for the General Conference Mennonite Church, and Al Whaley, pastor at First Mennonite Church and chairperson of the home missions committee of Pacific District Conference.

"I want to offer the message of reconciliation, forgiveness of sin and peace in the work and person of Jesus Christ our Savior and Lord to my Native American brothers and sisters. Our people are downtrodden, but God will restore them one by one and add them to his community of faith," said Myron, a Hopi.

Myron moved to Phoenix from his home in Kykotsmovi, Ariz., with his wife, Nadenia, and their four children in September 1986 at the request of the Commission on Home Ministries (GC), Mennonite Board of Missions of the Mennonite Church, Mennonite Central Committee and First Mennonite Church, Reedley, Calif. His assignment was to spend one year exploring the possibilities for outreach among the rapidly growing Native American population in Phoenix.

After a year of research, Myron reported to the interested parties that only 1,000 of the approximately 26,000 Native Americans in Phoenix were attending church. That fact, among others, was enough to convince them of the need to embark on a new mission project. While the project, named Native American Mennonite Ministries, is new, Myron hopes that it will break ground in other areas as well.

"I'm coming from a history where, after 100 years, the churches on the Hopi reservation still rely on subsidies from the General Conference. I don't want to become involved in another 100 years of dependence," he said. "We're in a different era now. We should be able to make the transition to churches that are self-supporting, self-governing and self-propagating. These are all New Testament principles for building a strong community of faith."

He sees small Bible study groups as the "stepping-stones" toward achieving that goal. "There people can learn how to be accountable. Discipleship is the key if people are to understand their function and mission in the church," he said. Two Bible study groups have already been started in different parts of the city.

As much as Myron would like to develop a self-supporting Native American church in Phoenix within the next five years, he admits that it might take longer. In the meantime, CHM, MBM, MCC, Mennonite Indian Leaders Council (GC), PDC, Southwest Mennonite Conference (MC), First Mennonite Church in Reedley and First Mennonite Church in Phoenix have agreed to provide funding and support for the Native American Mennonite Ministries project. Funds will also be available through the General Conference development plan, A Call to Kingdom Commitments.

For further information contact Native American Mennonite Ministries, c/o First Mennonite Church, 1612 W. Northern Ave., Phoenix, AZ 85201, (602) 870-9276. *Carla Reimer, editor of GCMC news service*

Reuben Goering

Elmer and Nadenia Myron (kneeling) are commissioned for church work among Native Americans in Phoenix, Ariz.

General Conference exceeds budget

Newton, Kan.—Receipts through Jan. 31 by the General Conference Mennonite Church exceeded its fiscal 1987 budget by $3,173. Total receipts were $4,990,809, or 100.1 percent of the budget of $4,987,636. The conference met only 95.5 of its 1986 budget, and 101.9 percent of its 1985 budget.

Conference treasurer Ted W. Stuckey was "grateful that we were able to exceed our budget, coupled with the generous giving to A Call to Kingdom Commitments, which is above budget."

Receipts for the commissions and seminary are as follows: Commission on Overseas Mission—$3,194,119; Commission on Home Ministries—$938,272; Commission on Education—$414,237; Mennonite Biblical Seminary—$444,181.

The fifth annual Youth Orbit will be held March 18-20 at Mennonite Collegiate Institute, Gretna, Man. Darryl Crocker will speak on "Hands Off: Dodging Life's Snares" in four sessions: The Battle, The Trap (Parts 1 and 2) and The Victory. Crocker has served six years as youth pastor at Cedar Valley Mennonite Church, Mission, B.C., and is now a full-time student at Winnipeg Theological Seminary.

The three children of Ezra and Zuki Sigwela who had to remain in South Africa after their parents decided to study in the United States for their safety were to join their parents in Elkhart, Ind., this month. Lubabalo (6½-year-old boy) and Nobuntu and Noluntu (5½-year-old twin girls) were to be picked up in Botswana. Zuki was to leave Feb. 14, complete paperwork in Gaborone, then return to the United States on Feb. 21. Ezra was to stay with Nobulungisa, their 1½-year-old daughter, and continue his studies at Associated Mennonite Biblical Seminaries. Contributions toward helping with their expenses can be sent to Mennonite Central Committee, Box M, Akron, PA 17501.

Henry Enns, Mennonite Central Committee Canada staff member who is also president of Disabled Peoples International, met with CIDA president Margaret Catley-Carlson in Ottawa in late October 1987 and urged that CIDA increase its assistance for disabled people's organization in developing countries and that CIDA provide money to help Canadian disabled people's organizations develop partnerships with their counterparts in developing countries. Disabled people are often the last to receive development aid, Enns said after a 10-week fact-finding trip to Africa.

NEWS

MCC discusses role of home church, local partners

Enrique Ens and Gerhard Klassen of Brazil

Blooming Glen, Pa. (MCC)—Are Mennonite Central Committee programs primarily shaped by MCC's North American constituents or by its partners in the developing world? If both, what is the balance?

Those questions, phrased many ways, shaped discussion at the MCC annual meetings Jan. 29-30 at Blooming Glen Mennonite Church here.

The answer to the questions could determine, among other things, the number of personnel MCC places overseas. MCC has historically been committed to placing large numbers of volunteers. Yet as local churches have grown, many rely on their own service workers and no longer request as many North American workers.

Board member Leo Driedger, Winnipeg, asked that a time be scheduled for the board to discuss at greater length questions such as (1) How do we, with integrity, become partners with the global church? (2) Who goes under whose mandate? (3) How do we cooperate with partner agencies? (4) What proportions of MCC workers should be North American Mennonites, North American non-Mennonites and international workers?

Present at the meeting were a number of international guests who joined in the discussion and made special presentations on "the view from the other side." Guests included Brazilian Mennonite Enrique Ens, Bishop Antonios Morcos of the Coptic Orthodox Church in Egypt, Aristarchus Sukarto of the Muria Synod of Mennonites in Indonesia, and Ovidio Flores of the Honduran Mennonite Church, who is the MCC international-in-residence during 1987-88.

Ens, vice president of AMAS, the service and relief agency of Mennonites in Brazil, told of the development of service work among Brazilian Mennonites, including evangelism and education programs for children.

Youth team

The board approved a proposal, discussed throughout the year by the MCC executive committee, to provide new service initiatives for young people. The plan calls for intercultural youth teams to work for up to one year in North America and overseas. This proposal was developed in response to requests from North American church leaders for more service opportunities for young people.

Rich Sider of the Latin America department noted that "we hear from overseas partners that they want opportunities for their young people to serve, and they want us to work at education" in North America about the world around us. The aim is for the youth teams to provide both meaningful work experiences and education.

Other action

The board also heard reports from conference offices on how they are addressing the issue of militarism in our society. This followed an action taken at the 1986 annual meeting, in which members asked "the conference bodies represented in MCC to place before their annual conferences the question of the church's response to the growing militarism of our society and world." Responses included study documents and reports of conference discussions.

The board approved an updated MCC statement on "MCC Program Foundations, Approaches, Priorities" that will serve as a guideline for planning and implementing program. It reaffirms that MCC is called by constituent churches as a service ministry for inter-Mennonite work among the disadvantaged peoples of the world.

David Chiu, board member from Saskatoon, contributed to discussion of East Asia issues.

Jim King

A Mennonite and Quaker Spiritual Life Retreat is planned for March 25-27 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. Combining elements of Mennonite preaching and singing on Friday and Sunday and Quaker quiet inward listening to Christ on Saturday, the retreat will be led by Norma Johnson, executive secretary of the Commission on Education, Newton, Kan.; John L. Ruth of Harleysville, Pa., and Sandra Cronk of Philadelphia. For more information or to register contact LMCC, Route 5, Box 145, Mt. Pleasant, PA 15666, (412) 423-2056.

Art's true function is to express what it means to be human and to call forth a response, painter Susan Elaine Ebersole of New York City told more than 100 visual artists and guests at Art '87. Ebersole and Rodney Harder were the featured artists for the Nov. 20-21, 1987, event at The People's Place, Intercourse, Pa. "The artist is rooted in imagination," Ebersole said. "One must lose oneself in a painting." Harder, a painter and sculptor who moved to New York three years ago, compared art to nature. The artist tries to create "what nature only allows us to glimpse occasionally," he said.

Kansas Mennonite Renewal Service will hold its annual Renewal Celebration March 18-19 in Hesston. Mahlon Miller will speak on "Freedom in Christ." Greg Chapman will minister to children ages 3-12. Registration begins March 18 at 6 p.m. at Hesston Inter-Mennonite Church.

NEWS

Commentary: meeting human need

Blooming Glen, Pa. (Meetinghouse)—A few days before the football men from Denver and Washington met in San Diego to break each others' bones, the board of directors of Mennonite Central Committee met here Jan. 28-29 and took maybe 20 minutes to approve a $20 million budget.

MCC, whose operating slogan is "A Christian resource for meeting human need," is the most widely supported Mennonite program in North America. Fifteen Mennonite groups support MCC, but not all of them officially.

This broad-based support illustrates a distinctive characteristic of Mennonites. Say "doctrine" or "polity" and we scatter like Baptists. But speak of meeting human need and there is a move toward each other in view of the common task. It seems that deep in the Mennonite psyche is a concern to give food to the hungry and shelter to the shivering.

MCC was organized on a pragmatic basis and it would appear that a spirit of sanctified pragmatism is required to keep it going. If any organizational type in 1920 had proposed MCC on a theoretical basis it would have been rejected. But when a need emerged—the need to work together to meet an emergency in Russia—an organization emerged. It has been evolving ever since.

Not only has the organization changed as decades come and go. The task keeps developing a different face. The initial impulse for MCC was a famine in Russia. Other emergencies that have engaged MCC's attention include the resettlement of refugees and the relief of war suffering.

A major concern is labelled "development." This is the idea that throughout the world are people who have lacked resources or skills to meet their needs but who with some assistance can be set on the way toward self-support.

Self-Help Crafts is an example of this style of operation. This program provides the equivalent of 16,500 full-time jobs. A smaller example of development work that I observed several years ago in El Salvador was non-interest fertilizer loans to Salvadoran farmers.

But now it is coming to MCC's attention that development may not be the final answer in "meeting human need." As Ovidio Flores of Honduras pointed out in the meeting, the analogy of teaching someone to fish rather than giving fish does not apply when people are denied access to rivers and lakes. Throughout the world, he said, many people are not able to help themselves because they cannot get their hands on the resources needed to provide their own living. So the concern must move to another level, the level of justice.

But each new form of the task is more complex than the last. It is true that war sufferers' or flood victims' relief are not simple operations. One needs to marshal resources, organize operations and deal with governments. But seeking to help someone gain access to "fishing rights" is quite another matter. Thus the work that MCC does is not always easily recognizable as simply "meeting human need."

The annual MCC board meeting was an open meeting with staff and visitors on the sidelines. Of course, in addition to the board and the staff there is an executive committee that evidently handles the really heavy issues. Indeed, at one point, board member Leo Driedger complained that "we have met a day and a half and so far we have not made one decision. Is it the assumption that this body can discuss important issues but cannot come to a decision?"

Board chairman Elmer Neufeld replied, "I don't think that just because we don't put something on paper the decision-making process doesn't go on."

One aspect of the meeting that impressed me was the board's self-critical stance. Board members seemed alert to the dangers that dog the steps of anyone engaged in professional do-gooding. Some even went so far as to question the slogan of "meeting human need."

The problem is whether when one starts out to serve others one ends up serving oneself. One person asked, "Is MCC really for us and our children so that we learn? Or is it for others?"

MCC is wise to keep asking such questions. For although the Scriptures declare that giving is more fulfilling than receiving, they also express regular concern about the danger of self-satisfaction. From this, good Lord, deliver us. *Daniel Hertzler, editor,* Gospel Herald

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Warehouse manager needed at the MCC Material Aid Center in North Newton, Kan., to supervise shipping, receiving and packing. Volunteer preferred; applicants for salaried position will be considered.

For more information/application contact MCC Personnel Services, Box M, Akron, PA 17501, (717) 859-1151.

Camp caretaker couple for **Beaver Camp**, a year-round Mennonite camp in upstate New York. A two-year voluntary service assignment. Primary emphasis is food service, maintenance and guest group hosting. Position to be filled by **June 1**. Application deadline **April 15**.

Contact Mark/Brenda Hartman-Souder, Beaver Camp, Star Route, Box 221, Lowville, NY 13367, (315) 376-2640, evenings (315) 376-8545.

Jacob Wiebe, pastor at First Mennonite Church, Calgary, is one of the chaplains available "as needed" to athletes at the Winter Olympics. About 9,400 local volunteers, including Mennonites, are serving as translators, transporters and security guards for the event. The pastor-chaplains have been meeting monthly for the past two years in preparation.

Central America Week, a time for North American Christians to think about and pray for peace in Central America, is scheduled for March 19-27. The theme for the week, "Let us join together in faith and hope," comes from the last words spoken by Archbishop Oscar Romero, who through his contact with the poor became their advocate and was assassinated in 1980 in El Salvador. The Inter-Religious Task Force on Central America has a packet that includes resources for study and reflection and a pamphlet titled "Militarization in Central America: the U.S. Role." Copies are available for $3.50 from 475 Riverside Drive, Room 563, New York, NY 10115.

The Commission on Home Ministries is sponsoring a cross-cultural tour to Oklahoma April 13-20. Participants will learn about General Conference mission work among the Arapaho and Cheyenne people of Oklahoma. They will also visit historic Indian sites and museums. Lawrence and Betty Hart, Clinton, Okla., and Adolf and Wanda Neufeld, Inman, Kan., will be tour leaders. Deadline for registration is March 1. For more information contact Chris Graber, CHM, Box 347, Newton, KS 67114, (316) 283-5100.

NEWS

Taxes for Peace fund announced by MCC U.S. Peace Section

Akron, Pa. (MCC U.S.)—Federal income tax filing time is here again. For those who object to their tax dollars being used to fund the military this is an agonizing time, as expenditures spiral upward.

To help such people in the United States, Mennonite Central Committee U.S. Peace Section invites contributions to a special Taxes for Peace fund, allowing those who withhold war taxes to give money instead to a peaceful purpose. While this is a symbolic action and not a legal alternative to paying the tax, many people have found it a meaningful way to demonstrate their commitment. (In Canada, contact Conscience Canada, Box 601, Stn. E, Victoria, BC V8W 2P3.)

This year's Taxes for Peace fund supports the National Campaign for a Peace Tax Fund. This Washington-based organization, directed by Marian (Claassen) Franz, seeks to enact the U.S. Peace Tax Fund Bill (HR 2041, S 1018) to give those conscientiously opposed to war a way to pay 100 percent of their taxes, with the military percentage going to a separate fund for peace-enhancing programs.

The National Campaign for a Peace Tax Fund staff anticipates greatly improved chances for congressional hearings on the issue of conscience and militarism to occur during the 100th Congress. With the diligent support of individual taxpayers writing to representatives, hearings could occur this spring.

In 1987 about $4,000 was contributed to the U.S. Peace Section Taxes for Peace fund. Those monies helped support the Lancaster County Peacework Alternatives project. In other years peace-related projects in places such as Laos and Guatemala have received funds.

MCC U.S. Peace Section is also offering an information packet on military tax opposition that contains varying theological positions on the war tax issue, and materials about tax laws and legal concerns for the tax resister.

Contributions for the Taxes for Peace fund should be made payable to "MCC, Taxes for Peace," and mailed to the U.S. Peace Section, Box M, Akron, PA 17501.

For more information about the Peace Tax Fund Bill and how one can support it write National Campaign for a Peace Tax Fund, 2121 Decatur Place NW, Washington, DC 20008. *Mark Will*

More care isn't necessarily better.

The hospital is no place to be—when you don't need to be there. With new Team Care Health Plan from Mennonite Mutual Aid, that won't happen. We'll work with your physician and medical facility to make sure you receive, and pay for, only the treatments you need.

Contact your mutual aid counselor or MMA today for more information about Team Care.

Helping you help others.

Mennonite
Mutual Aid
Goshen, IN 46526
800-348-7468, or
(219) 533-9511 collect in Indiana

Chronicles and Genealogy of the Abram Edmund Klassen Family (Insel Chortitz), 167 pages, English version, ring-binder manuscript form for $20.

Contact H. Braun, 45940 Collins Drive, Sardis, BC V2R 2E2.

The best theories indicate that we live in an 11-dimensional universe, about 15 billion years old, or so Associated Mennonite Biblical Seminaries faculty and students were told Nov. 25, 1987, in Christopher Kaiser's lecture "The Big Bang and Beyond." Kaiser, who holds doctorates in both theology and astrophysics, said that no matter how far back science goes it still comes up against an ultimate limit after which we can only say that God exists.

Fifty thousand U.S. farms went out of business in 1986. Farm loss figures for 1987 may be somewhat reduced when the facts are in, says Art Meyer of the Mennonite Central Committee U.S. development education office, but the agricultural crisis is far from resolved, since its causes have not yet been addressed. A new document titled "Criteria for Assessing Policy Options for Responding to the U.S. Farm Crisis," Meyer says, is a useful tool for conferences, congregations and individuals concerned about the farm crisis. For a free copy of the document contact MCC U.S. Development Education, Box M, Akron, PA 17501, (717) 859-1151.

Approximately $3,000 was contributed by Associated Mennonite Biblical Seminaries alumni last year for the purchase of audiovisual equipment for classroom use and for doing videocassettes in churches of "practice sermons."

NEWS

'Christians and AIDS' is subject of conference

Mt. Pleasant, Pa.—Willard Krabill, a consultant for Mennonite Mutual Aid and a Goshen (Ind.) College physician, described the purpose of a Jan. 15-17 conference on AIDS as (1) to increase understanding of AIDS' impact on society, (2) to help understand our connectedness and the spiritual dilemma that AIDS presents, (3) to witness to the unconditional love of Christ for all (including the sick and devalued), (4) to model what could happen in other church life settings and (5) to stimulate leadership in the church for the development of an appropriate response to the AIDS problem.

One of the greatest ethical issues arising out of AIDS, Krabill said, is the behavioral one. Sexually transmitted diseases happen between people who have consented to be involved in sexual promiscuity. Testing for the virus is another major ethical issue; some people simply don't want to know if they have the virus. Great concern was raised at the conference regarding the recent bill in Illinois that would require mandatory testing for those seeking a marriage license.

C. Bernell Good, assistant professor of medicine at the University of Pittsburgh, who serves AIDS patients, said that an estimated 1.5 to 2 million people in the United States alone are infected with the AIDS virus. Approximately 50,000 cases have been diagnosed, and about 25,000 have died.

Anne Showalter, director of pastoral services of the Chicago-based AIDS Pastoral Care Network, stated that the church has not led the way in dealing with the issue of AIDS, "and I hope it catches up soon." Death in our society is no longer an ongoing part of life as it once was, said Showalter. Death has been relegated to the institutions. AIDS reminds us once again that we are mortal and limited beings. "We are afraid," she added, "of those who are infected with the virus, who are already marginalized people for the most part."

Showalter observed that our society is obsessed with sexual innuendos, yet "we can't find a place to talk about what it means to be a sexual person and feel good about it." By our fear of touching and intimacy we tend to give our young people the message that one can only get intimacy through genital sexual activity. The church needs to provide a place that offers trust, intimacy and loyalty. With AIDS, sexuality, which was meant to be life-giving, to express love and intimacy, is now a carrier of death.

"AIDS is an enormous journey," Showalter said. "A lot of ambiguity is involved. No one knows where we'll end up with this problem." God called Abraham to leave his home—everything that was familiar and secure. He was asked to take the risk and simply go where he would be led. As Abraham traveled he discovered God in unexpected places.

Likewise Jesus, by reaching out to the leper, was breaking the same kind of barriers as when we minister to people with AIDS. But, Showalter said, we must remember that all have "leprosy," though some may be less obvious. Jesus alone is the healer, and all need his healing touch.

Only when we can agree to walk with outcasts can we hope for reconciliation. Hebrews 13:13 tells us, "Let us go to him outside the city gate, bearing the disgrace he bore." The church is called outside of our secure "city," said Showalter, to meet society's despised and oppressed people. Golgotha, the place of death, is also the place of infinite love and hope.

How are we to provide pastoral care to people with AIDS? Compassion and care are primary. People diagnosed with AIDS, overwhelmed by catastrophe, need people to help them claim God's grace, not condemn them. Showalter said, "I often have to listen a lot longer than usual when ministering to a person with AIDS."

What can the church do? Pastors should pray publicly for people with AIDS, signalling that this pastor would be safe to talk to. We must educate about the facts of AIDS and openly address issues of sexuality. We need to pray for healing of people with AIDS, the many levels of healing that can occur. We must be aware of public policy that is being established concerning the AIDS issue.

Throughout the weekend a sense of warmth and caring made it possible for people to share their pain. *Ruth Keidel*

Bible school opens in Mexico

Steinreich, Mexico (GCMC)—Approximately 40 Mennonite students and their parents gathered here on Jan. 4 for the opening of a new Bible school. Gerhard Dyck, pastor of Steinreich Mennonite Church, is the director of the school, which will be in session through March 25.

The students enrolled at the Bible school come from churches representing the General Conference Mennonite Church, Evangelical Mennonite Mission Conference or Kleinegemeinde. Most have completed the sixth grade.

General Conference Mennonite Church missionaries Henry and Helga Dueck, Helen Ens and Werner and Susan Froese are on the faculty of the school.

The last Bible school, which was located in the Blumenau community, was closed due to a lack of students and faculty. *Werner Froese, missionary in Mexico with the Commission on Overseas Mission*

A group of 56 Catholics from Bohemia, Moravia and Slovakia have condemned a recent United Nations award of the honor Messenger of Peace to the pro-government Czechoslovak priests' association Pacem in Terris. They criticize the priests' association for its refusal to help Christians prosecuted for their faith and priests prevented from performing their priestly duties.

John Paul Lederach, completing an 18-month Mennonite Central Committee term in Costa Rica and Nicaragua, has been instrumental as a mediator between leaders in the Miskito Indian resistance and the Nicaraguan government. His conflict management skills were requested by the Moravian Church, with a large Miskito membership on the East Coast of Nicaragua. Extreme right-wing forces, trying to undermine the Central American peace process, threatened Lederach and his family with kidnapping and death in three separate instances. Seven Nicaraguan Indian resistance leaders reported being offered $3,000 by a U.S. embassy official, apparently to undermine the mediation.

Concern about a $412,000 budget shortfall and a decision to study further the issue of a Mennonite Central Committee Canada response to Canada's defense policy highlighted the Dec. 4-5, 1987, MCCC executive meeting in Winnipeg. The 1988 budget restrictions will result in cutbacks in program expansion, including the placement of volunteers and Native Concerns Summer Gardeners. MCCC will also not be able to provide an increase for overseas relief and development.

RECORD

CALENDAR

March 3-8—Council of Commissions, Newton, Kan.

Canada

March 11-13—"Stories of Peace," conference for Mennonite senior high and college age youth, Canadian Mennonite Bible College, Winnipeg

Western

Feb. 27—Mennonite Central Committee Central States annual meeting, First Mennonite Church, Beatrice, Neb.

WORKERS

Wilma Bailey, Nashville, Tenn., was recently elected to the Mennonite Central Committee board executive committee; *Don Shafer*, Upland, Calif., was re-elected. *Leslie Francisco*, Hampton, Va., and *Genevieve Samudio*, Los Angeles, are members-at-large.

Elaine and *Nathan Zook Barge*, Colorado Springs, Colo., have begun a two-year MCC term in Nicaragua, working in support services and water resources with CEPAD, an evangelical Protestant organization for aid and development. They have one daughter, Rebecca Sue, and are associated with Mountain Community Church in Palmer Lake, Colo.

Hegge, Beachy

Jonathan Beachy, Pawnee Rock, Kan., will begin April 1 as an overseas mission volunteer to Japan with the Commission on Overseas Mission of the General Conference. He will assist Takeji Nomura and Gloria Hegge with new church work in Kobe. Beachy and Hegge plan to be married in Japan on March 27.

Scott Beech, Hamilton, Ont.; *Clara Frashetti*, Mississauga, Ont.; and *Doug Wiebe*, Toronto, received academic credit at Conrad Grebel College, Waterloo, Ont., this

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Open to Canadian citizens and residents

The Mennonite Conference of Eastern Canada, the name of the conference integrating three conferences—Conference of the United Mennonite Churches of Ontario, Mennonite Conference of Ontario and Quebec, and the Western Ontario Mennonite Conference—will have its offices at 131 Erb St. West, Waterloo, ON N2L 1T7, (519) 886-1610. The first MCEC sessions will be held March 25-27 at United Mennonite Educational Institute, Leamington, Ont.

Conscientious objector Ivan Toms reported for his military call-up in South Africa Nov. 12, 1987, but refused to serve in the South African Defense Force. Toms, 35, a medical doctor and a member of the End Conscription Campaign, faces 2½ years in jail for his refusal to serve. ECC is comprised of more than 300 white individuals and organizations opposed to apartheid. ECC members have been detained, interrogated, harassed and imprisoned. After serving two years in the Defense Force (1978-79) Toms established the South African Christian Leadership Assembly Health Clinic in a squatter community known as Crossroads.

The Mennonite Central Committee Peace Office in cooperation with the National Council of the Churches of Christ in the USA is sponsoring a Pilgrimage to the Soviet Union Sept. 5-23. Cost is $3,000 inclusive from New York. For application forms and information, contact MCC Peace Office, 21 S. 12th St., Akron, PA 17501, (717) 859-1151.

RECORD

H. Bergens

J. Bergens

school year for internships called Field Studies in Peace and Conflict. Beech worked for the Evangelical Committee for Aid to Development (CEPAD) in Nicaragua; Frashetti worked at the Jesuit Centre for Social Faith and Justice in Toronto; Wiebe went to Jubilee Partners, Comer, Ga., to assist Central American refugees on their way to Canada.

Henry and *Kathrine Bergen*, Bergthaler Church, Winkler, Man., have begun two-year MCC terms in Saskatoon. Henry is an assistant administrator of the Saskatoon Food Bank. Kathrine works in promotion and as a clerk with Self-Help Crafts.

Jakob and *Therese Bergen*, Niagara United Mennonite Church, Niagara-on-the-Lake, Ont., have begun three-month MCC terms in Akron and Ephrata, Pa. Jakob works in the Self-Help Crafts warehouse and Therese in the tea room. Their children are Henry and Philip. Her father is Jakob Fast of St. Catharines.

Mennonite Mutual Aid, Goshen, Ind., has named 13 counselors to represent its health, life, retirement and auto aid plans. In the eastern region: *Merle G. Cordell*, Chambersburg, Pa., area; *R. Melvin Harnish*, Hagerstown, Md., area; *Jerry Wilson*, Newport News, Va. In the central region: *John Grieder*, Morton and Normal, Ill.; *Jim Morris*, Hopedale, Ill., area; *Lowell Birky*, Flanagan, Chenoa and Gridley, Ill.; *Jim D'Arcy*, Missionary Church in Michigan, Upper Peninsula; *Loren Shoemaker*, Sterling and Freeport, Ill.; *Ken Hieser*, Arthur, Urbana, Champaign, Fisher and Dewey, Ill.; *John Lauer*, Kouts, Ind.; *Roger Yoder*, LaGrange, Ind.; and *Wendall Yoder*, Missionary Church in Elkhart, Ind., and in surrounding counties. In the western region: *Terry Bergen* and *Homer Friesen*, Henderson, Neb. *Mike Meneses* replaces *Diane Brunk* in the Phoenix area.

Ron Dyck, Edmonton; *Dorothy Gish*, Grantham, Pa.; *Henry Landes*, Sellersville, Pa.; *Bernie Loeppky*, Winkler, Man., *J. B. Miller*, Sarasota, Fla., and *Roland Shank, Sr.*, Mt. Gretna, Pa., have been appointed to three-year terms on the Mennonite Mental Health Services board of directors.

Paul Gerber, La Paturatte, Switzerland, is the new president of the Swiss Mennonite Peace Committee, taking the place of *Hanspeter Jecker*.

Yoder Harmses

C. Klassen

Pattison

Martha Smith Good will begin next fall as Goshen (Ind.) College campus minister.

Dawn and *Doug Yoder Harms*, Mennonite Church of Normal, Ill., have begun three-year MCC terms in Lisbon, Portugal, as community and church workers. They have one son, Matthew. Her parents are Hazel and Tom Yoder of Normal. His are Paul and Shirley Harms of Upland, Ind.

Philip Kingsley will be professor of psychology at Bluffton (Ohio) College beginning with the 1988-89 academic year. He is professor of educational psychology and dean of the faculty of education at the University of Swaziland.

Crystal Klassen, Hope Fellowship, North Battleford, Sask., has begun a two-year MCC term in Atlanta as a child-care worker with Family Service Counseling. Her mother is Hilda Irene Klassen of North Battleford.

Menno Klassen, Winnipeg, has been appointed interim MCC Canada native gardening coordinator. He replaces Eric Rempel, who is on a one-year study leave.

Richard Litwiller was ordained Dec. 6, 1987, at United Mennonite Church, Peoria, Ill., where he has been pastor since August 1985.

Ron Mathies, director of the Institute of Peace and Conflict Studies at Conrad Grebel College, Waterloo, Ont., has been chosen to go to Ethiopia for three weeks as a member of a CIDA (Canadian International Development Association) mission team investigating the establishment of a long-term bilateral aid program for Ethiopia.

Annetta and *Harold Miller* recently began an MCC-supported term with the Institute of Peace and Conflict Studies at Conrad Grebel College, Waterloo, Ont. He is a North American-based resource person on Africa, peace and development issues for MCC. She is working on a book on East African music.

Wendy Pattison, Langley (B.C.) Fellowship, has begun a two-year MCC term in Port Hardy, B.C., as a support teacher at Gwasala-Nakwaxdaxw Community School. Her parents are Judy and Ron Pattison of Brampton, Ont.

Timothy Rhodes, pastor at Zion Church, Donnellson, Iowa, since 1982, has resigned effective this summer. He will pastor Northside Mennonite Church in Lima, Ohio.

LETTERS

Thanks

I especially appreciated the recent issue on AIDS. It was informative on a subject that I don't know much about. Ed Kauffman's article challenged me. *Eileen Kehler, Bluffton College, Bluffton, OH 45817*

Dec. 3

When silence is betrayal

Bill Yoder's concluding statement ("Mennonites in Nicaragua," Dec. 8, 1987) must be spoken to. The church did play an integral role in the social revolution of Nicaragua. In a November 1986 interview, Antonio Meledez, a director for the Nicaraguan Evangelical Committee for Aid and Development, stated that Nicaragua is 95 percent Christian. Consider that 50,000 people died in the struggle to overthrow Samoza; approximately 47,000 of them were Christians. Within the Sandinista party several priests hold key political positions by virtue of their active support of the revolution. Since the "triumph" in July 1979, Catholic and Protestant grass-roots organizations have worked with the government in an attempt to build a more just society.

Yoder presents Nicaragua as a country in which the church is relatively free of persecution. It would be naive to conclude that Nicaragua is completely free of religious persecution, but it is a state and society into which religion and the church are intricately woven. In spite of this relative "freedom from persecution," Yoder still refers to Nicaragua's dire political situation, one in which we must learn to rely on God for security.

I have no quarrel with a reliance upon God, or a long-term commitment to the people of Nicaragua, but I cannot understand how Yoder neglected to mention the impact of the war, and the reign of contra terror in the Nicaraguan countryside.

The destruction wrought upon civilians by the contras has affected all of Nicaragua, including Mennonites. The Mennonites receive no conscientious objector status, and the war's demand for men places great strain on Mennonite youth and their families. I witnessed Mennonite farmers afraid to travel in the dark and congregations that ended church services early to minimize the odds of an encounter with the contras. The local Mennonite Central Committee-sponsored plantain project was in danger; the contras might view it as a cooperative and thus destroy it. A hundred yards east of where I was billeted the contras murdered a mother and her children. These dire times are caused by a war that is a direct product of American exploitation and militarization of the region, not the nebulous Sandinista policies referred to in Yoder's article. In failing to mention the role of the contras and their U.S. support he reveals an underlying bias and distrust of the revolutionary process in Central America. As a church we must begin to view the struggle in Central America as an outcry against social injustice and free ourselves from the idealogical conditioning of the cold-war era. Mennonites through a basically *apolitical* approach have accomplished great things in developing nations, but I don't think we can allow ourselves that luxury when dealing with *our* governments. We as a church must critically evaluate the impact of our collective silence upon the people of Central America. *Shaun Friesen, Box 644, Altona, MB R0G 0B0*

Jan. 12

Absence isn't good

With considerable regret I noted one busy parent's solution to what to do "to nurture and enhance . . . family life" (*Window to Mission*, Nov. 24, 1987). I refer specifically to the case of the busy father, this one a preacher whose official day off is Monday, who persuaded his children and the school principal that it was OK for them to skip school on some Mondays. In the school district where I was on the faculty, state aid was calibrated in terms of school attendance, so every student's absence in that small, proportional way reduced the eventual state aid amount. And ask any teacher if any day's lesson plan proceeds just as well despite scattered absences. The closing statement was most indicting. Favoritism and elitism are some of the distasteful designations we give to such negotiations. *Marie Ruth Wall, 1 Overlook Court, Avon, CT 06001*

Jan. 22

You're invited

We are using this opportunity to share with our Mennonite church family the recent developments here in Fargo, N.D. We have acquired a church home for the Fargo-Moorhead Mennonite Fellowship. A property became available last summer in the rapidly growing area of South Fargo. After the group decided to purchase the combination home and worship center, we were able to obtain financing through Church Extension Services (our conference's lending corporation for churches that have difficulty obtaining funds). We thank God.

Our opening service was on Feb. 7. Randall Kaufman of Mennonite Men and David Quiring, treasurer for the Tenth Man church building program, were with us on that day.

We also thank God for our faithful group here in Fargo-Moorhead, who gave so many hours of volunteer help. We have received donations from churches and individuals for furnishing our building.

We take this opportunity to invite you to visit us. We are halfway between Winnipeg and Freeman, S.D., Exit 60 off I-29 to 1605 52nd Ave. South, Fargo, ND 58103, (701) 237-6095. *Ernest and Lila Neufeld*

Jan. 24

Smooth, beguiling speech

Our leaders in the United States during both world wars professed to be fighting to preserve freedom and democracy but didn't allow the black citizens in our country to enjoy freedom and democracy. Thinking individuals have to admit that there was no equality between the blacks and the whites in our country during that period. Blacks were mistreated and segregated. One has to assume that our country was misleading others.

Considering this and that our country is now allied with some that are not democracies, one suspects that our president's concern about freedom and democracy is insincere and is only an excuse to justify provocative and dictatorial interventions.

Our president professes to defend Christian precepts, so he ought to be acquainted with the Scripture that warns us about those "who through their smooth, fair speech, beguile the hearts of the innocent, promising them liberty, while they themselves are bondservants of corruption, for of whom a man is overcome, of the same is he also brought into bondage." *Vernon Stucky, Route 1, Hesston, KS 67062*

Jan. 25

From Evangelicals for Social Action

An open letter to presidents Ronald Reagan and Daniel Ortega

With gratitude to God we welcome the historic opportunity you both have to contribute decisively to peace in Central America. The Arias Peace Accord offers you both an honorable way to cast aside the rending of freedom and justice, to free our countries from a worsening quagmire and to bring peace, as well as freedom, to an exhausted land.

President Reagan, you are right in believing that both Americans and Nicaraguans want freedom for Nicaragua. But the Bible will not allow us to separate freedom from peace and justice. Your continued emphasis on a military solution ignores the decades of economic injustice and grinding poverty significantly perpetuated by U.S. policy during this century that has produced violence and war. Americans should send doctors and agriculturalists, not bullets and bombs. If you do not prefer a right-wing dictatorship, however brutal, as long as it is submissive to U.S. business and diplomatic interests to an independent and democratic Nicaragua that focuses on justice for the poor, the Arias Peace Accord offers the best opportunity in years for you to reject the hopefully small segment of our nation that does.

We urge you in the name of the God of justice to end support for the contras, negotiate with the Nicaraguan government and support the Arias Peace Plan wholeheartedly. If this plan collapses because of artificial deadlines, secret American maneuvering or violations of the prohibition against outside funding of guerilla movements, the blood of untold innocent men, women and children who will continue to be maimed and massacred will be upon your head.

President Ortega, you are right in believing that Nicaraguans, and Americans, too, want justice for Nicaragua. But we also hope for greater democratic freedom and full respect for human rights.

We acknowledge with sorrow and shame that the United States in this century has invaded Nicaragua, occupied your country and, most recently, encouraged, trained and funded the contras, who have wreaked terrible havoc in your land. All of that we deplore and condemn. But your attempt to place all blame on outsiders for policies that silenced independent newspapers and radio and TV stations, hobbled opposition parties and suspended constitutional guarantees of human rights is not convincing. If you do not want a repressive, one-party state, then the Arias Peace Accord offers you your best opportunity in years to say no to that hopefully small group in your nation that does.

We urge you in the name of the God of freedom to end the emergency laws, offer full amnesty, promptly permit full democratic freedoms and wholeheartedly implement the Arias Peace Plan. If that plan collapses because of half-hearted Sandinista restoration of democratic freedoms, the blood of untold innocent Nicaraguans who will continue to die will also be upon your head.

In addressing you both and pleading for creative, conciliatory policies from each, we in no way mean to assign equal blame for past tragedy. But we believe that seizing the present opportunity to move toward a better future is more important than allocating responsibility for the past. May the day be near when all the nations of the Americas work together in mutual respect.

Now is the time for both justice and freedom. Now is the time for peace.

For the sake of peace, justice and freedom, we urge you in the name of the Prince of Peace to work together to implement the Arias Peace Accord with dispatch and resolve.

Sincerely, the board of directors and staff of Evangelicals for Social Action

Reprinted by permission of Van Temple for Evangelicals for Social Action, 5107 Newhall St., Philadelphia, PA 19144, (215) 438-1670. A monthly prayer letter is available upon request.

Whatever happened to Teresa Scheckel?

Wendy Kroeker

"I knew I was supposed to go. God told me to go. I told MVS to send me anywhere."

This is how Teresa Scheckel remembers her entry into Mennonite Voluntary Service. Little did she know that a one-year term would change her life.

Teresa was interested in working with children and was placed at Friendship Day Care in Hutchinson, Kan. In no time she was immersed in the challenges of her assignment.

Linda Boese

Teresa Scheckel is the person on the right.

Working at a day care was not an easy task. Not only was it exhausting, as she gave out constant attention to 20 unceasingly active preschoolers, it was also intense because of the issues that faced her. Child abuse, neglect and malnutrition were not things that Teresa had encountered before. She was suddenly forced to see someone's pain and to share in it. Life could hardly be the same after that.

Teresa recalls the impact of developing relationships with two hurting children in particular: "I got really close to them. One had been abused by his parents. Going through the process [of a custody battle] with him inspired me to want to do more with my life."

Living together with other volunteers was also a significant part of Teresa's experience. The Hutchinson unit included four other young women (and a married couple in separate housing) who were also experiencing some change in their lives as they confronted new issues. The unit was a place to talk and ask questions, whether it was dealing with a friend who was a victim of child abuse, discussing the meaning of church, struggling with what it is to be poor or working out unit relationships. According to Teresa, "We were like family. We could be honest with each other. We depended on each other for everything. It was fun. We could be crazy. People were accepting." Growth is sure to occur in this environment.

Teresa had specific expectations for Mennonite Voluntary Service: (1) to use it as a time to find some direction, (2) to see if she wanted to do some kind of VS again and (3) to grow spiritually.

During her term of service she sometimes doubted that she was growing spiritually. Before coming into VS, she says, "I saw myself as open to God. I had set rules for myself—avoiding secular rock music and movies." Life was pretty tightly defined. But through this experience "my eyes were opened to a lot of things in the world." Her faith took on new and different dimensions as she was challenged. The process was scary. And who is not afraid of change?

Teresa found that a year of service goes by quickly. Change and growth in her life became apparent to her when she moved back to her home community of Clearbrook, B.C.: "Now I'm finding that I did grow."

Teresa's voluntary service did not end in Hutchinson. What began as a specific term has become a lifestyle. Right now Teresa is volunteering as the coordinator of a drop-in center for Laotian youth, sponsored by her church (Olivet Mennonite) as well as spending some of her "free" time at a center for street kids in downtown Abbotsford. About her year of MVS in Hutchinson she says, "It's given me the desire to serve again. It's in my blood."

Warning: Joining Mennonite Voluntary Service might change your life.

Wendy Kroeker, 1640 Downing St., Apt. 6, Denver, CO 80218, is associate director (western U.S.) of Mennonite Voluntary Service.

Second of four articles about 16th-century Anabaptist women

Women in peacemaking roles

Arnold Regier

Joachim of Fiore in Italy was a converted Jewish Christian writer who helped Bible students understand the Hebrew traditions that influenced first-century Christians. Joachim had strong peace objectives.

The writings of this Jewish Christian strongly influenced Peter Waldo in his translations of the Scriptures into the common languages of the people. He emphasized the teachings of Jesus in not taking revenge on enemies.

In the 13th century many people suffered from famine. Food shortages resulted in violent upheavals and military plundering. Guerrilla groups roved the countryside in many parts of Europe, digging up freshly dug graves to boil the flesh of deceased bodies, and disease was rampant.

Hilda Johnstone has translated some early Franciscan writings of the 14th century in Flanders. In 1302 there was a severe drought throughout Europe. In Germany and France farmers lost their land and roved about. In Flanders, farmers had developed diversified farming. The women learned to bake bread from oats. They were thus able to retain their small farms.

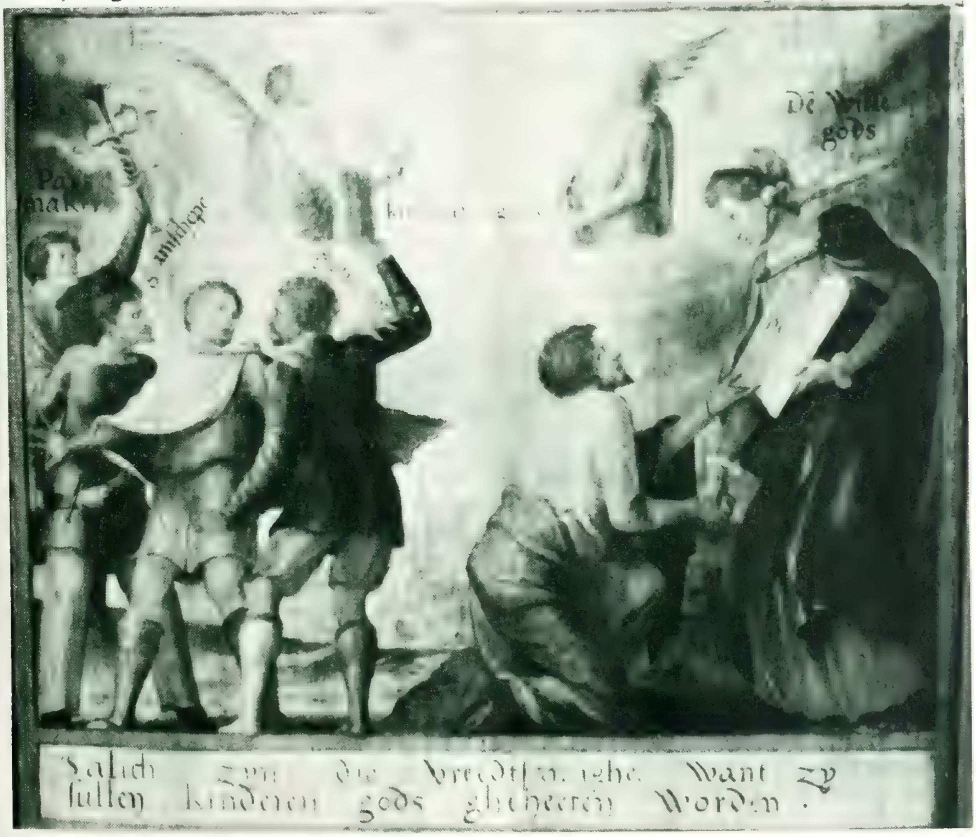
In Italy, women hid their daughters in caves so that they would not be molested by invading armies. William Beattie, a Waldensian historian, writes that Catholic women entrusted their girls to the Waldensians. The farmers left some grain standing in the fields so that they could dig out the heads of grain from under the snow during these invasions.

In early Anabaptist annals, women were encouraged to have patience with their husbands, who felt compelled to fight back. When Flemish women traveled to Germany to be baptized by Mennonite ministers, they were astonished to see a militancy among German Mennonites. The German leaders seemed more concerned about keeping a pure church through adult baptism and church discipline than about teaching the principles of love.

In early Anabaptist annals, women were encouraged to have patience with their husbands, who felt compelled to fight back.

The late C. H. Wedel, the first president of Bethel College, wrote about the influence of Waldensian biblicists on early Anabaptists in believing and practicing a religion of love. This concept held a great attraction for women reading the Bible. It was the beginning of Anabaptist Communions (Gemeinde Christi). (Next time: "Ecumenical Involvements")

"Blessed Are the Peacemakers" is a Flemish painting of the 16th century by an unknown artist. It is part of a Sermon on the Mount painting found in the Historical Art Museum in Ghent, Belgium.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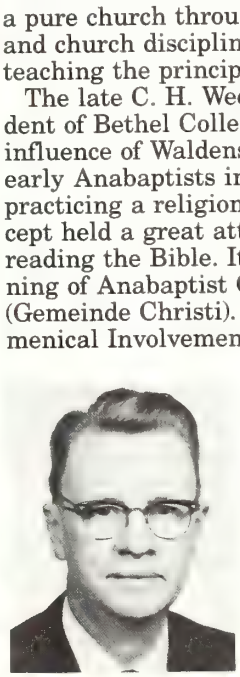


Arnold Regier, 212 Pine, Newton, KS 67114, calls himself "a native of Elbing, Kan., and interested in family and Anabaptist history."

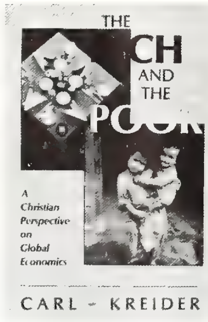
REVIEWS

books

Global economics

The Rich and the Poor: A Christian Perspective on Global Economics *by Carl Kreider (Herald Press, 1987, 168 pages) and* **The Just Demands of the Poor** *by Marie Augusta Neal (Paulist Press, 1987, 142 pages)*

Reviewed by L. Emil Kreider, Beloit College, Beloit, WI 53511



The Rich and the Poor presents more briefly and less technically the material usually taught in college courses on the economic development of less developed countries. Kreider, well known in the Mennonite Church as a professor of economics and longtime dean and provost at Goshen (Ind.) College, draws on his extensive academic background and his personal observations, particularly a year in Ethiopia and five years in post-war Japan.

The book begins with two chapters of background information on Third World countries. Each policy chapter that follows deals with a separate topic: rapid population growth, agriculture and rural development, education and health, industrial development and international cooperation. While each chapter is self-contained and can be used as the basis for a discussion, development is a complex subject, and the relationships among these problems are also addressed. The exposition is clear and the coverage excellent. Kreider has digested a large amount of scholarly material.

The final chapter—"What Can I Do?"—ranges from a discussion of "eating less" to one on increased military spending.

Any short book on such a complex subject cannot be all things to all people. What I missed most was a discussion of ways these countries have often hurt their own development.

The only real criticism I have relates to a small but important section where the author compares educational and military expenditures. The figures are stated as a percentage of gross national product when, in fact, they are a percentage of central government budgets. This means that both education and military expenditures are grossly overstated.

This book is ideally suited for church groups. Each chapter contains a list of "questions for further study and discussion." It will help if several people in the group have had overseas service, but this is not essential.

The basic framework of *The Just Demands of the Poor* is that the world is divided into the rich and the poor. The rich attempt to keep the poor in their traditional place, motivated by their own, especially economic, self-interest. The poor are organizing "to reach out and take what is rightfully theirs" while the political response of North America has been a show of resistance, based on the premise that national self-interest comes first. To confront this, the church needs to be at the forefront to preach altruism as both a necessary religious action and as a public virtue.

Since Neal, a professor of sociology at Emmanuel College in Boston, is basically revolutionary and not reform or evolutionary, she need not deal with the difficult practical problems of getting from here to there. Her utopian solution of global altruism allows her to avoid most complex controversial policy issues. Her essays deal constantly with the subject matter of political science and economics but almost never recognize or use the tools of these disciplines. Casting the world in terms of black and white, there is almost no recognition of the partial successes and improvements that have taken place in the welfare of the poor and no assessment of what continuing these partial improvements can mean. Her call for altruism and her discussion of this alternative is a strong point of the book. Yet for her the issue is self-interest versus altruism (black versus white). Nowhere does she deal seriously with the intermediate alternative (gray) that has been chosen in most societies, the modification and control of self-interest for the general good via law—e.g. progressive income taxes, provision of free education, subsidies for low-income housing, welfare, minimum-wage legislation, antitrust regulations.

The book is well worth reading, nonetheless. Sister Neal is a formidable exponent for a Catholic-rooted liberation theology. Those of us who are not Catholic, including those of us who disagree with her on fundamental issues, will still be forced to re-examine our consciences and our assumptions. Her analysis of Christian altruism should provide challenges for a wide spectrum of readers. I would not salute the book, but I recommend it.

films

Facing the world

My Life as a Dog, *written by Lasse Hallström, Reidar Jonsson and Brasse Brannstrom, produced by Waldemar Bruggedähl, directed by Lasse Hallström*

Reviewed by Gordon Houser, assistant editor

This delightful Swedish film, sure to be nominated for best foreign film at the Academy Awards, follows a transitional year (1958-59) in the life of 12-year-old Ingemar (Anton Glanzelius).

He and his older brother live with their mother, who is sick and spends most of her time in bed. Their father is off in the Mediterranean loading bananas and never shows up. The boys' playful rowdiness is too much for the mother to handle, and a friend shuffles them off in different directions to relatives. Ingemar's dog is left behind.

In south Sweden Ingemar makes new friends and encounters a whole new world. His adolescent hormones bring on conflicting feelings that confuse him. He is surrounded by adults who make sexual allusions, and he becomes friends with a girl, Saga, who is the best player on the soccer team and wants to hide the fact that she's a girl so that she can remain on the team.

Interspersed through the film are Ingemar's reflections on life as he gazes at the stars and recalls a scene from his past when he and his mother were at the beach. To help him face the loss of his mother and his dog he adopts the philosophy that "things could always be worse." His adventures in facing the world are by turns humorous and poignant.

Glanzelius, whose eyes can dance with mischief or wonder, is a remarkable actor. He captures Ingemar's innocence, vulnerability and bewilderment with all that happens to him. Watching him, like some of the characters on screen, you want to hug him. *My Life as a Dog* is not sentimental, yet it evokes a love for children.

bible

Protection

Chuck Neufeld

Protection.
We all want it,
Desperately,
Understandably.
There's nothing better,
Nothing better than knowing that you're safe,
Nothing better than knowing that "nobody's gonna get you!"
Nothing better.

Look at a baby—or a grandma
 and see the desire for security.
Look at the rich—look at the poor
 and see the desire for safety.
Look at the strong—or the weak
 and see the common desire for protection.
Look at you.
Look at me.
 We're no different.
We want protection, too.
We want to know that we're safe.

So,
Let's huddle.
Let's retreat.
Let's congregate.
Let's be the church,
Together,
Clean,
Apart.

Together, clean, apart
So we're safe.
Let's huddle
For security's sake.
Let's be the church
For protection's sake.

"I say these things while I am still in the world, so that they may have full measure of my joy within them. I have given them your word and the world has hated them, for they are not of the world any more than I am of the world. My prayer is *not* that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it. Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world" (John 17:13-18).

Together?
Clean?
Apart?
For security's sake?
Whose security?
What kind of security?
The kind Jesus prayed for?

Protection
is available
in the world.

From the world?
No.
In the world?
Yes.

"My prayer is not that you take them out of the world
but that you protect them. . . ."

Together?
Yes
but *in the world.*

Clean?
Over and over again (because of forgiveness!)
and *in the world.*

Apart?
Yes! (as in "unique," not as in "keeping one's distance")
and *in the world.*

Huddled?
Sometimes
but *in the world.*

Retreated?
Sometimes (because we get tired)
but always *in the world.*

Protection.
We all want it,
Desperately,
Understandably.
There's nothing better.

It's available
in the world.

P.S. By the way! You can't
save what you won't touch.
—Jesus couldn't. Neither can you!

Chuck Neufeld, 515 E. Fifth, Newton, KS 67114, is director of Mennonite Voluntary Service.

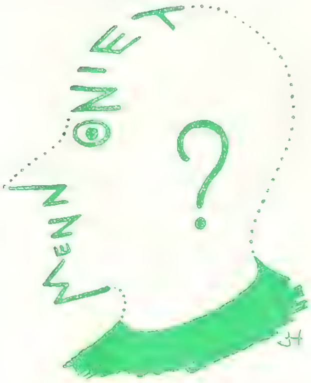
Editorial

I want an answer, and the lemon tree has one

Playwright and drama teacher Vickie Dyck, Rosthern, Sask., says, "Good drama leads you to answers but doesn't give them."

Good drama often happens under our noses. Questions linger. (By the way, this "asking head" comes to us from the *Algemeen Doopsgezind Weekblad* of the Dutch Mennonites, where it is a regular feature.)

My question today is, When will the Israelis and Palestinians find a way to live together on land that belongs to both of them? (And this question could be translated to situations closer to home. Sometimes, being led to an answer far away can help us.)



Here is the good drama that came to me. John A. and Bernice A. Esau, North Newton, Kan., brought it back from a January trip to the Holy Land.

Dalia Landau, a teacher and counselor in Jerusalem, wrote a long letter in the Jan. 14 *Jerusalem Post*. She addressed it to Bashir Khayri, a Palestinian lawyer who was deported to Lebanon the day before. Landau and her husband, Yehezkel Landau, gave permission for the letter to be reprinted.

"Dear Bashir, We got to know each other 20 years ago. . . . After the Six Day War, you came to see the house in Ramle where you were born. This was my first encounter with Palestinians. My family and I had been living in that house since 1948, just after your family was forced to leave. (You were a child of six then, and I was a year old.) We had come to the new state of Israel with 50,000 other Bulgarian Jews, and your house was considered 'abandoned property.'

"Following your first visit in 1967, I accepted your invitation to visit you in Ramallah, where I found myself surrounded by hospitality. We talked for hours and established a warm personal connection. However, it became clear that our political views were very far apart. Each of us saw through the lens created by the suffering of our own people.

"But some change in perspective was beginning to take place in me. One unforgettable day, your father came to our house in Ramle, accompanied by your brother. Your father was then old and blind. He touched the rugged stones of the house. He then asked if the lemon tree was still in the backyard. He was led to the abundant tree, which he had planted many years before. He caressed it and stood silent. Tears were rolling down his face.

"Many years later, after the death of your father, your mother told me that whenever he felt troubled at night and could not sleep he would pace up and down your rented apartment in Ramallah, holding a shrivelled lemon in his hand. It was the same lemon my father had given him on that visit.

"Ever since I met you, the feeling has been growing in me that home was not just *my* home. The lemon tree, which yielded so much fruit and gave us so much delight, lived in other people's hearts, too. The spacious house with its high ceilings, big windows, and large grounds was no longer just an 'Arab house,' a desirable form of architecture. It had faces behind it now."

The letter goes on, but I will add just the ending:

"Bashir, our childhood memories are intertwined in a tragic way. If we cannot find means to transform that tragedy into a shared blessing, our clinging to the past will destroy our future. We will then rob another generation of a joy-filled childhood and turn them into martyrs for an unholy cause. I pray that with your cooperation and God's help our children will delight in the beauty and the bounties of this holy land. May God be with you. *Dalia*"

Clinging to our unforgiven past, makes it impossible for God to redeem it. Vickie Dyck, would you consider writing a play for us about a lemon tree?

In the last issue, in this space, I told you about the collision of "kingdoms" on the Bethel College campus. You deserve to know the epilogue: The Strategic Air Command band concert was moved from the campus to the local high school auditorium one day before the concert. However, the issue of forgiveness is with us. The questions continue. *mts*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

103:05 MARCH 8, 1988

MAR 7 '88

Maggie Leonard: a centennial

prologue

Does the name Darlington pique your curiosity, as it did mine? I commend to you Lois Barrett's *The Vision and the Reality* (Faith and Life Press, 1983), the story of home missions in our conference. Here is some information from the opening chapters.

Darlington, Okla., was the destination of our first "foreign" missionaries, Samuel S. and Susanna H. Haury. They left Halstead, Kan., on May 18, 1880, and traveled 200 miles south.

Darlington was not the mission board's first choice. Samuel Haury had checked out Alaska. The decision to go to Indian Territory came when Quaker missionaries there, working with the 3,500-member Cheyenne tribe, offered to leave work with the 1,700-member Arapaho tribe to the Mennonites.

Darlington was the administrative center of the Cheyenne-Arapaho reservation. The Native Americans, beginning to accept the realities of the reservation system, came to Darlington every week to receive meager food rations.

Darlington had a small newspaper and at least one church. Samuel and Susanna rented a house and constructed a three-story building with help from Mennonite volunteers. This "Darlington school" burned to the ground a few months after it opened and was rebuilt with the help of federal funds.

Mission work was hampered by poor knowledge of the Arapaho and Cheyenne languages. (In 1884 the Quakers left the Cheyenne work to the Mennonites.)

When Maggie Leonard was baptized there was no church for her to join on the mission field. While in school in Halstead, church attendance was difficult because she did not speak German.

With this history in mind, World Mission Sunday (March 13) will be marked by a centennial celebration. After Mennonite Indian Leaders Council proposed the idea, many of our congregations are commemorating the milestone of this first baptism, looking to God for redemption and guidance. *mts*

THE MENNONITE
Maggie Leonard: a centennial

For Maggie's story, keep reading

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The Mennonite is available on cassette tape.

THE MENNONITE

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At the beginning of our conference mission work

Darlington's first fruits:

Maggie Leonard

Maggie Leonard is standing at right.

Mennonite Library and Archives

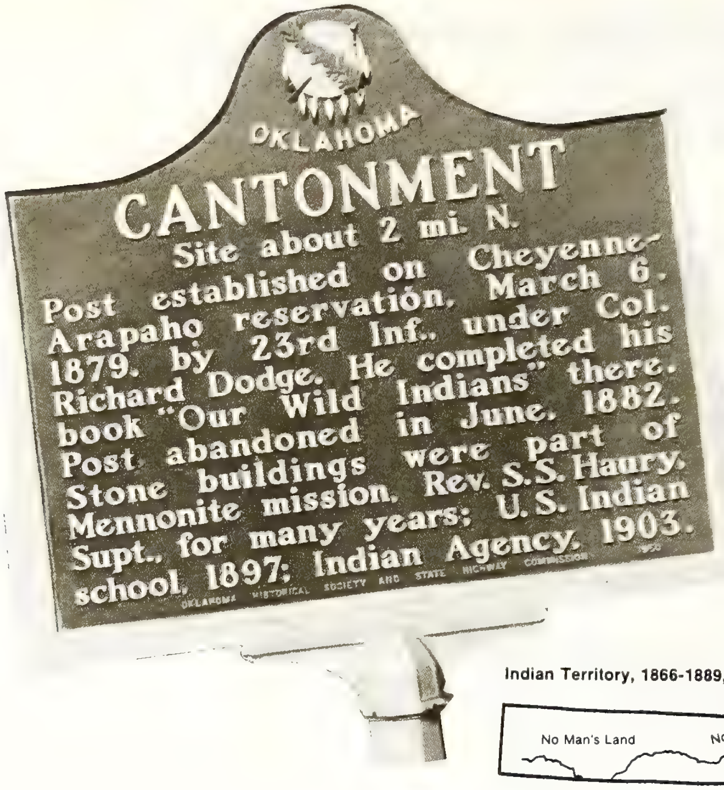
Beth Hege

On June 3, 1888, Maggie Leonard became the first adult convert to be baptized at the mission station in Darlington, Indian Territory. A. B. Shelly, Foreign Mission Board chairman, traveled to what is now Oklahoma to officiate at the baptism. In a letter published later that year, Shelly described the event as follows:

> *The following Sunday was a most interesting and gladsome day for us all. It was the day set apart for the baptism of one of our mission children at Darlington, a young girl, 17 years old, who had some time before made application to be baptized and admitted into the church of our Master. This being the first baptism at our mission, it made the occasion the more solemn and interesting. It was my privilege to preach a short sermon, taking for my text 1 Peter 3:21. Besides the children of our school, the mission workers and a few white people from the vicinity, quite a number of Indians had assembled and witnessed the ceremony with quite a degree of solemnity.*
>
> *After the sermon, baptism was administered and thus the first Indian member admitted into our church. Afterwards the Lord's supper was celebrated, of which all the mission workers, the members of the commission, brother Bowman, the newly baptized Indian sister, and Leonard Tyler, the Christian Cheyenne Indian, partook. The occasion was a very happy and blessed one for all, especially so for the writer, whose pleasant lot it was to officiate and to administer the sacraments. Tears of joy were shed and prayers and thanksgiving arose to the throne of God (*The Mennonite, *September 1888).*

H. R. Voth, superintendent of the mission at Darlington, also reported the event: "We felt the presence of the Lord," and referred to Maggie as "our first-fruits" (*The Mennonite*, August 1888).

Indeed, the baptism was a significant event in the history of home missions. For several years prior to that the mission station had conducted educational instruction for children that incorporated the memorization of biblical passages and church songs. The culmination of an adult baptism gave


OKLAHOMA
CANTONMENT
Site about 2 mi. N.
Post established on Cheyenne-Arapaho reservation, March 6, 1879, by 23rd Inf., under Col. Richard Dodge. He completed his book "Our Wild Indians" there. Post abandoned in June, 1882. Stone buildings were part of Mennonite mission, Rev. S.S. Haury, Supt., for many years; U.S. Indian school, 1897; Indian Agency, 1903.
OKLAHOMA HISTORICAL SOCIETY AND STATE HIGHWAY COMMISSION

Richard Hertzler

hope and promise of building a church (*The Vision and the Reality* by Lois Barrett, p. 22). In fact, the Darlington mission had intended to baptize two young women instead of one, but the other applicant, Susie Rowlodge, fell ill with consumption and was lying on her deathbed at the time Maggie was baptized. She died a short time later (*The Mennonite*, August 1888).

Maggie lived in the Darlington community throughout the summer of 1888 and in late August traveled to Halstead, Kan., where she enrolled with 22 other Indian students at the Industrial Boarding School. Maggie was registered as an Arapaho but actually was a "half-breed" (Christian Krehbiel Papers, 1888-91).

The registers of attendance available show that Maggie had a near-perfect record. She lived in the girls' dormitory there, which was located in the same large house as the superintendent and his family, the main dining hall and the kitchen.

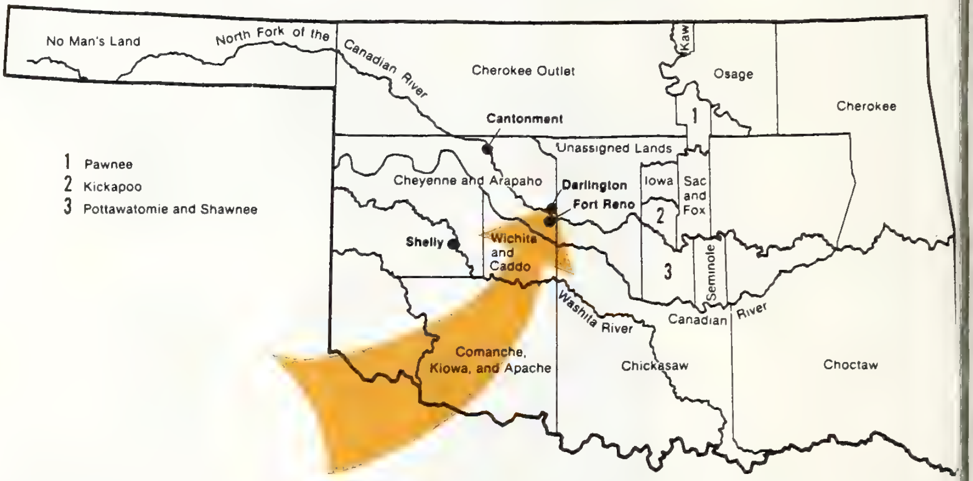
John W. Richardson, District 4 Superintendent of Education, commended the school and described its activities in a report to T. J. Morgan, Commissioner of Indian Affairs. According to this report, Maggie and the other students there received excellent instruction, especially in the area of grammar. He wrote, "The language is perfectly taught. . . . I found that the children used good English and that the instruction in the classes in language was of such a practical nature that the pupils could not help but acquire a proficient use of the language."

The young men at the school worked on the farm, while the women's instruction was primarily in the domestic realm. Richardson wrote, "The training of the girls is no less practical than that of the boys. They occupy the sitting room with the family, do their own cooking, assisted by a competent cook, mend their clothing, and in short are trained as a well-to-do, intelligent farm lady would train her daughter."

So Maggie received such training as to equip her to assimilate academically and socially in the white man's world. What was her religious training like? During that era of "Manifest Destiny" mentality in the United States, the words "Christianize" and "civilize" were used practically synonymously.

Religious instruction was an integral part of the education process both in Darlington and Halstead. Unfortunately the worship services in Halstead were conducted in the German language, thus alienating those who spoke only English. A. B. Shelly expressed concern over this matter when he learned that Maggie would be transferred to Halstead. The following

Indian Territory, 1866-1889, showing the major tribal assignments



In addition to being evangelists, our early "missionaries were teachers, linguists, medical doctors, administrators. They were supported by a large core of young Mennonite volunteers who worked in a great variety of roles—as farmers, gardeners, seamstresses, cooks, matrons, teachers. The close proximity of the mission field [Oklahoma] meant that it was easy to recruit and send young short-term workers, to send food and clothing to meet emergency relief needs, and even to bring young Native Americans to Mennonite farms and schools." James C. Juhnke in *A People of Mission* (Faith and Life Press, 1979), p. 10

excerpt is from correspondence (dated Aug. 6, 1888) to H. R. Voth:

It might have been better for several reasons if Maggie could have remained with you [in Darlington] another year at least. However, her going to Halstead may do her much good. My regret is that by going there she will miss the English Sunday school and church services unless she attends another church besides our own. In my opinion they ought to have English preaching and English classes in Sunday school for our Indian pupils at Halstead.

Christian Krehbiel reported in *The Mennonite* (March 1890) that prayer meetings were held on Wednesday evenings, and the Indian students took an active part. Each Thursday evening, singing practice was led by Jacob Krehbiel, and on both evenings, "as at the opening and close of school hours, sister Maggie Leonard plays the organ, and the rest sing along nicely."

Finally, it is important to learn how Maggie herself felt about missions and the church. She reached adulthood at a time in U.S. history when the destruction of the Native American culture was intense. Her thoughts on this remain a mystery, but the following letter, published in *The Mennonite* (June 1890), offers a glimpse:

Halstead, Kansas, April 19, 1890
To the friends and readers of The Mennonite*:*

As we came into the school room, we were told that some friends wanted some letters from here again, and so, as I am invited to write for The Mennonite, *I will only write a short letter and tell several things about our school. We all are still attending school, except few of the larger boys have stopped going to school since spring is here, they help out in the field. And two of the girls, both of them have weak eyes, so that it is hard for their eyes to read. We all like to go to school, and hope in the future will make use of what we have learnt in school, especially what we are taught and learn out of the Holy Book. We all hope that the time may soon come when the old Indians will also learn about this Book too, and not only learn about it, but take it into their hearts.*

It may be that some believe in it already, for as I know Mr. H. R. Voth and the rest have Sunday-school with them. May the work which they are performing down there be not done all for nothing.

Some of the children have a desire of becoming members of the church. If they do join hope they will remain steadfast and in their future will never regret that they went on that way.

Every Sunday evening, if nothing else takes place, we have catechism, only every first Sunday of a month we go to the Mennonite Church in town.

Will close with love to all.

Your friend, Maggie L. Leonard

During the summer of 1891 a ledger owned by Christian Krehbiel indicated that Maggie made several trips between July and October from Peabody, Kan., to Darlington, Okla. She probably visited with friends and relatives.

Maggie's life after Halstead is sketchy at best. She eventually drifted away from Mennonite communities, was married twice and became the mother of eight children (three girls and five boys). In 1936 she corresponded with Mrs. R. A. Goerz. At that time she was living in Dulce, N.M., and known by her married name, Margaret Downing. She is buried in the Cantonment (Okla.) cemetery.

Beth Hege, Warkentine Court, North Newton, KS 67117, is a junior at Bethel College and a member of First Mennonite Church, Aberdeen, Idaho.

Going with the wolves?

The United States government in 1882 offered to the Mennonites free of charge the military post of Cantonment, 65 miles or 104 kilometers northwest up the North Canadian River from the first mission station at Darlington. Should the offer be accepted? In the light of the long Anabaptist-Mennonite history of troubled church-state relations, one might expect the mission board to reject the government offer. How could Mennonites operate from a place which had served the devastating purposes of the United States Army? Would not such an identification frustrate the very purposes of the mission?

The mission board had no such doubts. They not only accepted the abandoned post with its twenty-five stockade-type houses and two brick buildings, but they also reported to the conference that this marvelous gift had been "allotted to us by God." . . . What developed was an image of the Mennonites as allies of the land-hungry and bloodthirsty whites who seemed bent on destroying the Native Americans.

Cheyenne Chief Red Moon explained the problem to missionary Rodolphe Petter: "I love the good white people, but the Washington people are wolves, they tore our people apart, they tear our land, they change their paths [contracts] with us every year, they coil themselves like serpents . . . and whoso goeth with the wolves is a wolf himself, so says the great Medicine Chief in Heaven, does he not?" James C. Juhnke, *A People of Mission*, p. 12

a Biblical Basis for the missionary enterprise

Levi Keidel

in the old testament

Mission, a task undertaken on behalf of others, has its origin in God. It was made necessary by the fall of humankind.

The apex of God's forming skills was the creation of man and woman. Humankind, having rebelled against God, was powerless to reconcile itself to God. Thus, saving and restoring those created in God's image necessitated a reaching out springing from God.

The Old Testament illustrates this reaching-out purpose of God in a number of ways. Here are two of them: (1) God's inherent attributes and (2) God's call into covenant.

God's inherent attributes

God is described as *light*. "This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all" (1 John 1:5). Light, springing from a source, penetrates and expels darkness until it expends itself. If God is omnipotent, his power is unexpendable. "God said, 'Let there be light,' and there was light" (Genesis 1:3). This suggests a light so intense and so persistent that it eventually dispels every vestige of darkness and claims all for itself.

God is described as *love*. "God is love; whoever lives in love lives in God" (1 John 4:16). We perceive love as an emotion that must seek out and reach toward a person or object. God reaching toward humankind is a recurring theme in the Old Testament. In Genesis alone, God came looking for Adam and Eve (3:9), showed mercy to Noah (6:13 ff.), manifested himself to Abraham (12:1-3) and Isaac (26:2-4) and Jacob (28:12-15).

God is described as *spirit*. God is spirit. Those who worship God must worship in spirit and truth (John 4:24). Spirit is everywhere equally present. It transcends all of time and space with no diminishing of its energy.

God's Spirit, which we see as a dimension of his personality, works unceasingly to bring God's purposes to pass. God's Spirit moved over the formless void of earth, bringing order from chaos (Genesis 1:2). God's Spirit strove with the wayward men and women of Noah's day (Genesis 6:3). The Spirit of God led Israel through the wilderness (Isaiah 63:9-10). God empowered its judges (Judges 13:25), anointed its kings (1 Samuel 10:6), and pursued its fleeing prophets (1 Kings 19:12-13).

These attributes demonstrate God's unremitting mission to restore alienated humankind.

God's call into covenant

In polytheistic Egypt, God was identified to the Israelites as that unique deity who had entered into a covenant relationship with their ancestors, Abraham, Isaac and Jacob (Exodus 4:1-4). This nondescript mob of newly liberated slaves entered into a renewed covenant with God at Mount Sinai and thereby was forged into the nation of Israel (Exodus 19:3-8). From our vantage point in history we can see at least three reasons why God entered into a special covenant with the nation of Israel.

Israel was to be the recipient and guardian of God's self-revelation to the world by means of the Scriptures (Hebrews 1:1-3). God's refusal to allow sculpture to be a part of the Israelite's culture not only separated them from idol-worshiping nations around them but also encouraged unprecedented skills in literature so that they could become the authors and keepers of Scripture and the foretellers of the living Word. Israel was to be the channel through which Jesus Christ was to enter the stream of human history (Matthew 1:1).

Finally, Israel was to serve as God's light, witnessing to God's glory among the nations (Exodus 9:16; 1 Kings 8:59-60; Isaiah 42:6-8; 45:4-6). Thus God assigned to Israel a specific missionary role to, in and for the world.

Robert Maust

Patient, relevant teaching is the foundation of mission.

in the new testament

If mission has its origin in the heart of God, and a missionary is one who crosses barriers of culture and geography with the news of God's love, then the supreme missionary of all time was Jesus Christ incarnate. He is our model.

Jesus' ministry is described in Matthew 4:23: Jesus was going about in all Galilee (1) teaching in their synagogues, (2) proclaiming the gospel of the kingdom and (3) healing every kind of disease and every kind of sickness among the people.

The word "teaching" implies a form of well-ordered instruction designed to modify behavior. Jesus' use of everyday incidents such as farming, fishing and shepherding made his teaching effective. Consequently "the common people heard him gladly," and his skeptics marveled, "Never did a man speak the way this man speaks" (Mark 12:37; John 7:46).

Jesus' interaction with his 12 disciples suggests that teaching should best be a sustained process. It was primarily Jesus' teaching that prepared his disciples for carrying on his mission after his ascension. Patient, relevant teaching is foundational to authentic mission.

"Proclaiming" is the public announcement of news. Jesus came announcing the good news of the kingdom. By means of the Fall, Satan gained entrance to spearhead rebellion against the Creator and thus exert his nefarious kingship over the world (1 John 5:19). Jesus came to usurp the authority of the "ruler of this world" and to replace it with the rule of God (John 12:31). Jesus came to "destroy the works of the devil" and to replace human misery with the wholeness of God (1 John 3:8). Jesus paid the ultimate price of death and thereby rendered powerless the one who had the power of death (Hebrews 2:14). Jesus made it possible for humankind to turn from the dominion of Satan to God and to receive forgiveness of sins (Acts 26:18).

This is the central message of mission. The power of evil upon earth has been broken. Christ came to restore to humankind all the blessings of God's kingly rule: forgiveness, reconciliation, restoration, liberation, dignity, fulness of life, divine inheritance.

Christ came to be Savior of our souls; but more than that he came to be the Lord of our lives. (The word "Savior" appears 24 times in the New Testament, while "Lord" appears over 600 times.) We offer him obeisance, worship and praise because he has been entrusted with the kingdom, and because *Jesus is Lord* (1 Corinthians 15:24-28).

Jesus healed every kind of disease and every kind of sickness among the people. He thereby demonstrated that the kingly rule of God had arrived. He was upsetting Satan's rule. He was putting wrong things right. He forgave the adulteress. He healed the blind. He stanched a woman's hemorrhage. He straightened a crooked back.

Jesus affirmed his messianic role in his home synagogue at Nazareth. His first miracle thereafter was to cast out a demon. This was a direct spirit power encounter. By overpowering this satanic entity Jesus demonstrated not only that God's rule had arrived but that eventually it would triumph (Luke 10:18).

Jesus' ministry is our model for mission. We are instruments for extending the claims and blessings of God. We are called to repent of our rebellion, hatred and impurity and to surrender to the rule of God. Then comes our mission to call others to likewise repent. We are to erase the signs of Satan's rule. We are to put wrong things right in this world. We are to use our minds and hands to alleviate human misery and expect God's affirmation by miraculous signs and wonders (Romans 15:19; Hebrews 2:4). We are to do all the works Jesus did and more (John 14:12).

Jesus said, "As my Father has sent me, I also send you" (John 20:21). "All authority has been given to me in heaven and on earth; therefore *go*. . ." (Matthew 28:18-19).

The rest of the New Testament is the record of the apostles' obedience to that command. It is also the record of how they perceived that mission as they followed their model, Jesus Christ.

Levi Keidel, together with his wife, Eudene Keidel, were General Conference Mennonite Church missionaries for 22 years in Zaire. Levi is now missions and evangelism instructor at Columbia Bible College, 2940 Clearbrook Road, Clearbrook, BC V2T 2Z8.

At Tabor Mennonite Church, rural Newton, Kan.

Sewing society disbands but spirit lives

Cynthia Goerzen

O God, when I have food, help me to remember the hungry.
When I have work, help me to remember the jobless,
When I have a warm house, help me to remember those who have no home at all.
When I am without pain, help me to remember those who suffer. . . .
And remembering, help me to destroy my complacency, and bestir my compassion, and be concerned enough to help by word and deed those who cry out for what we take for granted.

This has been the prayer of the Tabor Sewing Society, printed in the program booklet year after year, a reminder of the group's purpose.

Now, however, the last program book has been printed. The last mission package has been sent. The last sewing supplies are being dispersed. Age and death have taken their toll. Tabor Sewing Society is now disbanded.

But the prayer lives on. Indeed, these women are the sisters, wives, mothers, grandmothers, even great-grandmothers of pastors, lay workers, Civilian Public Service and voluntary service personnel and missionaries.

Even before Tabor Sewing Society was officially organized 68 years ago on Jan. 12, 1920, individual women had already been sewing mission projects in their homes. Becoming an organized group, these individuals could work together as, with needle in hand, they enjoyed the fellowship of other concerned women.

These "missionaries" at home understood the need for spiritual growth in their own lives and set aside time at each meeting for worship, prayer and singing. Not only did they wish to *send* goods in the name of Christ, they also strove to *make* those items in the name of Christ. Quoting again from the Tabor Sewing Society program booklet, Resolution #7 says, "We resolve to keep our conversation on a high level. 'Let no evil talk come out of your mouths, but only such as is good for edifying, that it may impart grace to those who hear' (Ephesians 4:29)."

Women in Mission (then Women's Missionary Association) announced its formal beginning in 1917 at the Reedley, Calif., triennial conference session. In 1980 "sewing societies" of our conference scattered across the United States and Canada numbered 400 and claimed a total of 1,000 members. They donate about $1.5 million worth of goods and money a year. Through this organized effort, individual societies are alerted to specific commission program needs and mission project needs. Projects include the new mission education material and Parenting for Peace and Justice as well as towels, sheets, blankets and quilts, kits (sewing, health, school), bandages, bar soap, lye soap and clothes.

In addition to supporting mission in many forms, Women in Mission groups have brought mission work back home again, ministering to their next-door neighbors as well.

Women in Mission groups often work "behind the scenes," the back-up crew whose role is largely played in church basements, where there is no spotlight or microphone, no costumes, no audience or applause. Yet on these "basement stages" we find the support crew upholding Christ by word and deed.

Cynthia Goerzen, Route 2, Box 126, Newton, KS 67114, is a member of Tabor Church. For more on Women in Mission, read Gladys Goering's Women in Search of Mission *(Faith and Life Press, 1980).*

PERSONAL

From Brazil and Botswana

Signs of glory

"A year ago we could hardly have imagined such growth in our church. Our first term we baptized one young woman, and now there are 15 members in all. There is another group getting ready for the 10-session baptism course, so we continue to grow. On Nov. 29, 1987, we had a guest speaker and had over 60 adults in church and looking through the windows. Five people gave their lives to Christ, and many recommitted themselves. It has been an astonishing development for us. We have had to take out all of the inner walls to accommodate all the people who are coming to our Sunday worship.

"Now we want you to know that the work of discipling new believers is not easy. Last night Dan said he thinks God is chuckling at us, saying, 'Well, you asked for it.' We have to teach people to give up habits of 20 or more years; to give up adulterous relationships, strained relationships; to quit beating their spouses and children; to forgive and make peace with their enemies; not to lie, cheat, steal." *Rose Waltner Graber, Recife, Brazil*

"I'm still not sure just what to call it. The phrase 'ordeal by joy' comes to mind. It happened under shreds of plastic and tattered canvas in a squatter settlement called Old Naledi. Gathered there were the faithful of the Christ the Word of God congregation, radiant in their blue-and-white uniforms. Present were visitors from several other churches who had shared together in a Bible study for which this was a kind of graduation ceremony.

"Midway through the sermon, a neighboring congregation, the Holy Apostolic Church of God in Zion, decided to throw their lot in with us. We could hear them forming up in the courtyard, breaking out into song as they processed in. And then the elements joined in. Overhead, claps of thunder rolled out from heavy clouds. As the rain came down, sieving through the makeshift roof, I hastily concluded the sermon with the suggestion that we run for cover.

"My instincts for convenience, propriety, comfort and safety were being checked by entirely different impulses. People were not prepared to bring to a close a spiritual gathering that had not yet run its course. What of the dancing? And what of the sacramental sharing of food? Were these to be given up in a demeaning scramble for shelter? And had we not, after all, pled for this rain in prayer? My shaky resolve on these points was quickly put right as several people stood to speak inspired messages. 'We have come together here to taste the oneness of God's people,' said one, 'and we are not going to run away in disarray.'

"The inescapable truth is that while mission, as we are experiencing it, does indeed mean giving, it is just as much receiving and hearing the gospel speaking to our own unredeemed instincts." *Jonathan Larson, Gaborone, Botswana*

Seven candidates for baptism gather at the beach in Recife, Brazil.

Dan Graber

IDEAS FOR MINISTRY

Serving units

Back in the spring of 1986, members of New Creation Fellowship in Newton, Kan., decided their church life had become too sluggish, unfocused. Through a word of prophecy by a member of our congregation came the idea to assemble a temporary goals committee.

During that summer and fall the committee met and recommended a list of goals and ideas for implementing them. Among these ideas developed what we call "serving units." (We wanted to avoid the word "committee.") Besides the small groups already functioning (meeting weekly for prayer, sharing and discernment), the goals committee felt that members needed to be more involved in the many activities of the church. Too many tasks were falling to the pastor or to a few individuals, and we wanted everyone to feel ownership in the church's life, to have a part.

As a congregation we decided that every member should be in at least one serving unit (with exceptions considered individually). These units would generally meet once a month—more often if needed. We decided to suspend small group meetings one week per month so that people's time—already full—would not be crunched further.

The serving units run the gamut. They include worship, music, house repair, evangelism, newcomers, holy days and holidays, fun and games, hospitality, healing, small group representatives, life enrichment, conference relations, church library. In addition, a church overseers group formed as a kind of leadership team.

Most people are in more than one unit, and along the way people switch from one to another, or some units are suspended for a time and others strengthened, according to need.

For more information write to Steve Schmidt, New Creation Fellowship, 417 W. 11th, Newton, KS 67114. *Gordon Houser*

Most Canadians tend to overestimate the influence that Native Canadian groups have over governments, greatly overestimate the size of the Native population and know little about them, concludes a study directed by sociology professor Richard Ponting for the University of Calgary's research unit for public policy studies. The report recommends that a Royal Commission on Native issues be established to educate the public about Natives and help keep Native rights on the agendas of governments.

The International Consultation on Racism and Racial Justice, convened by the U.S. Commissioners of the Programme to Combat Racism, was held Jan. 17-21 in Los Angeles. Lawrence Hart, a Cheyenne and member of Koinonia Mennonite Church, Clinton, Okla., attended the meetings and was invited to be a respondent as one of several Native Americans. The consultation drafted a document, "Challenge to the Churches—Toward a Racially Just World," which said that "everywhere God's people live an existence limited by the barbed wire of bigotry. . . . The response of the churches has been a deafening silence."

NEWS

Historic agreement signed

MCC worker threatened in mediation process in Nicaragua

Akron, Pa. (MCC)—John Paul Lederach of Hesston, Kan., working with Mennonite Central Committee as a consulting assistant in negotiations between the Nicaraguan government and resistance leaders from Nicaragua's Atlantic Coast region, was threatened more than once during the negotiations.

Lederach, who had been doing conciliation training through MCC in Central America since 1984, began his role in this dialogue last fall.

Throughout the months of his involvement in the negotiating process, Lederach sensed that he was being watched by contra and CIA operatives in San Jose, Costa Rica. But he and his family were shocked when they learned that the watching had gone beyond merely phone tapping.

In November 1987, according to several Indian sources, there was a plot to kidnap Lederach's 3-year-old daughter in San Jose. The plot, which involved a Cuban-American CIA contract operative and several contras aligned with the Nicaraguan Resistance, was aimed at getting Lederach out of the peace process.

But Lederach was tipped off about the plot, and he, his wife, Wendy, and their daughter Angie left the country immediately. At this point, though shaken, he decided to continue as an intermediary in the peace talks because he felt he had an important role to play.

In another incident in early December 1987, a plot was uncovered to assassinate Lederach, Lutheran pastor Ulrich Epperlein and Moravian pastor Higgins Miller, all of whom were working with Atlantic Coast refugees in Costa Rica. Lederach was again informed by an inside source that $50,000 was to be paid to complete the plot and get the mediators out of the process.

On Feb. 2 representatives of the Nicaraguan government and resistance leaders from the Atlantic Coast region signed an agreement in Managua. The agreement includes a broad range of political, economic and social issues. It is the first agreement, signed in Nicaragua, resulting in a substantial preliminary agreement between Indian resistance leaders and the Nicaraguan government. Further negotiations on still unresolved issues were to begin March 1.

Instrumental in the Feb. 2 negotiations was a conciliation commission made up of members agreed upon by both negotiating parties.

"One of the greatest achievements was simply that the two groups met face-to-face in Nicaragua despite historic disagreement and deep-rooted mistrust," said Lederach.

Agreements reached in the February negotiations set a basic foundation for the return to civilian life in the region, said Lederach. The agreement reaffirms the Indians' rights to land and water resources on land the people have traditionally occupied, commits increased government assistance to reconstruction of communities affected by the war, reaffirms the right to exercise autonomy and guarantees cooperation between regional governments and the central government on the use and development of East Coast resources.

Despite the risks and frustration of seemingly endless obstacles, ongoing negotiations between the East Coast leaders and the Nicaraguan government will be crucial to ending the war and rebuilding. Much outside aid will be needed to rebuild these communities. *Andrea Schrock Weng*

Discussing the Feb. 2 agreement are, from left, Thomás Borge, Nicaraguan Ministry of Interior; Armando Rojas, a lawyer for the National Assembly; Andy Shogren, representative from the Moravian Church in Nicaragua; Gustavo Parajón (seated), member of the Nicaraguan Reconciliation Commission and president of CEPAD; Brooklyn Rivera, East Coast resistance leader; and Marcos Hoppington, a Miskito Indian delegate to the negotiations.

On Feb. 18, 1688, some Quakers and Mennonites joined hands to protest a widespread injustice in the new world, the practice of slavery. They are described by Quaker author John Sykes as "a group of Rhineland Mennonites who, arriving in Pennsylvania, joined themselves to Friends and formed a subsidiary meeting." At least one of the four men signing this first public statement, Abraham up den Graff, later rejoined the Mennonites. The Mennonite church commemorated this event Feb. 14.

General Conference Mennonite minister Lawrence H. Hart spoke at Wilmington (Ohio) College in February to dispel some blood-curdling illusions about his people, the Cheyenne. "If you say you will keep a life of peace and you smoke this pipe," said Hart, gesturing with a facsimile of a sacred pipe, "you keep your word. You are committed to live a life of peace, no matter what the cost. It cost the life of White Antelope. It cost the life of Black Kettle." At the Sand Creek massacre of Nov. 29, 1864, White Antelope was killed in an attack by a volunteer militia. Other Native American tribes have peace traditions, too, said Hart. "The Hopi have never been at war with anyone."

A Call to Kingdom Commitments, the General Conference's development plan, has received $2,289,403, or 41.9 percent, of its financial pledges as of Jan. 31, according to conference treasurer Ted W. Stuckey. So far, $5,469,912 has been pledged to the development plan, which has a goal of $17.5 million. The funds are available for distribution to the projects on a quarterly basis through June 1990.

NEWS

Church development, education are high on CMC agenda

Winnipeg (CMC)—Who makes the decisions within a large conference structure? This question was raised not only by each board and committee but by the whole assembly at the 1988 Council of Boards of the Conference of Mennonites in Canada, held here Feb. 4-6.

Elected representatives from the 154 congregations of CMC were not always clear where funds should be channeled or which direction a program should take or even whether a program should be cut altogether.

The General Board of CMC presented major recommendations regarding pastoral education in Canada, direction for CMC and Canadian Mennonite Bible College (in Winnipeg) expansion and associate membership for congregations of the Mennonite Conference of Eastern Canada. The board also took a bold step in priority setting within the conference.

An ad hoc committee will pursue how best to implement seminary education in Canada in collaboration with other schools. Building plans, accepted with qualifications at the 1986 annual sessions in Waterloo, Ont., are to be scaled down and/or divided into manageable phases for presentation at the 1989 Council of Boards and annual sesssions. In the meantime, A Call to Kingdom Commitment funds will be used for necessary renovations to the CMBC residence.

Departing from the normal procedure of prorating available monies among the boards, General Board designated increased income for 1988 to Congregational Resources Board for Asian ministries work and to Native Ministries to help balance its deficit budget. This action resulted in a plea for guidelines when either deficit- or surplus-income situations arise. Council of Boards also endorsed the change of CMC bylaws to allow former MC churches in Ontario to become associate members of CMC, with the hope that they become full members within six years.

Native Ministries workers reported spiritual renewal among the Native people. The work of three NM staff couples was reviewed and affirmed for further terms of service: Neill and Edith von Gunten, Elijah and Jeannette MacKay, and Henry and Elna Neufeld. NM moved to balance a deficit budget by dropping the executive secretary position to quarter time, using the special projects categories to fill the executive secretary work load. Other NM discussion centered around Native leadership training and itineration of northern stations by board members.

Muriel T Stackley

Neil Funk-Unrau's new study and action book, *The Poor Among Us*, mandated by Native Ministries and Congregational Resources Board, was dedicated at this year's Council of Boards.

Congregational Resources Board expanded the Asian (Chinese, Vietnamese and Laotian) ministries work, invited Hugh and Janet Sprunger to visit North American Chinese Mennonite churches and provided money to fund a quarter-time cross-cultural staff person to relate to the North American Chinese Mennonite Council. CRB also acted to have a part-time person relate to provincial mission committees, to accept guidelines for funding and prioritizing church development work and to adopt a resolution on Christian Peacemaker Teams.

The CMBC board implemented the service education program for this fall. New faculty for New Testament is needed as present faculty reaches retirement. Faculty reappointments included a second five-year term for president John Neufeld and three-year terms for Lois Edmund and Sig Polle in practical theology. The board has asked John Neufeld to spend major time at doing special fund-raising for the next 18 months.

The finance committee grappled with the budgeting process and implementing a reserve fund by 1989. The committee on ministerial leadership discussed pastoral education in Canada and revising guidelines for the "Company of 1,000" (a study reserve fund). Canadian Women in Mission agreed to support five women to attend the April Calling-Caring Seminar in Saskatoon.

The 1988 annual sessions of CMC will be in Winkler, Man., July 2-6. "Thy will be done . . . as it is in heaven" is the theme, and Thomas Finger is keynote speaker. CMC delegates can respond to issues that Council of Boards processed. *Margaret Franz, editor for the Conference of Mennonites in Canada*

Trinity Chinese Mennonite Church, which had been meeting in Santa Fe Springs, Calif., has begun meeting at 18405-7 Norwalk Boulevard in Artesia, Calif. This serves as a place for youth, Bible study, prayer meetings, worship and other church activities for the congregation, which began in February 1985.

Mary Evelyn Jegen of the Sisters of Notre Dame will be the keynote speaker April 20 for the annual legislative seminar held in Washington by the National Campaign for a Peace Tax Fund. Seminar participants will lobby their legislators on Capitol Hill on April 21 on behalf of the Peace Tax Fund Bill, which would allow those conscientiously opposed to paying taxes that are spent on military force to pay their full tax liability but to have the military portion instead allocated to a special peace-enhancing fund. NCPTF will hold its annual meeting on April 22. For more information contact NCPTF, 2121 Decatur Place NW, Washington, DC 20008, (202) 483-3751.

Kindred Press has released *Daut Niehe Tastament*, a Low German translation of the New Testament. Low German is a folk dialect of standard German brought to North America by Mennonite immigrants. The translation was completed by J. J. Neufeld, primarily as a ministry for various German-speaking Mennonites living in South America. It can be ordered for $14.95 (U.S.) from Kindred Press, Box V, Hillsboro, KS 67063.

NEWS

B.C. Mennonites opt for larger frying pan at annual conference

Carla Reimer

Stephen Lee, Laura Friesen and Palmer Becker converse.

Mission, B.C. (GCMC)—The Conference of Mennonites in British Columbia will be "frying its fish in a larger frying pan" in 1988 if the conference is able to make the budget passed here at its 53rd annual session.

Meeting at the Cedar Valley Mennonite Church in Mission Feb. 19-20, the approximately 300 delegates voted to increase the 1988 budget by 7.2 percent over last year's actual budget. Congregations will need to give $65 per member, or $298,393 of the $619,893 budget. That is a $45,893 or 15.4 percent increase in congregational giving over 1987.

Delegate action was prompted in part by a chart produced by the finance committee that showed how church donations had lagged behind expected amounts since the early 1980s.

Most felt it wasn't a matter of the dollars not being available. "Three-quarters of the world's population lives on less than $600 a year. We here in B.C. have lots and lots of money," said Levi Keidel.

"I think if we go back and educate people, there will be no problem," said Henry Wiebe. "Our people are givers," agreed Peter Guenther.

One of the reasons the 1988 budget is higher than last year's is because the delegates voted to keep Jake and Dorothy Giesbrecht's work with Indo-Canadians at full time instead of the proposed cut to three-quarters, making for an increase of $6,905, or 2.3 percent.

Delegates decided to throw a new fish into the frying pan when they voted to support the work of the Menno Simons Centre with $900 a month beginning in August. The funds will be used to support Palmer Becker, current pastor at Peace Mennonite Church, Richmond, B.C., in a quarter-time chaplaincy position.

"A lot of our future lay leaders are attending universities," noted Vic Krahn.

"We have a son who lost his faith while he was at university. I'm in favor of anything we can do to help our young people regain their faith," said Henry Klassen.

The Menno Simons Centre provides housing for students enrolled at the University of British Columbia or Regent College in Vancouver. Until now it has had no financial support from the General Conference or the Mennonite Brethren Church, despite the fact that the majority of its residents come from these two denominations.

There was not wholehearted support for a plan to use a portion of the church sale funds for capital expenses at Camp Squeah. "The money should go toward church planting," said Walter Bartel.

But Henry Neufeld countered, "It was reported that 46 young people made the decision to follow Christ at Camp Squeah this past year. Are there any of our churches that have that kind of record? I support this outreach." A total of $15,000 was finally allowed.

Delegates were also hesitant to approve three above-budget proposals by Camp Squeah. In the end they agreed to let the camp seek $15,000 for the renovation of four cabins and an old kitchen. The proposal to solicit $20,000 for the construction of a new cabin was defeated.

In other action the Laotian Mennonite Church was accepted into the conference. "We want to join with you to serve God," said pastor Sylang Kaneboodtra.

Delegates also accepted a resolution to initiate discussion within their congregations on abortion and tobacco advertising and to make their viewpoints known to the provincial government.

Peter Kehler was reappointed to a four-year term as conference minister, and Walter Paetkau was re-elected by acclamation to a three-year term as vice chairperson.

Next year's session will be hosted by Peace Mennonite Church, Richmond. *Carla Reimer, news service editor*

Needed immediately: a **younger, part-time minister** to encourage growth in a General Conference Mennonite Church in a rural setting near a large center.

Direct inquires to Pastor Search Committee, Dundurn Mennonite Church, Box 444, Dundurn, SK S0K 1H0.

The General Board of Friends United Meeting has adopted a policy of not withholding the federal withholding tax of employees who are conscientious objectors to paying taxes used for military purposes. The General Conference Mennonite Church adopted a similar policy in 1983. On the current staff, said general secretary Steven Main, are three conscientious objectors to paying war taxes. The policy requires employees who want to participate in the witness of military tax refusal to first go through a "clearness process" with their Meeting or church community.

Arrests for anti-nuclear civil disobedience in the United States and Canada increased in 1987 nearly 60 percent from recent years, according to statistics compiled by Jack and Felice Cohen-Joppa, editors of the *Nuclear Resister* newsletter. The figure equals the record number of arrests reported in 1983, the year of Euromissile deployment and massive demonstrations in North America and Europe. The arrests totaled more than 5,300 during 180 actions at about 70 sites, and 95 of the arrests took place in Canada during nine actions at three sites. About 400 of the total were arrests for protesting nuclear power, uranium mining and related projects.

"Our aim for the coming three years," say Glen and Phyllis Boese of Friedensburg Bible Church, Avon, S.D., "is to have 52 new houses completed on the main project and to finish about eight houses in Kikwit." They are in their second three-year term as GC missionaries in Zaire, working for Habitat for Humanity.

Carla Reimer

NEWS

Manitoba conference says farewell to Elim Bible Institute

Gordon Houser

Youth report activities to delegates.

Steinbach, Man.—After a tiring year, including a special session last November, the Conference of Mennonites in Manitoba agreed to proceed with plans to end operations of Elim Bible Institute in Altona, Man. "It's been a busy year for the executive committee," said outgoing CMM moderator Bernie Wiebe to more than 340 delegates at the 41st annual meeting, held here Feb. 19-20.

At last year's sessions, delegates called for a review of CMM structures, and though "much work still needs to be done," according to Wiebe, the executive this year presented a progress report, which was later accepted by delegates. Included in the report was a directive that Vic Kliewer, principal of Elim, serve as assistant to the executive for the last year of his three-year term, beginning July 1. (Other Elim personnel's positions are secure only until June 30). One of Kliewer's assignments is to continue to review CMM programs and help facilitate unified CMM leadership.

Contrary to last year's lengthy discussion, followed by a special session on Nov. 20, 1987, response to the report was brief and generally positive. Fred Unruh of Winnipeg asked about Elim's resourcing program, which has been a popular means of disseminating Bible teaching. According to the report, this would need to be incorporated into existing committee programs. Another implication is that the green light has now been given to Swift Current (Sask.) Bible Institute and Winkler (Man.) Bible Institute, a Mennonite Brethren school, to recruit in CMM churches.

The direction was inevitable yet painful, and delegates seemed reluctant to accept it. John Thiessen of Winnipeg wanted the process to slow down. But the report passed without opposition. Another progress report was promised by next year's sessions.

A related issue was what to do with the Elim facilities, expanded eight years ago to accommodate 100 students. The CMM executive was given power to consider all alternatives for use of the property, but an amendment made any sales agreement subject to delegate approval.

The conference theme, "What Do You See?" (Jeremiah 1:4-19), was expounded on in three talks. On Friday evening Bernie Wiebe spoke on "The Awakening Tree." He described prophetic and pastoral types and called for combining the two.

On Saturday morning Ralph Wischnewski, associate pastor at First Mennonite Church, Winnipeg, addressed "What Is to Come?" Unfaithfulness, he said, is abandoning God, which in Jeremiah is equated with abandoning the poor.

Clarence Epp, pastor at Niverville (Man.) Mennonite Church, gave the third talk, "Called to Courageous Proclamation." Before we proclaim, he said, we should have a good understanding of Jesus' message.

In order to address long-term staff needs, the committee on camping ministries presented a resolution to build a three-bedroom house as a private residence for staff at Camp Assiniboia. Of the $70,000 needed for the project, $34,000 is on hand. The proposal carried.

Other resolutions included one to help Kanadier Mennonites who are moving into Manitoba, mostly from Mexico, to adjust to a different culture and to grow in the faith. A last-minute resolution opposing abortion passed after some discussion. Mary Dyck, who works as a chaplain, said she knows girls in our congregations who have had abortions with their parents' approval because the parents didn't feel they would be accepted in their churches. "Are we willing to accept these people?" she asked. Another person added that "we are afraid to express our shortcomings in our congregations." The resolution, demanded in the wake of the recent ruling by the Canadian Supreme Court that allows abortions, also called for support of unwed mothers.

The budget of $1,242,875 was a 6.6 percent increase over last year's budget, even though last year's income was only 88 percent of the budget.

In other business, Emmanuel Mennonite Church, Winkler, was accepted as a member of the conference. Frank Neufeld was acclaimed moderator, and Henry Dick was elected secretary. Elbert Toews remained vice moderator. *Gordon Houser*

Fifteen young nurses received their diplomas Nov. 13, 1987, in Loma Plata, Paraguay, in the presence of representatives of the national health ministry. Mennonites in Paraguay have been training their own nurses for over 40 years, but this was the first time the national government acknowledged the nurses' training course.

Two Extending the Kingdom Seminars exploring the dynamics of church growth will be held in March and April. Dale Stoll, evangelism and church development consultant for Mennonite Board of Missions and pastor at Tri-Lakes Community Church, Bristol, Ind., will lead a seminar March 18-19 in Chicago. Another seminar is planned for April 15-16 at Harmony Christian Fellowship, Nashville, Tenn. Extending the Kingdom and Friendship Evangelism Seminars are sponsored by Mennonite Board of Missions and the General Conference Mennonite Church. For more information contact Melba Martin, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

An All-India Mennonite Pastors' Conference was held Nov. 23-27, 1987, in Chandwa, Bihar. Ninety-six pastors and several other church leaders from the Mennonite Brethren, General Conference Mennonite, Mennonite Church, Brethren in Christ and United Missionary Church participated. Myron Augsburger spoke on Anabaptist history and on "The Spirituality of Discipleship"—studies from 2 Corinthians. Esther Kniss Augsburger was also asked to share her experiences as a missionary's daughter and to tell about her missionary parents.

NEWS

Wengers log 12,000 miles in congregational visits

Newton, Kan.—"Now the conference has a face," was one response to Esther and Malcolm Wenger, who returned home Feb. 17 after visiting 83 churches in Manitoba and the Northern District Conference. (They were in all Northern District congregations and all but 10 of the Manitoba congregations.)

Traveling at the request (and expense) of the conference, they made three separate journeys since last September, totaling 13 weeks on the road.

Billed as a listening and sharing tour, the Wengers gleaned opinions. Here are two: "Can this happen every year? The conference should send representatives more often." "The conference is doing three things right: orientation for new pastors at the Newton [Kan.] office, seminary interterms for pastors and spouses, and Friendship Evangelism."

In addition to listening, the Wengers' message was basically that "many peoples are becoming God's people, right here. It's now 100 years since our conference began 'mission' work. What is the future?"

For some small churches the future looks bleak, and it is true that some may close and some are in turmoil. Nevertheless, the Wengers asked congregations what God was doing in their midst. After a brief silence they would "get going and we could hardly stop them."

Wengers

The Wengers praised the lay ministry that they found in Manitoba. In Oak Lake Mennonite Church (membership 67) four young men assist the pastor, Jake Sawatzky.

In Mountain Lake, Minn., they found many empty houses that are now being assigned to people by social service agencies. "Locals" are having to get used to new people, who are sparking evangelism and visitation along with challenge. "They are seeing some conversions," report the Wengers.

One story of outreach is that of Peter Tschetter, pastor at Gospel Mennonite Church. He visited and prayed with a man unknown to him who was barely conscious and in the intensive-care unit. When the man recovered he asked for "that fellow who prayed with me." The man is now part of the church.

Reflecting on their travels, the Wengers say, "We asked the Lord for strength, and we received it. We had the sense that people were praying for us."

Newly retired, they had worked as missionaries in Montana for 22 years and in Selkirk, Man., for 7½ years.
Muriel T. Stackley

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An Individual Retirement Annuity from Mennonite Mutual Aid gives you the same benefits as a commercial IRA.

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Mennonite
Mutual Aid
Goshen, Indiana

Students active in peace and justice groups across Kansas have joined to form a statewide network, Kansas Students for Peace. At present the network includes 16 college or university campuses, with 10 of those having active peace groups. Four high school groups have also expressed interest. KSP will hold its first annual retreat April 8-9 at Kansas State University, Manhattan. The network was initiated by Tim Lohrentz, coordinator of the Newton Area Peace Center and a 1984 graduate of Bethel College, North Newton, Kan.

Regina Troyer, a Mennonite Central Committee worker in Bolivia, wrote in a Christmas letter about the economic and political situation in Bolivia and how it is affected by U.S. government policy. In 1981 the Reagan administration refused to re-sign the International Tin Agreement, which limited exports. In spite of other countries' protests, the United States sold tin, and the price plummeted. Until 1983, tin was Bolivia's major export. At that time the country began losing control of its economy. Also the use of low-intensity warfare by U.S. and Bolivian troops against guerilla movements "adds to the resentment many people feel at the inability to assert their independence."

Prairie View Inc., Newton, Kan., officially opened its new 60-bed psychiatric hospital on Dec. 29, 1987. According to George Dyck, medical director, the new facility was needed both because the old hospital, built in 1954, was outdated and because high occupancy rates have demanded additional beds. Founded by the Mennonite churches, Prairie View is located on a 70-acre campus outside Newton. It is still church-related and non-profit.

NEWS

Seminary students meet the homeless in U.S. capital

Washington (AMBS)—Before us appeared monuments of copper and bronze, buildings of marble, granite and glass, broad streets and open spaces. We were here for the January seminary interterm course Urban Ministry.

Thirteen students, six from Associated Mennonite Biblical Seminaries, Elkhart, Ind., and seven from Eastern Mennonite Seminary, Harrisonburg, Va., had come for the annual three-week course designed to explore the churches' role in the city.

Slipping between the cracks of the high-powered structures are urban migrants of every sort. The 7,000 homeless people, 60 percent of them female, sometimes called "street people," range from homeless alcoholics to youthful wanderers. Making the daily trek from one feeding station to the next, usually church halls, is their way of life.

Much of the ministry is like putting a Band-Aid on a gaping, festering wound. Some work reflected authoritarian, paternalistic attitudes, giving little opportunity for individuals to move from dependency to independence. Others work on a more long-term, life-giving order to enable receivers to become givers and hope to emerge from among the people.

A bed in the corner of an overcrowded hostel is home for many. For some 300 others home is atop the grates that throw out excess air from overheated buildings.

One pastor said his church now has a reason for being as a result of the homeless: "It cannot die; our guests won't let it." He dreams of a modest "Hilton for the Homeless" on his church's vacant parking lot, completing the circle of buildings that includes the Hilton Hotel, the American Medical Association and the National Rifle Association.

The students served breakfast to 200 in a Pentecostal church each morning and did overnight duty at a women's hostel in the hall of a Lutheran church.

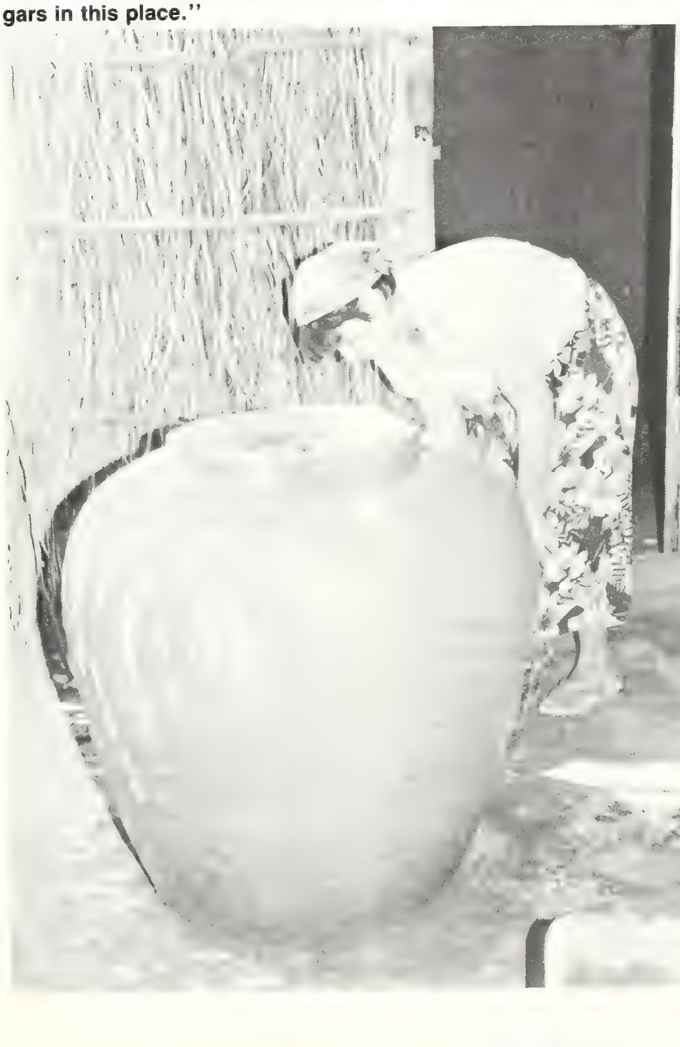
Few projects link suburban and inner-city churches. Much is financed through government grants. Volunteers pitch in to help with this 15-year-old "emergency."

One man insisted on sleeping out even though the mayor had opened an additional emergency shelter, and the local bus company had donated a bus. "You need to sleep with your eyes open, and your boots well laced," he said as he took his sandwiches and soup back to his grate. *Joe Campbell, AMBS student from Belfast, Northern Ireland*

Refugees and MCC improve water supply

Anne Carney, Tempe, Ariz., Mennonite Central Committee worker in Somalia, shows a new kind of water storage jar made with burlap bags, sawdust and cement. This is an improvement over the metal, 50-gallon (190 liter) drums that are expensive, scarce and which rust easily.

MCC, in Somalia since 1975, has seven volunteers working in six of the country's 36 refugee camps. One worker listened to stories of a group of men who said, "What we really want to do is return to our own land. Better to die in our own place than to live like beggars in this place."



Ann Dustrude (MCC)

At least 700 people were killed and thousands left homeless when Typhoon Nina hit Philippine coastal towns and villages late last November. Mennonite Central Committee approved $8,000 for relief efforts. Most of these funds were channeled to a smaller community where the money could "make a substantial difference," said Dave Schrock-Shenk, an MCC worker from Lancaster, Pa.

St. Mena Monastery, near Cairo, was the setting of a retreat for Mennonite Central Committee workers in Egypt last fall. Roy Just of Fresno, Calif., former president of Columbia Bible Institute, Clearbrook, B.C., and of Tabor College, Hillsboro, Kan., led the 24 MCC adults in a worship service based on Psalm 37 and 1 Corinthians 3:11-15. The monastery belongs to the Coptic Orthodox Church. MCC worker Susan Jones, member of Emmanuel Mennonite Church, Clearbrook, says that it is "a church steeped in tradition and miracles. Persecution and trial are its history. . . . Everything in the church, in its service, in the songs, the decorations on the walls, is symbolic."

Josh McDowell was the featured speaker, and Ken Medema the featured musician during Bluffton (Ohio) College's Christian Emphasis Week Jan. 22-29. McDowell's topics were "Skeptic's Quest," a defense of the Christian faith, and "Why Wait?" (which dealt with sexual responsibility). Medema, a blind pianist, composer and recording artist, gave a contemporary Christian music concert on Jan. 25. Marlene Kropf, spiritual formation program assistant at Associated Mennonite Biblical Seminaries, Elkhart, Ind., presented "Spiritual Disciplines" at the Jan. 26 forum.

NEWS

Middle East Christians pray, fast for end to violence

Jerusalem (MCC)—Since mid-December 1987, Palestinians in the West Bank and Gaza have been resisting the 20-year Israeli military occupation. The Israeli military has responded with curfews, tear gas, live ammunition, rubber bullets, large numbers of arrests and (since mid-January) beatings.

Israel has occupied the West Bank and Gaza Strip since 1967, when it seized these lands from Jordan and Egypt, respectively, in the Six-Day War.

During the violence, about 57 Palestinian children, women and men have been killed.

The violence has brought despair. One Jewish Israeli woman told Mennonite Central Committee worker Linda Stucky, "I'm a Zionist from way back, but by hanging on to the territories [West Bank and Gaza], I'm watching a dream go down the drain."

Heads of the Christian communities in Jerusalem declared Jan. 24-31 a week of prayer, fasting and support for the Palestinian people. Churches throughout Palestine received donations for needy Palestinian families during that week.

Gabriel Habib, the general secretary of the Middle East Council of Churches, a long-time partner with MCC in Lebanon, has called on Christians in the Middle East and around the world to direct their prayers, attention and action to "the brutal repression and deep human suffering in the land of Palestine, where the church was founded."

Habib urged Christians to (1) express Christian solidarity with the Palestinian people, (2) call upon the Jewish people "to break the ideology of fear and trauma," (3) support UN efforts to create a framework for negotiations on the Middle East conflict leading to the total withdrawal of Israel from the Arab territories, (4) challenge Western fundamentalist Christians who render unconditional support of the state of Israel as the fulfillment of biblical prophecy, (5) pray for and respond with the churches of Jerusalem and all of Palestine in the coming weeks.

MCC workers report that among their friends and acquaintances are people who have been imprisoned or illegally deported without charges or injured by tear gas or gun fire. The MCCers in the West Bank try to respond compassionately to those suffering as well as continue their work in agricultural development, Christian education, peace and justice witness and women's development projects. *Charmayne Denlinger Brubacher*

Dairy herdsmen and milkers are needed in the Pacific northwest area of Lynden, Wash.

For information contact John Addink, pastor, Glendale Mennonite Church, 1227 Loomis Trail Road, Lynden, WA 98264, (206) 354-2781.

Mennonite writers' conference to be held in September

Newton, Kan.—A Mennonite writers' conference that has become a biannual event will be held Sept. 23-25 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

Sponsors of the event are the Meetinghouse publications, the Commission on Education of the General Conference Mennonite Church, the Mennonite Church Communications Advisory Council and Mennonite Publishing House.

The conference will open on Friday evening with a worship led by Lois Deckert, editor of *Window to Mission*, a General Conference publication. This will be followed by the keynote address by Michael A. King: "Writing as the Song of the Soul." King, pastor of Germantown (Pa.) Mennonite Church and co-author (with Ronald J. Sider) of *Preaching About Life in a Threatening World*, will also lead two workshops: "Breaking into the Writing Market" and "Coping with Rejection and the Dark Nights of Despair."

Workshops will cover a broad range of topics, including feature article writing, news writing, writing for children, writing for youth, poetry, writing reviews, writing memoirs and popular histories.

Brochures and/or registration material are available from Mennonite Writers' Conference, 616 Walnut Ave., Scottdale, PA 15683, or from Box 347, Newton, KS 67114.

Springstein Mennonite Church
50th anniversary, **July 30-Aug. 1**

All those who have been or are associated with the congregation are invited to help us celebrate this anniversary.

For more information and registration, please write the hosting committee **before April 30**: Box 38, Springstein, MB R0G 2N0, or call (204) 735-2758.

Canadian Mennonite Bible College invites applications for a tenure-track position in **New Testament**. Terms of employment and starting date of initial appointment are negotiable. Applicants should be committed to the Christian faith and in sympathy with the goals of the college.

Send inquiries or applications to the Academic Dean, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, **by April 25**.

The Louisiana Association of Criminal Defense Lawyers presented Mennonite Central Committee U.S. worker Judith Menadue, a member of Faith Mennonite Church, Minneapolis, with its prestigious president's award at its annual award banquet Dec. 11, 1987. Menadue, an attorney in her third year of service in New Orleans with MCC U.S., directs the Capital Defense Project, which recruits lawyers so that everyone who has been sentenced to death has legal representation during the appeals process. The award recognized her witness and inspiration to other attorneys in Louisiana.

Four Mennonites were among 12 people arrested and charged with criminal trespass on Dec. 20, 1987, for singing Christmas carols at a Chicago mall. Jan Wiebe, Gene Stoltzfus, Kryss Chupp and Dorothy Friesen joined 150 people to sing for peace in Central America at the Water Tower Place. Just days before the caroling, the Cook County Circuit Court issued an injunction restraining the carolers from singing in the mall. One of the carols, to the tune of "Away in a Manger," went like this: "Away in Honduras the bases are built./ Destroying the croplands, increasing our guilt./ We will not continue to bankroll the war./ The people must surely say, 'Basta! No more!' "

The Sun and the Wind, an Aesop fable retold by Cornelia Lehn and illustrated by Robert W. Regier, is the newest Herald Press peace story for children. (It originally appeared under the imprint of Faith and Life Press.) The 32-page hardcover with full-color art throughout is available for $7.95 ($10.95 in Canada).

RECORD

WORKERS

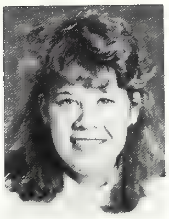
Gordon and *Jarna Classen*, Commission on Overseas Mission workers, left Jan. 27 with their sons, Joshua and Caleb, for Mbuji Mayi, Zaire, for another term of evangelism and discipleship training.

Tom Finger, former professor of theology at Northern Baptist Seminary, Lombard, Ill., began a church planting assignment in Upper Bronx, N.Y., Jan. 1. He will be the featured speaker at the July sessions of the Conference of Mennonites in Canada, convening in Winkler, Man.

Hansulrich Gerber, Bolligen, Switzerland, will begin May 1 as co-secretary of program development with Jane Friesen at the Mennonite World Conference headquarters in Carol Stream, Ill.

Kathy Good, Akron (Pa.) Church, completed in February four years as office manager at Mennonite Central Committee offices in Akron. She will become secretary for administrative services for MWC, effective March 16.

Bob and *Miriam Liechty* and *Eugene* and *Gladys Sprunger*, all of First Church, Berne, Ind., are spending March with Tim and Luzdy Stucky in the Mennonite Voluntary Service unit in Tucson, Ariz. The men are assisting in the home repair program and the women are working in various social service agencies.


Schumacher

Swartzentruber

Martha Mattson, St. James Lutheran, Gettysburg, Pa., began an eight-month Mennonite Voluntary Service term Oct. 13, 1987, as a teacher at Hopi Mission School in Kykotsmovi, Ariz. Her parents are Karl and Marge Mattson of Gettysburg.

Jan Porzelius Schumacher, Pandora, Ohio, will begin March 1 as Foundation Series resource person for the Central District Conference of the General Conference. She replaces *Jo Ropp* of Normal, Ill., who has been in that position since 1982.

John Sommer, secretary for Asia for COM of the General Conference, will travel in China, Hong Kong and Japan March 8-April 15. In China he will work with China Educational Exchange staff to arrange assignments for future CEE volunteers. General Conference is one of the groups that supports CEE. During his time in Hong Kong and Japan he will meet with church leaders and missionaries to discuss the future of church work in their countries.

Hugh and *Janet Sprunger*, COM workers in Hong Kong, returned there in early January, where they will continue their ministry with factory workers. He is the coordinator for the mission and church conferences.

Keith E. Swartzentruber, Metamora, Ill., began Jan. 1 as administrator of Snyder Village, now under construction in Metamora. The village, scheduled to be operational June 1, will include a 60-bed nursing home, 14 independent living cottage units and eight apartments.

Goshen College announces a temporary, one-year opening in the **Computer and Information Science** department for the 1988-89 year. Applicants should have at least a master's degree in the discipline and be able to teach computer systems (assembly language), computer organization, operating systems and programming II (Pascal). Other assignments during the year may include responsibilities with Academic Computing Services and/or teaching lower-level computer science courses. Computing facilities at Goshen College include a VAX-11/750, a VAX 11/780 and several microcomputer labs with IBM-compatible computers. Candidates must be committed to Christian values as interpreted by the Mennonite Church.

Applicants should send letter of application, resume, transcripts and the names of three references to Willard Martin, Academic Dean, Goshen College, Goshen, IN 46526. Applications will be received **until March 31** or until position is filled. An equal opportunity/affirmative action employer.

College president. The Board of Governors of **Conrad Grebel College** invites applications and/or nominations for the position of president. The president is the Chief Executive Officer of the college and is responsible to the Board of Governors. Conrad Grebel College is a Mennonite residential and teaching college affiliated with the University of Waterloo, offering programs of study at both the undergraduate and graduate level.

Qualifications include:
(1) demonstrated leadership and administrative ability,
(2) proven skills in communication, public relations and institutional development,
(3) an understanding of the Canadian university system and the role of Canadian church colleges,
(4) an ability to maintain strong relationships with the Mennonite constituency of the college.

The successful candidate should have an earned doctorate.

In accordance with Canadian immigration requirements, preference will be given to Canadian citizens and permanent residents of Canada.

The appointment will be effective July 1, 1989.

Applications and resumes should be received by April 15, 1988, and addressed to Presidential Search Committee, Conrad Grebel College, Waterloo, ON N2L 3G6.

LETTERS

Mission approves statement

Several months ago you printed my letter requesting assistance with materials for a study of artificial insemination. This study was done by the General Conference Mennonite Mission here and the Fellowship of Mennonite Churches in Taiwan to produce a statement on the issue, establishing guidelines for the practice of artificial insemination at the Mennonite Christian hospital in Hualien, Taiwan. The hospital is managed jointly by the mission and the church.

We received nothing from *The Mennonite* readership; however, the enclosed statement was produced and approved by both mission and church at their annual conferences. This statement will now go to the hospital board for their action. *Sheldon Sawatzky, Szu Ping Road, Lane 387, #43, Taichung 40658, Taiwan, ROC*

Feb. 5

Editor's note: Following six paragraphs of description and reasoning, the statement concludes that "the use of artificial insemination by a non-spouse donor is incompatible with a Christian view of marriage and that this applies to surrogate motherhood." For the complete text, send me a self-addressed, stamped envelope.

Speaking from experience

As a former president of the Board of Publication, which at the time had responsibility not only to publish *The Mennonite* but also for its circulation, and as one of the co-authors of the original "Every Home Subscription Plan" for conference publications, I comment on Howard J. Habegger's letter (Feb. 9).

At the Souderton, Pa., conference in 1941, we discussed a problem. Circulation of *The Mennonite* was low. It was a transition period from the German to the English. People were dropping the German *Bundesbote* but not always replacing it with *The Mennonite.*

The Foreign Mission Board, as COM was then called, also had a problem. They needed a better avenue of communication with our conference churches and were considering publishing their own paper and sending it gratis to church members, bearing the total cost.

There was much discussion on what *The Mennonite* could and should do to support the various conference causes.

We left Souderton with the Foreign Mission Board agreeing not to publish its own paper if the Publication Board would increase the circulation of *The Mennonite* and make ample space available for the needs of the Mission Board.

This then led the Publication Board to develop and adopt the "Every Member Home Subscription Plan." The effect of the increase in subscriptions was almost miraculous. Even now I am of the opinion that it would be a mistake to discontinue the plan.

To maintain a large subscription list on an individual basis can be very costly and could result in a serious drop of readership. *H. J. Andres, Box 5000, Hesston, KS 67062*

Feb. 7

Such inconsistencies

I noted the news item (Jan. 26) headlined "MCC U.S. Peace Section." It was reported that MCC U.S. Peace Section representatives met with U.S. government officials to express ". . . concern in the severe cutbacks in U.S. obligations for U.N. peacekeeping forces in southern Lebanon from $49 billion to $18 million." One MCC worker ". . . urged government officials to seek an increase in these forces. . . ."

Let's see if I understand this right. As a Mennonite I am encouraged to withhold the military portion of my income tax, speak out against Reagan militarism and march around the Rocky Flats bomb-making plant. But now I understand we are petitioning our government to send our tax dollars to the United Nations to buy guns and armored cars and send soldiers equipped to kill human beings to the Middle East.

Let's be real! Is this the way we go about our ministry of reconciliation?

In the same article it is reported that there are ". . . large numbers of constituency youth who know little or nothing about pacifism and conscientious objection." With such inconsistencies I am wondering if our youth should learn conscientious objection from the MCC U.S. Peace Section. *Stan Schrag, Box 215, Pretty Prairie, KS 67570*

Feb. 8

TV's a reflection

I was impressed with the feeling (Feb. 9 issue) that many of us look upon television as an unwelcome fixture in our homes. Nevertheless we continue to watch today's programming and worry about its effects on our children.

Television itself is not to blame. What we see on the screen is merely a reflection of the society we live in. The same attitudes about sex, violence, and materialism are found in current books and magazines. Even more frightening, much of it can be found in our own neighborhoods and places of work.

To attack the medium of television does nothing to solve the weaknesses of our society. We as a Mennonite community should not ignore the problems but strive to rise above them through positive action. If you don't like what you're seeing, try to set a better example with your life.

What bothers me most about TV watching is the way we cease to participate in life. Instead we are content to sit on the sidelines and passively observe. Maybe watching television wouldn't seem so bad if we'd spend an equal amount of time working toward positive involvement in our world. *Tim Nussbaum, 1323 S. Ninth St., Goshen, IN 46526*

Feb. 10

A disease worse than AIDS

Mel Schmidt (Feb. 9) seems to make several dangerous assumptions. The first is his comment that "more than 90 percent of them have knowingly indulged in self-destructive behavior, hoping not to get caught." Does he classify sexual expression in a committed homosexual relationship as "knowingly destructive behavior"? Or is he making the assumption that just because someone may be homosexual he or she is promiscuous? If promiscuity is the issue, do all of the heterosexuals sitting in our church pews who fall by the wayside deserve equal punishment? The statistics now show that venereal disease is rising at a much faster rate for heterosexuals than homosexuals. And are the children who grow up in the slums of New York and become trapped early in lifestyles that include IV drug use deserving of this disease?

Inconsistency raises questions. If AIDS is a punishment from God for self-destructive behavior, then how do we account for the 40 percent of people worldwide who are neither homosexual nor IV drug users who have this disease? And what about those folks who regularly exhibit self-destructive behavior and stay healthy? Should we have two hospitals—one for those who deserve their diseases and one for those who don't? Do people who overeat and get heart attacks and gall bladder attacks belong in the "deserving" or the "undeserving" hospital? Why don't lesbians get AIDS if AIDS is punishment for homosexual behavior? Why do children get AIDS if this illness is punishment for "self-destructive behavior"? Do we put the wives of promiscuous husbands who bring this disease home in hospital A or hospital B? After all, they stayed in a marriage that was "knowingly self-destructive."

Any time we call a group of people "them" we separate ourselves into a self-righteous "us." That, I submit, is a disease far worse than AIDS. It also seems to have no cure. *Beth Alexander, 1315 Willow Lane, Wichita, KS 67208*

Feb. 14

REVIEWS

books

Search for holiness

Journey Towards Holiness *by Alan Kreider (Herald Press, 1987, 270 pages)*

Reviewed by Leonard Nolt, 3016 Arthur St., Boise, ID 83703

JOURNEY
TOWARDS
HOLINESS
Alan Kreider
A way of living for God's nation

It must take a considerable amount of courage to write a book about holiness. In a world of people pursuing power, prosperity and pleasure, the search for holiness is about as popular as a screen door on a submarine. But Alan Kreider has risen to the challenge.

The first 200 pages are a review of God's people throughout the Bible on their journey toward (or in some cases, away from) holiness. A key point, according to Kreider, is remembering. When the children of Israel remembered what Yahweh had done for them, they worshiped him. When forgetfulness set in, they worshiped idols. Christians today are the same. Like the flight of a goldfinch, our faith undulates from spiritual highs to lows and then to highs again. Kreider's book can be an antidote for such uneven living.

The last couple of chapters are the meat of *Journey Towards Holiness*, and the reader's whetted appetite is more than ready for this nourishment. Here a lot of crucial questions are asked, the kind of questions Christians on the cutting edge of holiness have to face regularly. Kreider provides no easy answers, but he reminds us that seriously considering the questions can itself lead to a closer walk with God. He also points out possible paths toward the answers we seek.

The book is not flawless. The author's review of the Bible could be shorter and just as effective. The diagrams do not really add anything that is not better explained in the text and should have been omitted. But these are minor problems. The major problem is one for the reader, not the author. Will we put this biblical message into practice? It won't be easy, especially in this hedonistic world, but the benefits to our churches could be significant.

films

Imprisoned king

The Last Emperor, *written by Mark Peploe and Bernardo Bertolucci, produced by Jeremy Thomas, directed by Bernardo Bertolucci*

Reviewed by Gordon Houser, assistant editor

Bernardo Bertolucci's epic of China's last emperor is a stunningly beautiful film worthy of its subject. Its tragic hero, Pu Yi, was crowned "The Lord of Ten Thousand Years" in 1908 at age 3 and died a lowly gardener in 1967.

A minor prince chosen by the dowager empress to succeed her husband, Pu Yi is separated from his parents and remains a virtual prisoner for most of his life. In 1912, when China is declared a republic, he is forbidden to leave the Forbidden City under penalty of death—even to attend his real mother's funeral. As a young teen he takes two wives who are selected for him. Then political fortunes change, and in 1924 he is barred from the palace and becomes a Westernized playboy.

Earlier, as Pu Yi approaches adulthood, an English tutor is hired (Peter O'Toole), and the emperor, who has been acted upon all his life, takes action and throws out the hundreds of thieving eunuchs who were "serving" him. Later, when Japan invades Manchuria, Pu Yi's native region, he sees the opportunity to return to his throne. But he is blind to the fact, until it is too late, that he is only a puppet ruler.

The story is told effectively in flashback from the Chinese prison where

Pu Yi is being "re-educated" as a war criminal for his collaboration with the Japanese. Hong Kong actor John Lone plays the adult Pu Yi with the right combination of regal poise and lurking desperation. He captures well the ironic tragedy of this pathetic ruler who was ruled by others until the end of his life, when he became a simple citizen. His sad story is the story of China, which has undergone such vast changes in this century. And his is the story of human history, filled with failure yet clinging desperately to hope.

The Last Emperor, shot on location in China's Forbidden City with the permission of the Chinese government, provides lush images of a different world. The scenes of the child emperor enveloped in this huge regal fortress undergird the movie's theme of a lost individual amid the cruel forces of history.

The film is long and moves slowly in places, but it is one of the best movies you'll see this year.

speaking out

Standing in a draft

David E. Ortman

The 28th of March marks a personal liberation, liberation from the SSS (Selective Service System). Remember the SSS? If you are a male in the United States under 35, the SSS certainly remembers you.

According to an American Civil Liberties Union booklet, after a state of emergency has been declared by the President or Congress, the Secretary of Defense can call upon the director of Selective Service to establish a random selection sequence for induction. Those who attained or will attain the age of 20 in that year will be inducted in order of their birthday lottery number. The next age group to be called will be those 21 through 25. Following that, the 26 through 34 age group. And finally, 19- and 18½-year-olds.

So this March 28 (my 35th birthday) a long struggle of semiconscientious objection to the SSS comes to an end. Unless, of course, the government charges me with failure to keep the SSS up-to-date on my address, a felony Congress wants punished by up to six years in prison and/or a fine of up to $250,000.

Growing up in a Mennonite community in southeastern South Dakota in the 1960s was a mix of security and confusion. I remember my father phoning the one-room schoolhouse where I was a fifth grader and telling me that President Kennedy had been shot. His successor, Lyndon Johnson, was the person most responsible for the Vietnam War.

SELECTIVE SERVICE BOARDS
167·169·170 ROOMS 3·4·5·6·7
UNITED STATES AIR FORCE
ROOMS 1 & 2
NITED STATES ARMY
SERVE LIFE INSURANCE CO.
ETING HALLS 3rd FLOOR

Paul M. Schrock

Lack of support, or perhaps lack of nerve, found me in Salem, S.D., in 1971, a concerned but confused 18-year-old.

I sometimes joke about having grown up with "kerosene TVs," but there is no question that TV coverage of the Vietnam War made it difficult to ignore. And turning 18 was a difficult coming of age.

Mennonites in my part of South Dakota had worked their way through two world wars and the "Korean conflict." I and a number of my classmates had been born during our fathers' 1-W work (alternative service) in the early 1950s.

Still, there was and is in this community a strong vein of nationalism and patriotism. With the shedding of the German language, debates about anti-communism were far more frequent than debates about Anabaptism. This embrace of God and country created tension for those of us approaching draft age.

The controversy centered around the extent of cooperation with the Selective Service System. John D. Unruh, in *A Century of Mennonites in Dakota*, says that in World War I 89 percent of the South Dakota Mennonite draftees were either conscientious objectors or non-combatants, while in World War II the figures had dropped to less than 50 percent. During the Vietnam War no apparent disapproval was given to joining the armed forces when drafted. But prior to being drafted and subjecting themselves to the nation's biggest lottery, all males had to register with the SSS upon their 18th birthdays.

The options were simple. You could register as a conscientious objector, await the lottery and hope for a high draft number. You could refuse to register and head for Canada. Or you could refuse to register and protest.

My concerns with registering are the same today. Should one cooperate with a system set up primarily to train people to kill (euphemistically expressed as "defending your country")? Conscription (which is the only reason for registration in the first place) is the antithesis of voluntary service. The community generally opposed non-registration. The fact that CO status was conferred almost automatically upon Mennonites who applied made questioning registration a non-issue for most. (Although Manitoba is a reasonable distance from South Dakota, I know of no one from my community who moved to Canada.)

I thought long and hard about the protest option. If war is wrong, what were Mennonites doing cooperating with a system that was methodically bombing poor Southeast Asian countries back to the stone age?

The military trains young men as a unit, then turns them loose in situations where survival is dependent on killing to help keep one's buddies and oneself from being killed. No comparable support group existed in the community for those wishing to challenge this system.

Lack of support, or lack of nerve, found me in Salem, S.D., a concerned but confused 18-year-old, warily registering my whereabouts with a government that would have cheerfully and at great expense taught me 50 ways to kill.

But, as the poet says, one need not go quietly into that dark night. I had registered as a CO. But we lived just across the border in McCook County, where Mennonites were few. This draft board seemed taken back at my supplementing my file with anti-war articles and such. They denied my request for CO status.

I appealed this decision. Virgil Gerig, the minister at the Mennonite church I attended, and Don Klassen, a deacon there, assisted me at the appeal hearing. I was prepared for anti-pacifist questions but was floored to be closely questioned as to whether I was behind what to them was an anti-war conspiracy in the county. It seems that a lot of young men in the county had also sent anti-war material to the draft board. This was the first I knew how unpopular the Vietnam War was. It reinforced my feeling that by remaining silent the Mennonite community had lost an opportunity to witness to the larger South Dakota population.

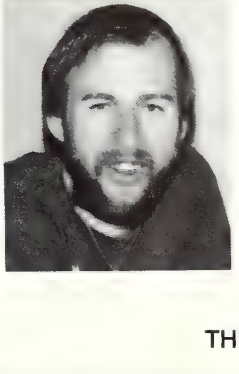
With my CO status finally granted, I sat around a Freeman Junior College dorm room with other classmates the day of the lottery. All the dates in a year were dumped into a fishbowl, and birthdays were pulled to match numbers 1-366. Odds were that anything above 200 would probably be safe.

The draft lottery was the only lottery I've ever won. I got number 45, meaning that conscription was not far away. I was ordered to Sioux Falls for an induction exam. Some tried to flunk either the physical or intelligence portion of the test, but I took particular effort to make a high score to show that this was one smart cookie they weren't going to see in boot camp.

After the exam a colonel came in with a photographer wanting publicity shots, and in an offhand fashion asked if anyone objected to being photographed. While most of the group were pumping up their chests, I raised my hand and asked to be excused. From the look on the colonel's face, I could just as well have been marched off to a firing squad.

Roughly six months before I was due to be drafted, President Nixon installed the novel concept of the volunteer army. My growing anxiety about further cooperation with the SSS vanished in one swift stroke.

Now in Seattle the shadow of the SSS is being officially lifted. But its spirit is not dead. The issue of noncooperation is still alive, but the entity is now the Internal Revenue Service and its insistence that while the SSS no longer needs my body to kill for it, by God (referencing the God they Trust) the government needs my money to do the same thing. To date, the answer is different from 17 years ago. Here in Seattle there is support, and the answer for my wife and me has been no. We will not cooperate. We will resist. We will lobby for a U.S. Peace Tax Fund Bill and will encourage others to do likewise. (The counterpart north of the 49th parallel is Conscience Canada.) Without encouragement and support and witness we are not a community.



David E. Ortman, 4512 University Way N.E., Seattle, WA 98105, is a member of Seattle Mennonite Church.

An open letter to the Internal Revenue Service

I was a conscientious objector to war in World War I. So I reported this to the military camp office, informing them I could not participate in regular military training. I asked them to assign me to service in a base hospital designed for overseas patients. They respected my claim of conscience and gave me an opportunity to serve face and stomach victims of war. Later . . . they handed me an "honorable discharge" card. I still have this card.

Can you now extend to me, as a person of 92 years, and to my spouse, the same sensitive respect for our claims of conscience? We love our country and we respect our government. And we do not hesitate to pay taxes for orderly affairs and services of government.

But we have become deeply troubled over the vastly disproportionate part of our federal income tax being allocated to the building up of a military force and arsenal. This is entirely out of proportion to the huge debt and the staggering needs among the poor, the sick, the aged and the unemployed.

Our conscience can no longer endure this. So we have decided to withhold 37 percent of this year's (1986) federal income tax liability (namely, the 37 percent used in the present military build-up program). We want to send this as a donation to the Commission on Home Ministries . . . [which reaches out] to the poor, the unemployed, the underprivileged and the many people hurt and adrift by wars. . . .

In World War I the government recognized my concern of conscience. Can you grant us this kind of courtesy for our older years? *Henry A. and Ethel S. Fast, Box 125, North Newton, KS 67117*

Ethel S. and Henry A. Fast

Paul M. Schrock

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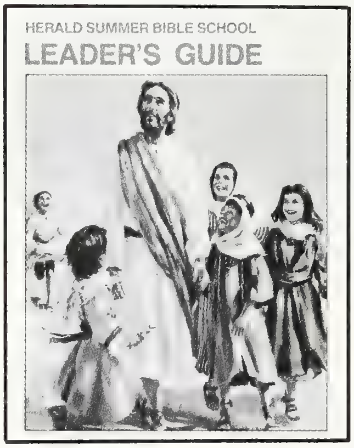

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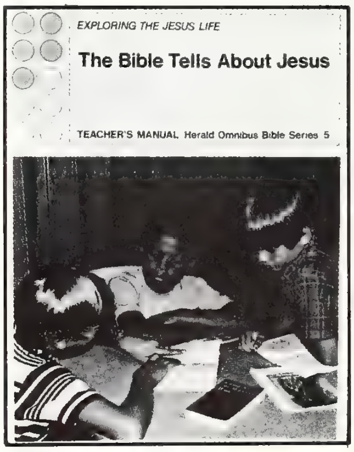

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The competition has not ended

Olympics for your soul

Ward Shelly

Olympic games fascinate me. Television provides ample visibility. If someone complains about my spending so much time watching the games, I reply that I believe the apostle Paul would have watched if television had been available to him.

The Olympics started in Greece centuries ago. Records go back as far as 760 B.C. Indications are that these games go back several centuries earlier, when David was king of Israel. Paul could see the Olympics firsthand in the great gymnasium in Tarsus, his hometown. Corinth and Ephesus had copies of the games.

Paul was as fascinated by the athlete as he was by the Roman soldier (shield of faith, the helmet of salvation, the sword of the Spirit and the whole armor of God). The Olympic games influenced the thought and the language of the New Testament. Over 50 scriptural references relate to technical terms and practices of athletic contests. "An athlete is not crowned unless he competes according to the rules." "Exercise thyself unto godliness" (1 Timothy 4:7). In Hebrews 5:14, we are told to exercise our senses to discern good and evil. Hebrews 5:13 speaks of those who are "unskillful" in the Word. Philippians 4:7 says, "Let the peace of God act as an umpire (or guard) in your hearts to keep you safe."

The most familiar athletic exhortations are those based on the foot races. The Olympics started almost 3,000 years ago as a 600-foot race. Hebrews 12:2 says, "Let us run with patience the race that is set before us, looking unto Jesus, the starter and the finisher of our faith." Isaiah the prophet says that with God's help we will "run and not get weary." Hebrews 12:12 offers an interesting picture: "Wherefore lift up the hands that hang down and the feeble knees." The Psalmist says, "A strong man runs the race."

Peter and John ran a race to the sepulcher on the first Easter morning. John won that particular race. Then again in Philippians 2:6 Paul says, "Ye have not run in vain if you hold forth the word (torch) of life."

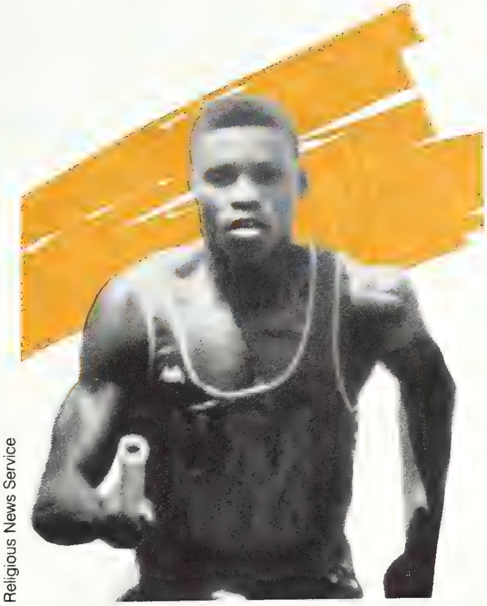
At another place Paul says, "Ye did run well; who did hinder you?" Someone was putting obstacles in the path. The "crown" is referred to about a dozen times in the Scriptures. At the Olympics the winners were crowned with laurels, but Paul speaks of the crown of life, a crown unfading.

The arenas of athletic contests were used for other purposes as well. In times of persecution, Christians were put in there with wild beasts, or they were burned at the stake. In the middle of the second century, during the time of the Easter games, a cry arose in the stadium at Smyrna (west coast of Turkey): "Kill the atheists." Of course, they meant the Christians, who neither worshiped in the synagogues nor in the pagan temples.

One of the leading Christians in that city was Polycarp, a friend and student of the apostle John. Almost immediately he was called for. He was now 86, and the police chief of the city, hoping to save his life, took him part of the way to the arena in his chariot, begging him to give up his faith, because everyone had great respect for him. But Polycarp refused to compromise and was brought into the arena amid shouts from the stadium. A fire was prepared, but before he was put to the flames he stood in the arena and said this prayer: "O God, make me a true athlete of Jesus Christ."

The athlete strives for mastery. Paul says, "With one mind strive for the faith," and, "Strive with me in your prayers."

Training, practice and discipline are essential. Physical unfitness is often the cause of spiritual and mental depression. We discipline our minds to think on those things that are true, honest, pure, lovely and of good report. If we do not discipline our minds to think on these things, we will likely think on things that are degrading—mentally and spiritually. We need to discipline ourselves to face with courage the temptations, frustrations and disappointments of life.


Religious News Service

To make his point about Christian living, Paul presented the Corinthian church with the picture of an athlete.

"Life is a battle," said William James (1842-1910), but we don't need a psychologist or preacher to tell us that. Victory over the battles in life are won through prayer, discipline, training and practice. The people in Corinth thought they would do things the easy way—just coast along in their spiritual life. But you know you are coasting when you're going downhill, as was the church in Corinth.

So Paul presents them with the picture of the athlete. Christian living is strenuous business, and with the help of Jesus Christ and the empowering of the Holy Spirit we strive and wrestle with temptation and evil. "We wrestle not against flesh and blood but against the powers of darkness and wicked spirits."

At some temptations we have to hit hard. Paul says, "I do not box as one hitting the air" (shadow boxing), "I box to hit." "I run to win." "I press toward the mark." "I fought a good fight." "I finished my course." "A crown of righteousness is waiting."

Hebrews 12 speaks of a "great cloud of witnesses." The writer is still thinking of the athlete in the arena with many witnesses but also thinking of the great crowd of witnesses in the heavens. Therefore, "Let us lay aside every weight and sin that holds on to us so tightly and let us run with determination the race that is set before us."

We need goals. The Christian is not a stroller or a tourist on the highway of life, but a pilgrim, forever on the way. Our goal is the likeness of Christ. Paul says, "Press toward the mark for the high calling of God in Christ Jesus."

One of the goals that Jesus gave us is, "Let your light shine." Sometimes a protest is testimony. Many times the Olympics have been occasions of protest. In 1968 the masses in Mexico protested against the games being held there because they felt the games were only for the privileged Mexicans, contributing nothing toward the underprivileged.

In 1936, when the Nazis were in full power in Germany, the Confessing Church (that part of the German church which objected to Nazism) made its protest public. The Olympic games, favored by Adolf Hitler because they brought in foreign currency, also brought information not available to the Germans because of the controlled press. Dietrich Bonhoeffer, at first reluctant to participate, accepted the invitation to give lectures and used that occasion to reveal the complicity of the German church with Nazism. His lectures were crowded while the official Nazi lecturers found it difficult to secure a congregation.

Christians must train and practice. Our lives must protest permissiveness, corruption, hate and other evils.

Our eyes have been turned toward Calgary and the Winter Olympics. Can you picture in your mind Polycarp, standing there in the arena? Join him in praying, "O God, make me a true athlete of Jesus Christ."

Ward Shelly, 1110 Westminster Drive, Washington, IL 61571, pastored congregations in our conference for 45 years and now is development officer at Maple Lawn Homes, Eureka, Ill.

EdiTORIAL

We dined as we talked of starvation in Mozambique

Our food wasn't all that fancy last Monday noon. Just your usual college dining-room fare. But the obvious incongruities had to be chewed and swallowed with every bite. What we were hearing did not go down easily. ("We" were an assortment of locals, including some clergy, administrators, academics.)

The reason for our gathering was the presence of a thirty-ish, kind- and tired-eyed, soft-spoken man, Denis Sengulane, a Mozambican bishop. When he looked at us, one by one, we felt hugged.

Bishop Sengulane's job in Mozambique is to train evangelists for the 15 member church organizations of the Christian Council of Mozambique. (About 2 million of Mozambique's 14 million people are Christian; about 1.1 million are Muslim.) "The good news of Jesus Christ," he says, "has to touch everybody everywhere in the country before we can relax." He took two weeks off from his job to come to this continent and sound an emergency.

"My tasks are hindered," he said, "because of the violence. Just a few kilometers from Maputo [the capital city] there is misery. People have no soap to wash their wounds and sores. They have to spend their time running from the violence."

He was confirming what Mennonite Central Committee information services released on Jan. 22: About 4.3 million people there are hungry, the result of not enough rain in 1987 and war since 1975.

Bishop Sengulane continued, "We hope the [MCC] 'Multiplication of Seeds' program begun in Homoine will go back into operation. It's a wonderful project." (I stopped chewing for a moment to savor his hearty rolling of the "r" in the word "project.")

Homoine (northeast of Maputo near the coast), you may remember, was the town where, on July 18, 1987, 386 people, primarily civilians, were killed in an attack by the Mozambique National Resistance Movement (RENAMO, also known as MNR), which is unofficially supported by the government of South Africa. Mark van Koevering, an MCC agronomist, hiding in a small building, witnessed the massacre and, says Bishop Sengulane, miraculously was not found and killed.

Because of RENAMO and South Africa's course to destabilize the Mozambican government, known as FRELIMO, and spread terror (destroying irrigation systems, health clinics, schools), people in food-producing areas have been unable to plant and harvest.

Church World Service says that of every 1,000 children born in Mozambique only 625 will live to age 5. This is the highest infant mortality in the world. CWS also reports that in the southern half of the country, where winter snowfalls occur, refugees have resorted to wearing "garments" made of tree bark.

When Mozambique gained independence from Portugal (whose colony it was from 1894 to 1975), the illiteracy rate was 96 percent, and the country lacked even the rudiments of a modern economy. Now the 12-year-old conflict threatens to strangle the country.

My lunch goes down a little easier knowing that "we are there" as supporters of Mennonite Central Committee. (If you want to know more about MCC, contact offices at 134 Plaza Drive, Winnipeg, MB R3T 5K9, or Box M, Akron, PA 17501.) MCC is supporting the work of the Christian Council of Mozambique by donating cash for food purchases in Malawi and by trading 12,760 metric tons of Canadian wheat for 7,000 tons of Zimbabwean maize, which will go to war victims in Mozambique (and for 180 tons of groundnuts for food-for-work projects in Zimbabwe). The wheat was shipped from a St. Lawrence port in February.

MCC Canada has now tabulated its shipments for the past five years: 95,045 metric tonnes of foodgrains and 2,665 metric tonnes of milk powder. Mozambique ranks fourth in this list of recipient countries: Ethiopia, India, El Salvador, Sudan, Zimbabwe, Bangladesh, Nicaragua.

I thank God that my church has a "relief arm" that I trust, one with low overhead, one that is accountable to me. Area organizations of Mennonite Central Committee report that giving is up from this time last year. Perhaps you have personally been part of that upswing. If not, consider this an invitation. Your digestion will be helped. And eat simply that others may simply eat. *mts*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

103:06 MARCH 22, 1988

The Lord

is risen

...other foundation can no one lay than that is laid

Dave Linscheid

Easter greetings from The Mennonite *staff: (left to right) Muriel T. Stackley, editor; Gordon Houser, assistant editor; Sharon W. Sommer, editorial assistant; John Hiebert, art director*

prologue

Caught up in the new life all around with the coming of spring, I asked B.H. Janzen, craftsman and retired Mennonite minister, to build a birdhouse for me to put in a tree. When I got out my checkbook to pay him, he said, "No. Rather, give a subscription to *The Mennonite* to someone who can't afford it." So I invite someone to come forward and receive this gift from B.H. Send me your name and address. (Remember also, *The Mennonite* has funds for subscriptions to prisoners.)

While on the subject of dollars, *The Mennonite* has received $133 from 12 contributors in response to our invitation to lower the subsidy paid by our program commissions. We continue to gratefully welcome these gifts.

And now to this issue. As promised in January, here is Richard K. Early's account of finding new life in Jesus Christ. Near the end of it you will find a restatement of the goodness of a well-chosen hymn. The other day Sara Regier, Women in Mission coordinator, said that one thing oppressors can't stand is singing. (Example: the movement against minority rule in South Africa.) The 500 Mennonite Men's choir, which designates all offerings for Mennonite Central Committee, says, "We sing that others may live." May it continue to be so for all of us.

We sing in joy and in sorrow, also in this issue. *mts*

MENNONITE
The Lord
is risen

We sing together, in Colombia (young people with guitars), China (special music at Chengdu Protestant Church), India (with a drum) and in Central Illinois ("other foundation can no one lay"): The Lord is risen, the Lord is risen indeed.

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Credits: Cover photos (clockwise from upper left) by Tina Block Ediger, James C. Juhnke, Dale D. Gehman, Jeannie Zehr

The Mennonite is available on cassette tape.

THE MENNONITE

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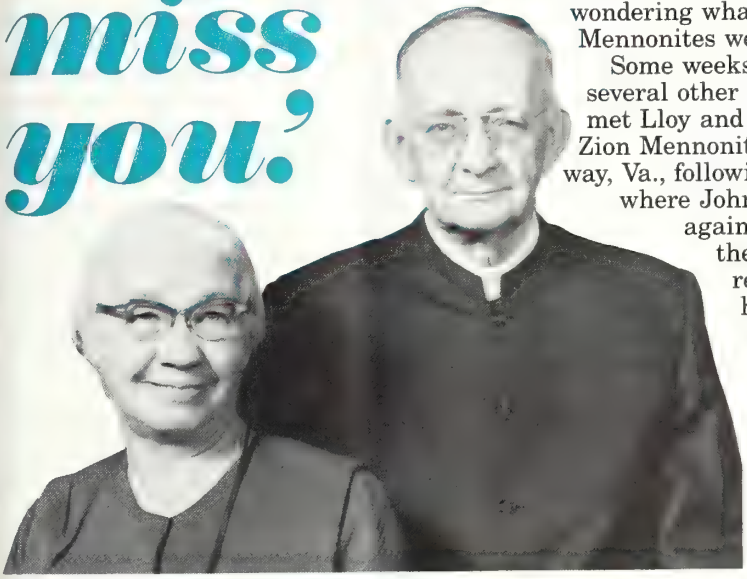
'Papa, I miss you.'

Richard K. Early



"Kniss Fellowship" grew from nine each Friday evening to 50 or more at its peak.

The evening of Feb. 6, 1972, at Chicago Avenue Mennonite Church (now Community Mennonite), Harrisonburg, Va., I first saw—only saw—the man who was destined by God to become my spiritual father. John C. Wenger, visiting professor at Eastern Mennonite Seminary, was the speaker, and I still have notes on his talk, "Six Ways to Interpret the Scriptures."

By the grace of God, later that same night at an Inter-Varsity meeting at Madison College, where I was a freshman, I accepted Jesus Christ as both Savior and Lord of my life.

I did not meet Lloy and Elizabeth Kniss that night, but I remember vividly where they were seated. More than once I glanced at them, curious about the plainness of their dress and wondering what these Mennonites were really like.

Some weeks later I along with several other Madison students met Lloy and Elizabeth at Zion Mennonite Church, Broadway, Va., following the service where John C. Wenger was again preaching. After the service we received smiles and hellos, but if my memory serves me, only the Knisses actually came up and introduced themselves to us. Perhaps it was the long hair, beards, and tattered blue jeans that kept the others at a distance.

Lloy and Elizabeth, conservative attire and all, seemed genuinely interested in us. When they discovered that we all had been recently converted to Jesus Christ, they responded with excitement and invited us to their home the following Friday for fellowship and ice cream.

That Friday, nine of us spent the evening with the Knisses. We came from Baptist, United Methodist, Presbyterian, Roman Catholic and nonchurch backgrounds. One desire that we all shared was for someone to teach us God's Word. Our knowledge of Christ was in infant stages. With a sparkle in his eye and a smile on his face "Papa" offered to lead a Bible study on Revelation.

This was the beginning of the "Kniss Fellowship" which spanned almost seven years, until Lloy's death in June 1979. Kniss Fellowship grew from nine each Friday evening to 50 or more at its peak, primarily students from Madison College. I estimate that the Knisses discipled over 200 young people who today serve in their respective churches as leaders.

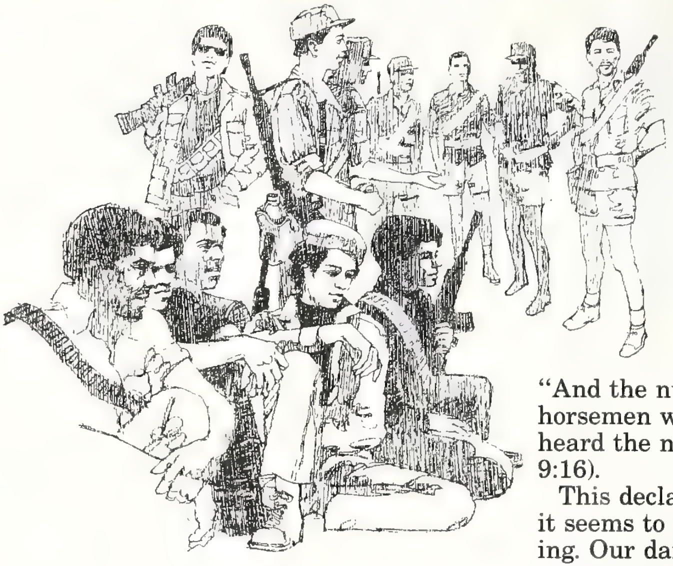
How did "Papa" and "Mama" Kniss, who were plain dress, conservative Mennonites from Lancaster Conference, have such an effective ministry and intimate relationship with a group of diverse young non-Mennonite college students? On the surface it appeared that we had nothing in common. The Knisses were in their mid-70s, we were in our late teens to early 20s. We had achieved more formal education than they but not spiritual knowledge. Our preferences in dress, music and worship were radically different.

By all human calculations, it should never have worked. But it did. God willed that Elizabeth and Lloy Kniss would become our spiritual parents and give many of us (who had no support for faith from family or friends) a home filled with love, acceptance and direction. Without them many of us would not have made it. We needed them, and they needed us. That was enough to bond us together.

Lloy and Elizabeth moved to Harrisonburg, Va., from Ellicott City, Md., in the fall of 1970 to retire. They had been missionaries to India until 1942, when they returned to the United States. They had been active in various church ministries all their lives, so it was in Lloy's words "a letdown" to be put on retirement by the Eastern Board of Missions, Salunga, Pa. When they moved to Harrisonburg at the insistence of their children, Esther Augsburger and Mark Kniss, Lloy commented to me, "It was as if we had come to get ready to die." Instead they were called to a ministry that would be a crowning point.

Over those seven years "Papa" and "Mama" demonstrated unquestionable devotion to us young Christians from Madison. We often came to their home for counsel on decisions, for affirmation when we had problems and, most importantly, for the Knisses' loving acceptance.

Just one example: Lloy was not an admirer of "rock and roll" music and at times spoke against it. Members of our fellowship decided one Friday evening to attend a contemporary Christian rock concert given by a group called Simple Truth. But how could we tell Papa Kniss the reason we couldn't have Bible study that night? When he finally learned where we were going, he turned to Elizabeth and said, "Well, let's go, too." They did, wanting to be with us, and to sit in the front row. Knowing how they felt about the music, we asked them after-



A voice from the Central American 'Gethsemane'

Walk with us in this dark hour

Rafael Escobar

"And the number of the army of the horsemen were 200 million, and I heard the number of them" (Revelation 9:16).

This declaration of John the Apostle, it seems to me, was written this morning. Our daily life in Central America is weighed down by such a heavy atmosphere of violence that even our vocabulary is changing. We go in search of enemies, fighting wars that leave us bloody and make us enemies one of another.

Proof of this is the growing arms buildup we've experienced. People seek to settle their differences by the armed way in which the strongest wins and later becomes the oppressor, creating in the mind of the now-oppressed a profound thirst for vengeance. This translates into a chain of homicides, assassinations, kidnappings, rapes and massacres (words that are now a part of our everyday vocabulary).

In the midst of this painful situation is found the church of Jesus Christ. Here it lives, develops and fulfills its role. Nevertheless, sometimes it seems that we lose our place and don't understand the complexity of our situation. Therefore, I will try to present basic reasons for the violence in our Central American isthmus.

A profound economic crisis. The majority of Central Americans live in a chaotic situation. We don't talk about poverty anymore; that is a thing of the past. Today we talk about indi-

---

'Papa, I miss you.'

"Mama" Kniss, at left, seemed genuinely interested in us.

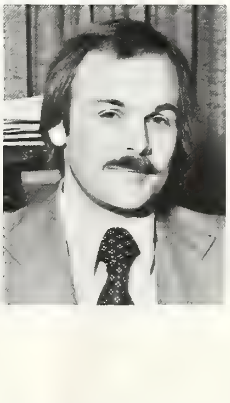
ward how they liked the concert. Lloy responded that he liked it but that it was a bit loud.

In 1979 Lloy's struggle with prostate cancer worsened. Several members of the Kniss Fellowship, sensing that Papa's time with us on earth was limited, organized a reunion of present and past members. Many calls were made all over the United States to invite the "family" back to Harrisonburg for one last time together with a man who had so influenced our lives for Jesus.

On May 7, 1979, 75 of us gathered at Park Cabin, behind the Virginia Mennonite Home. Lloy was brought from Rockingham Memorial Hospital in an ambulance, having been permitted by the doctor to come as long as his son Mark, a physician, was there to attend him.

We found it difficult to see our mentor consumed physically by cancer, knowing this was probably the last time we would be together. "Papa" was weak but spiritually strong. He hugged us as a father hugs his children and encouraged us to continue in our faith. He kissed the babies and seemed proud, as if he was the grandfather of all of them. Before we departed, the group made a wide circle around him. We sang Lloy's favorite, "My Jesus, I Love Thee." He reached out to me, pulled my face down to his and said, "These have been my best seven years." Tears flowed as we paid tribute to two elderly, "retired" saints whom God used to transform and direct the lives of over 200 college students. A month after the reunion Lloy Kniss died.

Today, almost 10 years later, I still keep in my office next to my diplomas a picture of Lloy and Elizabeth Kniss. I learned as much from them as I did in the classroom. And if there is anything that elderly people need to be reassured of, it is that they are needed by young people for their experience and spiritual knowledge. Retirement from the Lord's work is never mentioned in the New Testament. Memories of Lloy and Elizabeth will forever encourage and inspire me in my pastoral ministry.



Richard K. Early, 222 Allentown Road, Telford, PA 18969, is pastor at Zion Mennonite Church, Souderton, Pa.

gence, since that is the situation in which a majority of the people find themselves in the countries to the south of the Rio Grande.

Reasons for the crisis include governmental corruption, the multi-million-dollar loans that almost never achieve their purposes, the costly infrastructure, the imposition of low prices for farmers, the pressures of the International Monetary Fund related to our primary materials, salary policies and the famous external debt.

It is said that 20 percent of our population grow poorer each day, and 5 percent grow richer each day, giving shape to the structural pyramid of many poor and few rich. These contrasts are reflected in the marginal zones and the residential zones, producing a form of life that results in well-known problems: the exploitation of our children and young women, dishonesty, delinquency and escape in drugs.

A profound political crisis. Armed battles in Central America are the product of the struggle for domination and power. These are foreign wars because they are fought on behalf of systems that never will be the solution to our problems.

Today the powers of the East and the West have created an actual fighting mentality among us, making us fight their wars. Why don't they settle their differences where they ought to and not convert our land into battlegrounds? (They provide the arms, and we provide the "human resources.")

How far will this situation go? The violent deaths, the kidnappings, the massacres and the refugees are the order of the day. We reject this situation, no matter where it comes from and no matter who is behind it.

A profound religious crisis. We must repent for managing the church as if it were a human institution. This disorients our society, creating an ideal climate for a series of sectarian emphases.

The proliferation of new cults, from the most sophisticated to the most liberal, new emphases and new doctrines split up the people even more. In Central America we speak of a true salad of dogmas, creeds, traditions and religions. It makes a confusing panorama.

Today more than ever the church is being called to accompany all who are suffering. We need an authentically Anabaptist church that understands and responds to the challenge of living or dying in Central America. Here are several attitudes of the church today that I believe must be analyzed.

Today more than ever the church is being called to accompany all who are suffering.

One kind of church doesn't know its social responsibility and thus falls into a passive attitude. This type keeps its hands off so they won't get dirty. It believes the church should not get mixed up in politics, and it dedicates itself only to proselytizing, winning souls for its registers and computers. It forgets the wholistic, redemptive plan of the human person.

Another kind of church has fallen into subjectivism. Faithful to its understanding, this church sees certain countries as God's solution for Latin America. It offers a subjective, escapist alternative, not permitting the free play between reason and faith. Spiritual and social blindness is the result. Even violence is justified as a demonstration of the justice of God.

Our Mennonite churches live and express themselves within this maze. We aren't the exception. In many ways we find ourselves with these same characteristics, although we see with eyes of hope some resurgence within ourselves.

Our Mennonite churches have also suffered violence. We have felt close to the death of some members of our communities. Nevertheless, the political violence has not been the determinant for confronting our role. Our churches have not been hit directly, except in a few isolated cases in Guatemala, Honduras and Nicaragua. Other religious groups have suffered much more.

"Violence" also exists within our Mennonite churches. We must uproot this. Our Mennonite church has its own internal wars surging from the struggle to obtain power and resource. It also has to do with the establishment of our theological emphases.

This can also be felt and seen in the lives of church conferences and church communities, there being a struggle to obtain "privileges" that are no more than responsibilities that we ought to take up with dignity. Today we lose sleep over travel, budgets, salary policies and so forth, which make us not apt for every good work. If this old struggle breaks out even in our Mennonite churches, we won't be able to be an answer to the world.

How are our relations with Mennonite Central Committee, Mennonite World Conference, mission boards, executive committees, the pastors, the publishing houses?

We like to say that now is the hour of the Anabaptists in Latin America, but I believe it is necessary for us to put an end to the vestiges of those things that make us "violent." We must exclude so-called religious politicking, which is not ours but is secular and oppressive.

I make a call to all the Mennonites of the world. Do not only have compassion on us in Central America and our hell, created for us by First World countries, but pray that we be prophetic voices in our settings, before our governments and institutions. You must not expect from us Central Americans any political stands that you aren't prepared to sustain together with us.

We ask that we not be the guinea pigs for your "experimental projects" and that your agencies not make programs and plans that you aren't prepared to approve together with us, respecting the opinion of our Central American church. Often we are not consulted about the decisions that compromise us.

Mennonites of the world, together we can do our task. Perhaps we will never be able to stop the violence, but let's walk together with those who are victims of it. Violence must always be denounced, but we have learned to live with it, believing that perhaps this will be our last day. By looking out for our structures and our sponsors, we must not forget our ultimate responsibility—people.

Help us find the paths that draw us closer to God, making ours the words of Francis of Assisi when he said, "Lord, make me an instrument of your peace," so that, full of divine grace, we may become artisans of peace.

I believe firmly that the church is more than an expression of faith. I

Continued on page 126

Dick Boehr: a profile of courage

Ernest Boehr

Richard Peter Boehr was born in China on Oct. 1, 1922, to Mennonite missionaries Peter J. and Jennie Gottschall Boehr. He went into the presence of the Lord last August.

As a sophomore in high school in Quakertown, Pa., he noticed a numbing of a small finger and gradually the weakening of both his hands. Doctors told him to prepare for the loss of using his hands. Dick refused to accept their verdict because he wanted to be a medical missionary to China. Within a few years his hands and arms were paralyzed, and he began devising tools to write and manipulate things with his mouth and the movements of his head. Doctors at that time were not able to diagnose Dick's disease because it didn't follow the pattern of any they knew. By the time Dick was 42 and his arms hung useless by his side, a British neurologist in Taiwan diagnosed the disease as syringomyelia, a cystic disease of the spinal cord.

Even as his hands got weaker, Dick continued to prepare for the ministry. Later he got a master's degree in education; ministered in Grace Children's Home in Henderson, Neb.; traveled as a song leader and soloist and taught at Oklahoma Bible Academy in Meno.

When Dick's nephew in Taiwan had to be taken out of regular school because of a medical problem, Dick went to teach his brother's children. He notified his friends of his intention and went to Taiwan in the fall of 1962 with $10 a month pledged to his support. The Lord honored his faith. Gifts came from friends and unknown sources to take care of his needs and made it possible to hire a Chinese man to dress him and keep house.

In 1964 the General Conference Mennonite Mission accepted Dick as a missionary to teach at Morrison Academy in Taichung. Dick had fellowship with the staff of the Mennonite hospital, one member being missionary Lena Peters, originally from Winnipegosis, Man. Dick and Lena were married in May 1966 in Taiwan and lived near Morrison Academy.

After seven years of teaching at Morrison Academy, Dick and Lena decided to continue their ministry in the United States because the high humidity in Taiwan was aggravating Lena's arthritis. They arrived in Salem, Ore., in 1971 and joined the Emmanuel Mennonite Church. Dick was unable to find employment, so Lena took employment as a nurse. In 1973 they moved to Mount Angel, Ore., where they saw many opportunities for ministry. After working with a number of Christians in the community, they decided to begin a new church. On Jan. 1, 1981, Dick became the chairman of the board of pastors for the newly organized Mount Angel Community Bible Church. He served in that capacity until last March, but he and Lena retained associate membership in Calvary Mennonite Church, Aurora, Ore. He was absent from church only one Sunday. That was Aug. 16, the day before his death from congestive heart failure.

Lena and Dick Boehr in 1980

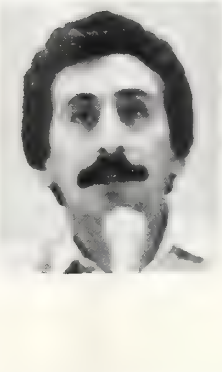
Ernest Boehr, Miaoli, Taiwan, is Dick's only (of three) surviving brother. Their sisters are Lou Amstutz, Berne, Ind., and Mary Ellen Rowland, Fremont, Calif. Lena Peters Boehr lives in Mount Angel, Ore.

Walk with us in this dark hour—continued from page 124

believe it has concrete answers for human beings who suffer—and for those who are instruments of evil.

If it is necessary to renew our Mennonite church, let's do it from within our hearts so that we, taking the first step, can push others to an authentic change. This will lift us to being the salt of the earth. If it is necessary to review our commitment with the Lord, let's not be afraid to do it. Central America today is a challenge for those who make themselves peacemakers.

When St. Francis saw the indifference to sin and the situation of the church, he said, "Lord, I implore you, I beg of you, I plead with you . . . humbly renew my church." Let's take these words, saying, "Lord, renew my church—together with my life and my commitment."


Rafael Escobar, Guatemala City, Guatemala, is pastor at Casa Horeb Mennonite Church and Guatemalan delegate to the Mennonite World Conference general council.

What keeps James Liu going?

Bert Lobe

"You, James Liu, embody in a unique way the qualities of character that we seek for all students of Bethel College: devotedness to the needs of others, pursuit of truth, steadfastness under test, serenity of spirit through suffering, consistent commitment to the ways of peace and non-violence in an angry world, tactfulness in crisis situations, dedication to wife and family and enduring faithfulness to Christ and his church."

Thus reads a distinguished service citation given to James Liu by Bethel College (where he studied 1930-32). It now hangs in the small room that he calls home.

The life of James Liu, Henan Province, China, embraces an awesome sweep of history—from the fall of the Manchu Dynasty and the rise of Dr. Sun Yat Sen in 1911, through the suffering and pain of the cultural revolution (1966-77) and into the opening of China to the West.

One senses in James Liu a quiet strength and a steadfast vision. His life, relationships and hopes for the future are clear reminders that salvation must be tied to ethics. There is in him a quality of life, a way of being with others, a kindness and a patience that give Christianity integrity.

I visited James Liu last year. Now in his 80s, he allowed me to hold his arm as we walked. James took note of people that we passed. "I see this man every day," he said at one point. "He carries a heavy load, and has a bad leg." The children greeted him.

I asked him, "What is it that you would remind younger people to remember? What advice have you for us?"

"First," he answered, "it is important to be patient. I try never to get angry. If something is right, it will show itself right over time. Second, it is important to keep busy. When Edna (his wife) and Timothy (his son) and the boys are gone and I am alone, I do not just sit. I read. I help with the chores in the home. Edna always tells me not to work too hard. She is kind to me. It is important to take time to walk, to walk every day. Too many of us run through life. I enjoy time to be with my grandchildren; it is good to visit and to play with them. I should praise the Lord for all that I have been given."

"What gives you joy?" I asked.

"I have enough," he said. "I can see well (I read two or three chapters of the Bible every day). I can hear well and walk well. I have a family that loves me. I have friends and good memories. Praise the Lord."

"Have your grandchildren been taught the Scriptures?" I queried.

"I could not read to them when they were small; it was during the cultural revolution. In recent years we have talked together and I have read to them. But I do not want to encourage them too much to be baptized; they must understand the importance of this decision. That is the important thing. I do not want them to just have a name. I want them to really know Jesus Christ as their Savior."

In response to my question about the church, he said, "Some people think the government runs the church; it does not. We are free to worship, but the government does not want the people to talk badly about it. You can preach in the church but not in the street. Some people say that the government runs the church; they say this because of the word "patriotic," but the Christian must love both the Lord and his own place. Of course, sometimes "they" want to see what is going on in the church. Mennonite people believe in non-resistance. The Bible says that if you are compelled to go with someone one mile, you should be ready to go two. The pastors have to be careful when they speak of this. We need to be patient. It is hard for me to talk about this directly."

James Liu

Bert Lobe

He continued, "Although our preachers are old, there are many young people who are interested in the church today. We can preach anything we like, as long as it is from the Bible. China cannot print enough Bibles for all those who want them. Together with the Bible society, the Amity Foundation is trying to print enough Bibles for those who want them. China is suspicious of Bibles coming in from Hong Kong and Taiwan, with good reason. It is too bad that so many people do not have a copy of the Bible."

When I asked about young people, he answered, "We have Sunday services and choirs, and young people are coming and are interested in the church. Often young people come to me and ask me for Bibles."

"Many people are suspicious and afraid of communism," I said. "Should Christians in China be afraid of the government?"

James Liu answered, "The most important question you must ask when people question any government is, What do they do for the people? How do they care for the people? Our government has done this quite well during the last 10 years.

One cannot be around James Liu long without understanding the words of the Chinese philosopher Lao Tze: "The softest of stuff in the world penetrates quickly the hardest; insubstantial, it enters where no room is."

Bert Lobe, 134 Plaza Drive, Winnipeg, MB R3T 5K9, China Educational Exchange director (currently on sabbatical), is a member of Bethel Mennonite Church in Winnipeg.

TOGETHER

What we saw in China

Harold Burkholder

Few people realize that China is mentioned in the Bible. *Davis Bible Dictionary* says, "The land of Sinim," mentioned in Isaiah 49:12, refers to "a people of the Far East, perhaps China."

The book of Revelation refers to the "Kings of the East" (16:12). In Revelation 9:16 we are told that an army of 200 million will some day march from the Far East to the land of Palestine, by way of the Euphrates River.

The *Wall Street Journal* (July 22, 1977) informed its readers that "since 1972, as many as 40,000 Chinese technicians and workers at a time have labored—often with simple hand tools—to build a highway through the Karakoram Range, a western extension of the Himalayas. The 486-mile, two- and three-lane blacktop road gives China its first modern highway link with the Middle East and Europe. To the student of prophecy this is an interesting development.

Marie and I were privileged to spend two weeks in Shanghai, Hangzhou, Xian and Beijing in 1986. We were overwhelmed by the masses of people. Transportation by bicycle was common. Buses, trucks, trains and planes are all owned by the government.

The farm communes were busy with activity. Factories of all kinds were in full swing. China has no unemployment. A typical salary is $29 per month. They pay $5 per month for an apartment. Government-controlled nurseries and schools care for the children. Farmers are given a certain quota. Everything above that amount can be retained as a bonus. The profit motive of capitalism is producing results.

Rosena Chan

The church of China never died during the revolution. According to a Chinese church leader, there are 4,000 registered churches, open and operating throughout China. He estimated that up to 30 million Christians are involved in "house churches." Government-approved churches can secure Bibles, but "house churches" cannot.

A pastor in Shanghai told us that while the church faces many problems, the pastor is free to preach God's Word.

We had complete freedom in China. The literature and Bibles in our possession were never questioned. One of our greatest thrills came when we stopped near Shanghai University. Students and professors asked us many questions about America. When they asked me what I did in the United States, I told them that I am a pastor who preaches the Bible and encourages people to receive Jesus Christ as their personal Savior. They told us that they know about the Bible as well as about Jesus. After that, I shared the love of Christ with them.

The challenge of China is before us. Our conference missionaries, who had to leave years ago, sowed the seed, and the church is alive and well in China.

Harold Burkholder, Box 83, Elbing, KS 67041, is pastor at First Mennonite Church, Burns, Kan.

It's who you are that matters

It doesn't matter what you are doing or have done and how successful or unsuccessful it is. What really matters is what kind of person you are. In Botswana I lived very simply by North American standards, but that still seemed high there. It did not take me long to find out that my friends didn't care at all what I had or didn't have. They cared only about who I was and how I treated them. So the real issue was not what I did by flying a doctor to a clinic but whether or not I greeted the children at the airstrip fence and talked with them instead of locking myself in the airplane and going to sleep. *Eugene Thieszen, former mission partner with the Commission on Overseas Mission*

PERSONAL

To China with love

Diane Gehman

"I love my students." This is evident as Erica Jantzen stands before her composition class; her smiles and encouraging words testify. The students' obvious interest and participation are proof that Erica is a positive influence in their lives.

Erica teaches with the inter-Mennonite China Educational Exchange program at Nanchong Teachers College, Nanchong, Sichuan Province, People's Republic of China. About 3,800 graduate and post-graduate students, most 18 to 20 years old, attend the college.

A member of the Mississauga (Ont.) Mennonite Church, Erica teaches conversational English and composition. Most of her students will be primary school instructors. Although they do not feel comfortable singing, they make an effort to learn songs that Erica teaches for eventual use in their classrooms.

Spending time with students outside of class is important. They frequently visit Erica's home in the evenings, to talk or play table games.

Erica has also developed friendships with fellow teachers. The Chinese teachers are eager to help the CEE teachers shop, write Chinese and learn other aspects of the culture.

Frustrations include the language barrier, the seemingly endless discussion about simple decisions, such as whether to travel by college-provided car or by bus to other cities, and the lack of privacy in a crowded city.

A student's recent journal entry gave Erica great joy. "I used to fear death. I do no longer. Now I know God," she read.

Diane Gehman, Box M, Akron, PA 17501, is administrative assistant for MCC Peace Office.

China Educational Exchange program participant Erica Jantzen (right) shares a meal with other teachers from Sichuan Province, the People's Republic of China.

Diane Gehman

IDEAS FOR MINISTRY

Foreign experiences

Anna's and my encounters in China have led us to reflect upon our earlier foreign sojourn 15 years ago, far in the interior of southern Africa—in Gaborone, Botswana. Our current location of Chengdu is about as far north of Hanoi as Gaborone was north of Capetown. Both places are tucked far away into the interior.

On the face of it, comparison between China and Botswana is inappropriate. China is crowded with over a billion people. Botswana is a sparsely settled desert society of less than a million. China has had a flourishing civilization for several millennia. Botswana got its first high school after 1960.

Yet our experience in both places has surprising similarities. Above all, both Botswana and China have a sense of fresh beginnings. Both China and Botswana know that they have a lot to make up. Their underdevelopment is frustrating.

Students in both Botswana and China have an ambivalent attitude toward America and the West. On the one hand they take for granted that Western imperialist exploitation in the 19th and early 20th centuries was largely responsible for the underdevelopment of Africa and Asia. On the other hand they are frantically eager to learn as much as they can about America.

Both China and Botswana have been victims of distorted expressions of Christian faith. Botswana has suffered under the violence and injustice of South African apartheid, a racist system established and blessed by Dutch Reformed Christians. China's history is scarred by a Western domination with which Christianity unfortunately became identified. Despite this troubled church history, we have worshiped with vibrant and joyful Christians in both Botswana and China.

We have been deeply moved by people's hospitality in China and Botswana. The rituals of welcome, while different in both places, are more lavish than the typically offhand and informal ways we North Americans treat our foreign guests. Anna and I have a fresh resolve to be more diligent and unselfish in hosting foreign guests at our home in Kansas in the future. *James C. Juhnke*

POULTRY and PEACE

War still causes hunger in many places. Food aid, food production and programs of reconciliation are all part of MCC's current food program. In 1988 there are 129 agriculture workers in 29 countries. Pray for them as they work with local partners to help prevent hunger.

Mennonite Central Committee

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People were dying of hunger in the Belgian Congo, now Zaire, in 1960. Former missionary Archie Graber returned to the Congo at the request of the Congo Protestant Relief Agency to distribute emergency food aid to people displaced by war. After beginning initial feeding programs, he looked for a way to add some variety to the cassava mush and greens of the average family diet. He ordered a shipment of 1,000 baby chicks from New York; the entire shipment survived and "response was overwhelming." The chicks were sold to villagers who raised them for eggs and meat. Aid moved from giving food to helping villagers raise their own continuing food supply.

Alberta Mennonite farmers facing financial crisis can get assistance by calling the new Mennonite Central Committee Alberta agricultural concerns committee telephone hotline. Farmers who call reach members of the committee, who then give names of resource people, such as financial counselors, near the caller's home. According to MCC Alberta director Bill Thiessen, the farming crisis is still severe in Alberta; grain prices are low, interest rates are high, debts are large and land values are declining.

Children around the world are being sold at an alarming rate, according to a detailed report in *South* magazine, a British publication. While poverty appears to be the culprit, the preferred trade is prostitution. For example, in Hong Kong and Bangkok, girls are sold to pimps for a few dollars and are then locked into prostitution. Many mothers sell their children to local prostitution rings, where a child brings in five times more money than adult prostitutes. In Paris, 5,000 boys and 3,000 girls work as prostitutes, and in Latin America a girl of 12 can earn from prostitution more than 10 times what an adult can earn from a day's factory work.

Edgar Chamorro was a contra leader and press spokesman from 1982 to 1984, when he resigned. The following year he testified against the United States in Nicaragua's case before the World Court. In an interview in *FAIR* (*Fairness & Accuracy in Reporting*), Chamorro said, "The CIA bankrolled prominent Honduran journalists. . . . Radio broadcasters were paid to denounce the Sandinistas and censor stories that were bad for the contras."

NEWS

4 percent increase in budget

Planned giving office approved at Council of Commissions

General Board/Division of Administration

North Newton, Kan. (GCMC)—A major focus of this year's Council of Commissions, which met here March 4-8 at Bethel College Mennonite Church, was a recommendation by the Division of Administration that the conference establish a full-time position in the area of planned giving.

The debate didn't focus on whether the position was needed—most agreed that it was—but on how it would affect the amount the commissions would have to pay to the Division of Administration and General Board.

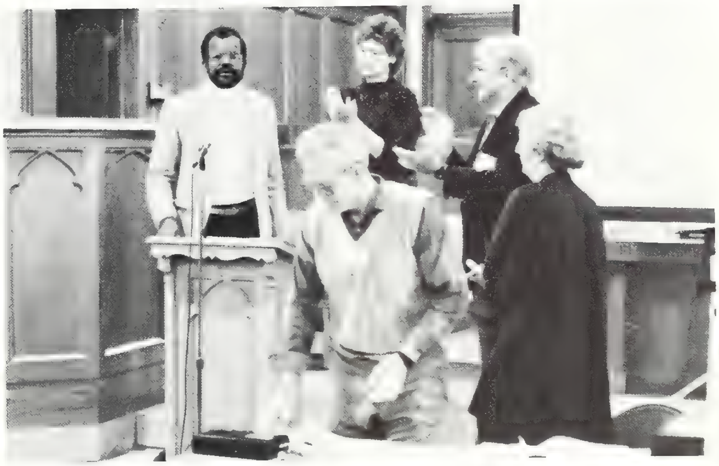
"Every time we look at the budget, there is the feeling that the commissions are the ones doing the belt tightening," said Ray Hamm, Commission on Home Ministries member, during a plenary session. "I would like to know how much of the budget for the Division of Administration and General Board is administration and how much is program."

In a joint meeting of GB and DA, Gladys Graber, member of DA and of the task force for the planned giving office, explained the rationale behind adding another staff person: "I think we have learned through A Call to Kingdom Commitments that churches want this kind of contact with our conference. They want to be asked. We also recognize that giving is no longer a simple endeavor."

The responsibilities of the planned giving director, as stated by the task force, would be to encourage estate planning and seek deferred gifts, to develop and coordinate direct gifts, to help articulate a positive conference vision and develop long-range strategies for conference promotion and an overall fund-raising program. He or she would work in cooperation with other Mennonite organizations, such as provincial and district conferences and Mennonite Foundation.

The anticipated price tag of establishing a planned giving office is $60,000 a year. However, through 1989 the position would be partially funded with A Call to Kingdom Commitments money, which would alleviate some of the cost the commissions would have to carry.

A vote on the DA recommendation to establish a planned giving office, beginning as soon as possible in 1988, passed with only one abstention. The job description and title for the position, as recommended by the task force, were accepted in principle. They will be subject to modification at the fall meeting of GB.


Dave Linscheid

Hubert Brown (left) is announced as the new CHM executive secretary. GC president Florence Driedger is at right.

The 1988 budget, including salaries, was increased by 4 percent over the 1987 budget. The cost of living index for 1987 was 4.4 percent. The $5,187,142 budget will be divided with COM receiving $3,319,772; CHM, $975,182; Mennonite Biblical Seminary, $461,655; and COE, $430,533. DA was allowed $423,250, of which $358,020 is subsidy, and GB, $341,695, of which $324,395 is subsidy. GB cut its subsidy by $16,000, the amount needed for the establishment of the planned giving office in 1988, in light of several people's concern about the increasing cost of subsidizing DA and GB.

Although Mennonite Biblical Seminary did not meet at Council of Commissions this year, MBS president Henry Poettcker gave a brief report during a plenary session, when he said that Goshen Biblical Seminary (affiliated with the Mennonite Church) and MBS would hire separate presidents in 1989 and 1990, respectively, since they could not agree to merge under one structure.

Greetings were extended from GB to the new Mennonite Conference of Eastern Canada in the form of a resolution: "We are delighted and rejoice with you in the manner

continued on next page

Charleswood Mennonite Church in Winnipeg is inviting all former members and friends to a 25th anniversary homecoming celebration June 4-5. In addition to the Sunday worship a Saturday evening banquet and variety program is planned at Canadian Mennonite Bible College in Winnipeg. Exhibits of photos, momentos, and arts and crafts items by members will be displayed.

Saidpur, Bangladesh—A new contract signed last fall between Mennonite Central Committee and the local railway company here means that the MCC latrine building project is once again on track, after a year's break. For the past five years MCC has been working with the railway and the city of Saidpur to replace about 2,000 of the city's service latrines with new sanitary pour-flush latrines in this railway town in northern Bangladesh. With this new contract, MCC will be able to replace another 300 latrines. Through its job creation program MCC has created 400-500 jobs in the past few years for poor people in Saidpur.

Coaldale (Alta.) Mennonite Church hosted a training workshop for Sunday school teachers Feb. 4-7. The workshop was sponsored by the education committee of the Conference of Mennonites in Alberta in cooperation with the Northwest Conference of the Mennonite Church. Norma Johnson, executive secretary of the Commission on Education, Rosella Regier, COE secretary for children's education, and Louise Friesen, COE board member, were presenters.

NEWS

in which the Lord's Holy Spirit has led you to this historical event. You have also challenged us to look seriously at the model of integration you have established as evidence of what could transpire for the broader Mennonite church in the future."

GB members gave unanimous approval to a recommendation from the structures committee that DA and communications be joined under one structure for a three-year trial period, beginning with the next triennium. They also unanimously approved Hubert Brown, Inglewood, Calif., to the position of CHM executive secretary, effective Sept. 1 (see p. 134). *Carla Reimer*

Commission on Overseas Mission

In spite of making its budget in 1987, COM took action to cut parts of two administrative staff positions. The cuts were not as severe as what was proposed at last fall's midyear meeting, however.

The commission also responded to two papers—one on internationalization and one on pneumatology—and heard reports on its various programs.

Last fall COM decided to reduce administrative staff by one-half to one position. But the cuts agreed to here came to 45 percent of a full-time position. COM staff came to the commission with the proposal that Canadian coordinator Jake Harms work only nine months of the year, effective immediately, and that secretary for mission communications Jeannie Zehr work only four days a week, effective midsummer. The two full-time positions are thus reduced to three-quarters time and four-fifths time, respectively. This action will save COM about $12,000 a year.

Executive secretary Erwin Rempel presented a paper, "Internationalization," which recognized that missions is not to be a one-way street, with North Americans giving to people in other parts of the world, but a global network of partners in which all members of the body of Christ are to be interdependent. No one disagreed with the thrust of the paper; the question was what concrete steps should be taken to implement the concept.

The commission agreed to invite a Mennonite Brethren staff person to speak to COM at its midyear meeting this fall to review the MB experience of internationalization. Staff was also given the OK to plan a consultation among COM, Mennonite Church agencies and overseas leaders in 1989 or 1990 "to probe functional responses to the mission structure issues."

Levi Keidel, missions and evangelism instructor at Columbia Bible College, Clearbrook, B.C., presented a paper entitled "Pneumatology: How Shall We Deal with Signs and Wonders?" His basic thesis was that we need to be liberated from our restrictive Western view of reality that denies the existence of the spirit realm and "non-rational psychic and motoric phenomena" such as prophetic messages, speaking in tongues, healings, shaking or trances. Christians should be open to authentic signs and wonders from the Holy Spirit, he said.

Missionaries Abe Buhler of Brazil and Larry Hills of southern Africa gave responses to the paper. Buhler, while acknowledging the goodness of charismatic gifts, cautioned against "using signs and wonders as ends to church growth." Some combination of charismatic demonstration and Anabaptist discipleship is necessary, he said.

Hills, who has regularly encountered such non-rational phenomena in the African Independent Churches with which he works, contrasted North American experiences of spirit phenomena with AIC experiences: The North American experience tends to be more privitistic and grandiose, leaves no room for suffering and can cause psychological damage, while the AIC experience is public and practical, does not reject people who suffer and enhances psychological health. Western individualism, he said, is a corrosive influence on everything it touches.

Since 1982 COM has faced a gradual decline in the number of missionaries, as longtime workers retire and others leave the field. In 1987, COM sent 16 people into service and processed 26 terminations, leaving a total of 131. Four couples were approved for service at the meeting: Leon and Dianna Eshleman of Albany, Ore., to Taiwan; Titus and Karen Guenther of Waterloo, Ont., to Paraguay; Rick and Ann Marklund of Hazard County, Ky., to Taiwan; and Andrew and Sue Wade of Seattle, to China with China Educational Exchange. Carl and Hilda Epp of Winnipeg were reappointed as COM missionaries and plan to re-

Wanda Derksen-Bergen (standing) uses a magnifying glass as a symbol to invite help in finding good mission candidates.

Preparations for war have cost the United States $2 trillion since 1981, according to *The Defense Monitor.* This amounts to $21,000 for each American household. Since 1981 preparations for nuclear war have cost $427 billion. Preparations for conventional war in Europe have cost $736 billion, for conventional war in Asia and the Persian Gulf, $588 billion. Higher military spending has contributed significantly to the dramatic increase in the national debt, which grew from $1 trillion in 1981 to $2.6 trillion in 1987.

Lorie Preheim, New Creation Fellowship, Newton, Kan., and Tim Lohrentz, Jubilee Mennonite Church, North Newton, Kan., were among six people arrested for trespassing at McConnell Air Force Base, Wichita, Kan., on Feb. 29. Lohrentz and Preheim entered McConnell in protest of the base's recent acquisition of its fifth B-1B bomber. Lohrentz was scheduled to appear in court on March 16 and Preheim on March 23 to face charges of up to six months in prison and/or $500 fines for their actions. Fifty-eight of the 64 people who entered McConnell were given ban-and-bar letters because they were first-time offenders.

The Mennonite Church and the General Conference Mennonite Church have cooperated to produce directional signs for their churches. The aluminum signs measure two feet by four feet and can be ordered with either the MC or GC logo or both. Churches may have their name and directions added to the sign as desired. To order a sign contact the Commission on Home Ministries, Box 347, Newton, KS 67114, (316) 283-5100.

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turn to Taiwan in 1989, and Herta Funk of Abbotsford, B.C., was appointed to another year of North America Assignment.

Five Mennonites from Mexico came to the meeting to ask that COM not decrease its missionary presence in Mexico.

The delegation was encouraged to present a specific proposal to Harms and Glendon Klaassen, secretary for Latin America, when the two visit Mexico in June.

A proposal for a Latin American Anabaptist Resource Center was sent by Klaassen last November to over 100 individuals and organizations. Twenty-seven responses have been received thus far.

In other business, executive secretary Erwin Rempel was reappointed to a three-year term. *Gordon Houser*

Commission on Home Ministries

"Can you believe this?" exclaimed Dorothy Nickel Friesen, chairperson. She was referring to the fact that CHM had a 20 percent cash balance for the first time in many years.

The energized commission concentrated largely on how to build the intercultural church of tomorrow. Its Many Peoples program has caught the attention of the entire constituency; "Many Peoples Becoming God's People" will be the theme of the 1989 triennial sessions in Normal, Ill.

The commission also recognized Stanley Bohn for his nine years of service as CHM executive secretary.

Muriel T. Stackley

Floyd Fisher, Busby, Mont., (second from the right) representing the Mennonite Indian Leaders Council, gives gifts to Anita and Stan Bohn (at left). Floyd is flanked by Ida Murdock, Kykotsmovi, Ariz., and Elmer Myron, Phoenix.

Alberto Quintela, coordinator of the Many Peoples program, described his goal for an "intercultural, interracial and international class of 2001," emphasizing the importance of including children. CHM member Milton Harder reminded Quintela, "Adults can also learn. We may have to do busing—like bring a busload of Hispanics to Geneva [Neb.] or bus our people to Chicago."

Evangelism continues to be a major focus of CHM. The departments of evangelism and church development and Hispanic ministries are staffed principally by Marco Guete, Chicago, and Don Yoder, Tempe, Ariz. Funds from A Call to Kingdom Commitments have enhanced their work.

Guete's assignment was increased from half time to three-fourths, and the commission affirmed his growing Spanish-language radio ministry. When he described the concept of a Hispanic Anabaptist Institute by Extension as one way to prepare future church workers, Floyd Bartel, CHM member, responded with, "My goodness, let's do it." Action was taken by the commission to support this new project in 1988.

To the widely used Friendship Evangelism seminars, CHM will be adding a new inter-Mennonite program, Living in Faithful Evangelism, a three-year growth process for congregations. CHM member Leonard Wiebe noted that "LIFE has the potential to carry on the enthusiasm for evangelism begun by Friendship Evangelism."

Building Shalom Families and Parenting for Peace and Justice, part of Robert Hull's portfolio, continue CHM's attention to peace church evangelism. Hull, who also monitors militarism in North America, is the chairperson for the Peace Tax Fund in the United States and one of two General Conference representatives on the task force for Christian Peacemaker Teams. He has also developed new relationships with the Congregational Resources Board of the Conference of Mennonites in Canada and Conscience Canada in regard to these concerns.

Mennonite Voluntary Service, reported director Chuck Neufeld, works in partnership with conference congregations. In fact, MVS "needs to be tied to local faith communities," he said. A new unit was begun in Saskatoon in 1987, and the commission approved the establishment of a unit in Brandon, Man.

"We're asking the Lord to add six more families," said Elmer Myron in describing his work with the relatively young Native American Mennonite Ministries project in Phoenix, Ariz. Currently 11 people are meeting regularly for Bible study. It is hoped that the Bible study groups will provide the base for starting a congregation. Veteran missionary Malcolm Wenger, now a member of the commission, said, "Twenty-five years ago we envisioned Native churches in urban centers."

Regarding a new program of "church planting associates," the commission agreed that this be a training program in which younger "apprentices" can work with experienced church workers.

CHM endorsed a two-year itineration by Henry and Mary Warkentin, Grunthal, Man., on

continued on next page

A China tour is being offered by Bluffton (Ohio) College June 8-26. The tour, open to anyone, is designed to give participants a broad overview of China. Peter Yost, a 1984 Bluffton graduate who is completing a master's degree in Asian studies at the University of Michigan, is tour leader and coordinator.

International Peace Walk, Inc. has announced two major citizen diplomatic events for 1988. Building on the success of the unprecedented 1987 Soviet-American walk from Leningrad to Moscow, the 1988 American-Soviet walk through America will travel parts of the East Coast, West Coast and Midwest June 14-July 18. Two hundred Americans will be selected to host 200 Soviet citizens, the largest group of publicly accessible Soviets ever to travel in the United States. From Aug. 15-Sept. 18 another 200 select Americans will join 200 Soviets for the 1988 Soviet-American walk from Odessa to Kiev. Contact IPW, Box 53412, Washington, DC 20009, (202) 232-7055.

A Camp Landon-Gulfport Reunion is being planned for Aug. 5-6 at the Bethel College Student Center in North Newton, Kan. Everyone connected with the Camp Landon experience is invited to attend. For further information and/or expressions of interest contact one of the following: Orlo Kaufman, Box 33, Moundridge, KS 67107, (316) 345-2764; Harold Regier, 1404 Axtell Road, Newton, KS 67114, (316) 283-7991; Willard Ebersole, 1332 N. Market, Wichita, KS 67214, (316) 267-6842.

NEWS

behalf of Deaf Ministries and in cooperation with Mennonite Board of Missions of the Mennonite Church and CRB. It also affirmed the direction of a Black Leadership Development Plan, which may be implemented for the first time in Chicago.

CHM also approved the establishment of a quarter-time position for a staff person for the North American Chinese Mennonite Council, an inter-Mennonite body, beginning in summer. Scholarships for Asians showing an interest in pastoral leadership will be available from CHM for the first time this year as well. Funds for these scholarships are coming from Schowalter Foundation and Mennonite Mutual Aid.

Charlotte Siemens was reappointed to a three-year term as associate MVS director for Canada. *Muriel T. Stackley*

Commission on Education

Regrouping, rebuilding and consolidating is how Norma J. Johnson, executive secretary, described the last eight months for COE staff. She hopes the staff can grapple with more issues as they focus on the future.

Two of the issues the commission took action on concerned the financial situation of the Faith and Life Bookstore in Newton, Kan., and the establishment of an adult and young adult position.

"It appears that the total sales for the past year will be the highest in the store's history and that we will meet or exceed the total sales projected for the 1987 budget," reported Newton bookstore manager Elsie Sheriff. However, she noted that the bookstore still would need operating capital for the current year to make it a viable business. After a lengthy discussion, it was decided that the Newton store will borrow $20,000 from the Faith and Life Press reserve fund to be renegotiated yearly as needed. The Faith and Life Bookstore in Berne, Ind., showed a small profit in 1987.

COE also decided to fund an adult/young adult position through FLP reserves. GB granted permission to COE to receive $50,000 a year, above budget, for three years from the FLP reserve fund. This position has been vacant for several years. It will be evaluated after three years.

COE controls approximately $2 million in assets, mainly in FLP. Although profits at FLP are in a downward trend, having a full-time marketing manager will hopefully turn this trend around, reported Dick Rempel, FLP manager. Cooperation with the Mennonite Church publishers continues to be a beneficial arrangement, covering curriculum, books, worship aids and club materials, to name a few. FLP is looking at ways to have closer ties to conference churches. Rudy Regehr of CRB reported that translation of FLP books into Chinese is being done, and the books are marketed through the China Alliance Press in Hong Kong. Low purchases of FLP materials at the bookstores in Berne and Newton continues to be a concern.

There seems to be a tre-

Singing was part of COE's reporting. Here are (left to right) Ardys Becker, Brian Epp, Norma Johnson, Elaine Rich.

Dave Linscheid

Brown appointed CHM executive secretary

North Newton, Kan. (GCMC)—Hubert Brown was appointed executive secretary for the Commission on Home Ministries of the General Conference Mennonite Church at the Council of Commissions meeting here March 4-8. He will begin Sept. 1.

Brown has been pastor at the Calvary Mennonite Church and superintendent of the Calvary Christian School, both in Inglewood, Calif., since 1980. The Calvary Mennonite Church and school are affiliated with the Southwest Conference of the Mennonite Church. Prior to that, from 1974-1979, he was the director of student services for the Mennonite Board of Missions of the Mennonite Church. He is also a well-known speaker and author of *Black and Mennonite: A Quest for Identity*.

He is a member of the faith and life strategy committee of the Mennonite Church, the executive committee of Mennonite Central Committee U.S. Peace Section and the ministerial leadership committee of the Southwest Conference.

He is married to Helen Brown. Their children are Eric, Donald and Leslie.

Richard Boren, 30, a Witness for Peace volunteer in Nicaragua, was kidnapped with 11 Nicaraguans by contras, who attacked the community of Mancotal on March 1. Survivors said that the contras attacked the 10-family community at 10:30 p.m., using machine guns. In addition to killing four, injuring 11 and kidnapping 12, the contras reportedly burned the roofs of four houses, and one home was burned to the ground. Boren was released on March 10.

Cultural, historical and sociopolitical factors have shaped African theology since the 1950s, visiting professor Tite Tienou said in a forum at Associated Mennonite Biblical Seminaries, Elkhart, Ind., during the January interterm. Tienou, who comes from Burkina Faso and is associate professor of theology and mission at Alliance Theological Seminary, Nyack, N.Y., stressed the importance of understanding the divergence of oral "popular" theology in the vernacular language. Ethical issues are being addressed by popular African theology but have been neglected by the academics because "most academic theologians are not suffering much hardship," he said.

Bibel Studien für Erwachsene, the first Sunday school quarterly published by the General Conference Mennonite Church, recently reached its 100th volume. The adult quarterly, originally named *Sonntagschul-Lektionen fur Jung und Alt*, was started in January 1889. Early editors were S.F. Sprunger and C.H.A. van der Smissen. The current editor is Maynard Shelly.

NEWS

CoMoS tightens belt—again

Drake, Sask. (GCMC)—Representing all 45 congregations, 169 delegates to the 29th sessions of the Conference of Mennonites of Saskatchewan gathered here Feb. 26-27 at North Star Mennonite Church. "Rediscover Unity in Christ" was the theme.

The word "rediscover" recalls last year's conversation surrounding differences in theological expression. A desire for unity in the conference pervaded this year's meeting, but unity was not to be taken for granted.

Near the beginning, president Benno A. Klassen of Waldheim asked for a reading of a resolution brought by Herbert Mennonite Church: "that we formulate as soon as possible a biblically based, definitive and authoritative statement on [homosexuality] by which our leaders can boldly stand." A substitute motion was passed, this articulated by Arthur Wiens, Herschel, affirming the 1986 statement on human sexuality adopted by the General Conference Mennonite Church in triennial session at Saskatoon.

Unity was also put to the test when, in obedience to the executive's direction to lower the budget, committees cut some programs. Last year church planting, Native Ministries and Person-to-Person prison visitation funds were reduced, even though $75,000 was borrowed. A Mennonite Trust loan has been obtained to pay this back in three years. CoMoS did not want to borrow again.

One financial focus this year was $10,500 for the hospital chaplaincy program, the merits of which were reiterated by many. Said Henry Reimer, Saskatoon, "The chaplaincy program is one that touches my people." Reinstatement of funding seemed imminent when Renata Klassen, Saskatoon, reminded delegates that an amendment passed to reinstate the paid ministry of chaplains would simply have to be followed by a decision about cutting another program. Delegates resolved to encourage the missions committee to explore alternatives to the paid chaplaincy program. Along this line, a calling/caring workshop is being conducted April 11-15 at Wildwood Mennonite Church in Saskatoon.

Delegates pursued the theme of unity with assistance from keynote speaker Jake Tilitzky, Abbotsford, B.C., who included an emphasis on the usefulness of "holy silence" in coming to unity. "Unity," he said, "is a process into which we can grow."

Hope also came in reports from the missions committee. Henry J. Janzen introduced Pet Houmphan, who with his wife, Rad, is pastoring two Christian fellowships in Regina, one for Laotian people and the other for Mandarin Chinese. "It is a joyful task," he said. "I am constantly speaking three languages—Laotian, Chinese and English. Many people want to be missionaries overseas. I think we can do this in Regina."

David Chiu, Saskatoon, described a January Sunday when he followed the leading of the Holy Spirit and gave an altar call after the worship service at Chinese Mennonite Church. He was surprised when seven people came forward, three of whom will be baptized this Easter. The congregation has 18 members and an average attendance of 60.

Muriel T Stackley

Pet Houmphan

Missions overseas was given a strong nod with the recognition of four career missionaries, all from Saskatchewan (see editorial, back page), whose service totals 125 years: Anna Dyck, Mary Epp, Helen Kornelsen and Esther Patkau.

Major transitions in CoMoS include the retirement of provincial pastor Henry H. Funk of Drake and the completion of David Winter's eight-year principalship of Rosthern Junior College. In his final report to the conference Winter reminded CoMoS that in 1903, "when they couldn't afford it, our forebears knew that if their youth were to have a clear articulation of faith, the Mennonites of the province had to have a school, and started RJC."

The delegates also resolved to discuss abortion issues in their congregations and express opinions to government.

The 1988 budget of $540,350 reflects a 12 percent spending reduction from last year. Ernie Bergen, Saskatoon, said, "The budget is a conversion of our objectives into dollars and cents." *Muriel T. Stackley*

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mendous need for children's material in our churches, reported Rosella Wiens Regier, secretary for children's education. Discovery Clubs, a cooperative effort with the Mennonite Church, will provide a flexible, weekday curriculum for children in grades 3-8 by 1989. The intercommission "Neighbors Near and Far" series continues to be developed: The 1986 theme was Hispanic culture and ministry, 1987 was Asian people, 1988 will be the black experience, and 1989 will end with Native people.

Mennonite Service Venture staff reported continued interest in the program. Youth Venture plans to have 75-100 involved in service this summer. One new area is Northern Ireland. Group Venture seems to be "the thing to do" this year, as about 50 youth groups (about 500 young people) will be involved in service projects.

The meeting ended on a bright note as Maynard Shelly pointed out that COE met its budget for the first time since 1980. "Let's set off a firecracker," he said. *Sharon W. Sommer*

Bluffton (Ohio) College president Elmer Neufeld announced in January that the three-year, $6-million college campaign had received pledges and contributions totaling $2.6 million, or 44 percent of the campaign goal. The Sharing and Vision campaign officially began Oct. 10, 1987, and will end in 1990.

Rom Maczka, from Wichita, Kan., and on a Mennonite Central Committee study/service assignment with his wife, Nancy, in Leipzig, East Germany, was scheduled to defend his doctoral thesis in the history department at Karl Marx University on Nov. 24, 1987. It would be, if accepted, the first dissertation by a non-Marxist (and coincidentally written by an American) to come from that department. The dissertation is an appraisal of the shifts that have taken place over the past 40 years in the Marxist view of Thomas Muntzer's role in the Reformation. In essence it is a critical evaluation of the evolution of socialist thinking and official policy in the German Democratic Republic since the war.

Thirty directors and representatives of college and university peace studies programs from throughout the United States met Dec. 5, 1987, at the University of California at Irvine and formed The Peace Studies Association, the first national organization of college and university programs for the academic study of peace, conflict, justice and global security. TPSA's first home will be Bethel College, North Newton, Kan., which has one of the oldest peace studies departments as well as one of the few regional peace institutions in the country.

RECORD

workers

Myron S. Augsburger will begin in late spring or early summer as president of the Christian College Coalition.

LeVon (Lee) Balzer will begin this summer as president of Tabor College (Mennonite Brethren), Hillsboro, Kan. He has been dean of arts and sciences at Seattle Pacific University since 1980.

Lorin Bergen is the new pastor at First Church, Kelowna, B.C.

Stanley Bohn, Commission on Home Ministries executive secretary, will begin Sept. 8 as pastor at Newton (Kan.) Mennonite Fellowship.

Sue Breiner is transition pastor at Cedar Community Church, Waterloo, Iowa.

Rick Derksen, Africa Inter-Mennonite Mission/Commission on Overseas Mission worker, began in December as part-time Protestant chaplain at the University of Kananga, Zaire, for one year.

Robert O. Epp, Bethesda Church, Henderson, Neb., went to Central America in October 1987 for a one-year voluntary service term with Witness for Peace.

Ron Frantz is transition pastor at Evanston (Ill.) Fellowship.

Ardith and *Marvin Frey*, formerly Mennonite Central Committee co-country representatives in Lesotho and Somalia, joined the MCC Canada Overseas Services department in January.

Mel Friesen has resigned as pastor at Carlock (Ill.) Church effective in August.

Marjorie Geissinger, Zionsville, Pa., has completed six years as Foundation Series resource person for the Eastern District Conference of the General Conference.

Robert Gerhart will begin as pastor at Hereford Church, Bally, Pa., in August.

Kaplan

Kurth

Gail Kaplan, Potomac Chapel, Arlington, Va., will begin April 1 a two-year Mennonite Voluntary Service term as a counselor at the Sacred Heart Shelter in Seattle. Her parents are Robert and Mary Kaplan of Davenport, Iowa.

LeRoy Kennel is transition pastor at Grace Church in Chicago.

Kevin Kurth, Messiah Church, Chicago, began Aug. 12, 1987, a one-year MVS term as an organizer for the Westside Energy Co-op in Denver. His parents are Elizabeth and Roland Kurth of Chicago.

Donald Inglis-Widrick will begin in mid-April as pastor at the Seiling and Canton (Okla.) churches.

Earl Menchhofer is transition pastor at Menno Church, Ritzville, Wash.

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Lynda L. Kelly, ordained Nov. 15, 1987, at the Welland (Ont.) Brethren in Christ Church, is the first woman to be ordained to a North American ministry by the Brethren in Christ Church since the 1921 ordination by the Oklahoma church of Anna Graybill, which was not fully accepted by the denomination as a whole. Kelly and her husband, Walter, have been the pastoral couple at Welland for the past 12 years.

A Women in Ministry Seminar will be held Nov. 18-19 at Sunnyslope Mennonite Church in Phoenix, Ariz. Guest speaker will be Marilyn Miller, pastor at Boulder (Colo.) Mennonite Church. "Every Woman in Ministry" will be the theme. For further information write Mona Mann, 828 E. Brown St., Phoenix, AZ 85020.

A listing of short-term assignments with Mennonite Voluntary Service of the General Conference Mennonite Church is available from MVS, Box 347, Newton, KS 67114, (316) 283-5100.

RECORD

Nelson Scheifele, vice president administration at Conrad Grebel College, Waterloo, Ont., has accepted the added responsibilities of development officer.

Leona Schrag, COM worker, left Jan. 27 for the Tshikapa/Kalonda area in Zaire, where she will continue as assistant Christian education director.

Edgar Stoesz completed 34 years of service with MCC last November. His last term was as Europe secretary from 1985-87. He is now working with Mennonite Indemnity, Inc.

Bill Tschiegg is interim pastor at Salem Church, Kidron, Ohio.

Abe Wiebe, Sommerfelder Church, Winkler, Man., is a new executive committee member who represents MCC Canada on the MCC board. *Vernon Wiebe*, Hillsboro, Kan., the Mennonite Brethren representative to the MCC and MCC U.S. boards, was re-elected to the executive committee. *Florence Driedger*, Regina, and *Paul Quiring*, Fresno, Calif., were re-elected as members-at-large.

Edward Wiebe began Feb. 7 as pastor at West New Hopedale Church, Ringwood, Okla.

Opportunity for ministry in Burns Lake: First Mennonite Church. British Columbia. Youth-pastor position. Half-time salary.

Send resume or for more information to Ben Loewen, Search Committee, Box 599, Burns Lake, BC V0J 1E0, (604) 692-3758. Pastor: Gerry Klassen, (604) 692-3718.

Student services position, Bethel College. Live-in residence director beginning August 1988. Part time or full time, dependent on skill/experience in allied student service areas.

Contact Ron Flaming, Dean of Students, Bethel College, North Newton, KS 67117, (316) 283-2500.

Goshen College seeks applicants for **resident hall director**, beginning fall 1988. Qualifications include bachelor's degree (preferably a master's) and work experience.

Send letter of application and resume to Larry Rupp, Acting Dean of Student Development, Goshen College, Goshen, IN 46526. Applications will be accepted **until April 15**.

Canadian Mennonite Bible College invites applications for a tenure-track position in **New Testament**. Terms of employment and starting date of initial appointment are negotiable. Applicants should be committed to the Christian faith and in sympathy with the goals of the college.

Send inquiries or applications to the Academic Dean, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, **by April 25**.

Chemistry: Full-time, tenure track position in inorganic or analytical chemistry beginning September 1988. Rank and salary open, depending on experience. Course responsibilities will include general chemistry, inorganic chemistry, analytical chemistry and related general education science courses.

Send letter of application, resume and transcripts and have three letters of reference sent to Dr. Arden Slotter, Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817. Affirmative Action, equal opportunity employer.

The Chicago Mennonite Learning Center, an alternative elementary school in Chicago, is seeking a qualified teacher for grade 3/4 for the 1988-89 school year.

For more information, contact Deloss Schertz, Chicago Mennonite Learning Center, 4155 S. Rockwell, Chicago, IL 60632, phone (312) 376-6785

Mennonite Mutual Aid has two marketing positions available: **sales and field development manager** and **group services manager**. Applicants must have several years of experience in life and health insurance. Jobs require some travel.

If interested, please send resume to Personnel, Mennonite Mutual Aid, 1110 N. Main St., Goshen, IN 46526.

General Conference Mennonite Church is hiring a **planned giving director** to do fund raising, beginning August 1988. This full-time position requires considerable travel out of the Newton, Kan., office.

Applicants should submit a resume to Vern Preheim, Box 347, Newton, KS 67114, **before April 30**.

Maintenance worker needed: Four-month voluntary service position available from May through August.

For more information contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

WSI needed: Nurse needed for a three-month voluntary service position from June through August. Water safety instructor (WSI) needed for a three- or four-month voluntary service position, beginning in May or June through August.

For more information contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

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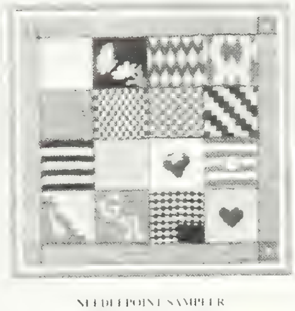
Among the new items at the mid-Kansas Mennonite Central Committee relief sale will be a **limited edition poster**. The 18 x 24-inch poster is of a needlepoint sampler full of color and texture. Each poster will be numbered and dated, and those sold the day of the sale will also be signed. There are only 5,000 of these beautiful posters to be sold, and once they're gone there will be no more. Twenty percent of all profits go to MCC. You may buy yours the day of the sale or by ordering from the address below.



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LETTERS

Excellent issue

I would like to have a file copy of the excellent Feb. 9 issue of *The Mennonite* on "The Medium and the Message." *Phil Richard, Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370*

Feb. 15

Mennonite friends

Those closest to me in my small, intimate family of Christian friends are Mennonite volunteers. . . . Thanks for the subscription to *The Mennonite*. I appreciate it. *Paul Bradford, KSIR, Box 1568, Hutchinson, KS 67504-1568*

Feb. 15

Explain the hope

I read with interest the letter of C.B. Friesen (Feb. 9). My wife and I are on an assignment with Mennonite Central Committee in the Kentucky Appalachians, where 40 percent of the people live in substandard housing and 59 percent are unemployed. When we go home to visit, a friend always asks, "How many churches have you started?" or, "How many souls have you saved?" We are always witnesses every day, but not all are evangelists. There are many churches around here, but few encouragers or comforters. We should always "be ready to give the reason for the hope that is in us" (1 Peter 3:15). Where there are no groceries to make supper, Jesus maybe has us to fill that need.

There are 30 MCC workers in eastern Kentucky trying to encourage and build bridges so people can have dignity and also trust the Lord. It is hard to explain the hope of eternal life when the hope of a job and self-worth are not attainable. *J.W. Suderman, Box 420, Whitesburg, KY 41858*

Feb. 15

L.A. Law does it best

The issue of *The Mennonite* dealing with television was a worthwhile examination of a popular subject. What surprises me is that it is taken seriously.

If the medium represents any danger, it is the truncated manner in which events are presented. Life seldom presents problems that can be analyzed and resolved in one neat package. Repeated exposure to this simplistic format could distort an impressionable person's concept of reality.

Recurrent themes and stereotypes become ultimately banal. Black people can be openly Christian but not competent. White Christians are invariably adulterous, crooks or hypocrites. Hispanic males wear T-shirts with a pack of cigarettes rolled in the sleeve. Every miniseries has at least one Nazi and a holocaust survivor complete with tatoo. There are exceptions, but reviewing a typical TV week affirms the endless repetition of these themes.

Almost every attempt to utilize television on a mass basis for anything other than entertainment has been a miserable failure. Public television has a miniscule market share and is an excellent cure for insomnia. Televised political debates only serve to reinforce the viewer's cynical recognition of the difference between rhetoric and reality and is second only to public television as a sleep aid.

L.A. Law is the prime example of what television does best—it entertains. There is no attempt to convince the viewer that what is on the screen has any connection with reality, so it is easy to just relax and be slapped, tickled, embarrassed and insulted by a superbly assembled collection of clichés. No demand is made on the observer to analyze or view anything for more than three to five minutes. The genius who directs this masterpiece fully recognizes the strengths and weaknesses of both the medium and its audience.

I am certain that attempts will continue to be made to maximize the imagined potential of television to educate and enlighten the public. Perhaps the problem is the success television as a medium represents and the all-too-human tendency of successful endeavors to an exaggerated sense of their importance. *John Burton, 12999 W. 20th Ave., Golden, CO 80401*

Feb. 16

Heal the MB/GC division

Thank you for the interesting articles and poetry (Jan. 12 issue) relating to South America and our Mennonite brothers and sisters there. Many of the experiences to which Tim and Marlene Kruger Wiebe responded had been mine only weeks earlier when I attended the Mennonite World Conference General Council meeting in Filadelfia, Paraguay. One thing that really thrilled me in Asunción was to hear from our hostess, Margaret Braun, about the cooperative spirit between the Mennonite Brethren and General Conference congregations in that city. Two congregations meet as one body for all services and have separate meetings only for business.

When Marlene's article indicated that "the Mennonite Brethren and General Conference Mennonites have a youth program together, but meetings are separate," we wondered if the information we had received was too good to be true. An exchange of letters with Gerhard Ratzlaff, a Mennonite Brethren church leader in Asunción, verified the accuracy of our information. The two groups do indeed have joint worship services, Sunday school, youth programs and women's meetings. Separate meetings are usually held only one Saturday evening each month to facilitate the continued support each group gives to its own denominational projects and mission work.

So we want the readers of *The Mennonite* in both North and South America to rejoice that several hundred souls have taken concrete steps to heal the old Mennonite Brethren and General Conference division. A challenge for us to follow their example is before us! *Alice Suderman, Box 446, Kalona, IA 52247*

Feb. 20

A lot more current

Now, since we have been getting our copy of *The Mennonite* sent to us air mail, we feel a lot more current with what's happening back home. It has done something for our "self-image" since we aren't three months behind times. *Harris Waltner, Box 365, Maseru, Lesotho*

March 4

Editor's note: Air mail postage is $45.12 (U.S.) above the overseas subscription rate. This would be a good way to say "happy birthday" or "congratulations on your anniversary" to the missionary or other overseas worker in your life. Missionaries repeatedly say that church periodicals in general and The Mennonite *in particular are essential sources of information. For more information, write to Marilyn Kaufman, subscription secretary,* The Mennonite, *Box 347, Newton, KS 67114, or phone her at (316) 283-5100.*

WM learning tour involves 10 women

South Americans' faith impresses women

Carla Reimer

When the women who participated in the Women in Mission Learning Tour to South America arrived in Miami for debriefing on Feb. 10, they didn't greet each other with a typical handshake.

Two weeks in South America was enough to convince them that there was a better way to say hello—with a hug and a kiss on both cheeks.

But that's not all the women garnered. For the next three days, the 10 who had been selected by their district or provincial WM organizations shared story upon story of how their lives had been changed by their trip to South America.

After two days of orientation in Bogotá, Colombia, each woman spent her time in one of five countries: Brazil, Bolivia, Colombia, Paraguay or Uruguay. There she lived, together with her tour partner (each pair included a district and provincial representative), with local families or our conference missionaries.

For many it was the first time they had visited a developing country. Everything was new—the language, the food, the roads, and most of all, the poverty. "I was bothered by the beggars. I didn't know quite what to do," said Peggy Regier, Newton, Kan. "In general I felt bad about the poor. We have so much and they have so little. Most of us are so excluded from poverty. What you don't see you tend to forget."

But as much as the women were discouraged by the awful living conditions, they were equally encouraged by the strength and perseverance of the people they met. Edna Zacharias, Osler, Sask., shared about a Colombian woman who lived in a small, cardboard house on the side of the hill. She had started to hold Sunday school classes in her home for up to 100 children at one time. "That was her outreach. I left that home thinking here was a woman that had made peace with herself," said Zacharias.

Then there was the Bolivian women's retreat attended by Regier and Helga Froese, Steinbach, Man. "They filled three trucks with 70 women and drove 75 kilometers to a church out in the sticks. The lot of these women is hard, but they come together rejoicing. They led a retreat that put ours at home to shame," said Froese.

Behind the strength, the women discovered, was a deep and abiding faith in God. "I learned a lot from listening to the women in the churches. They would say things like, 'I've known the Lord for nine years and he's the joy of my life,' " commented Marlene Bogard, Marion, S.D. "I don't have a faith like that."

Regier, visibly moved, told about her visit to a couple in a remote part of Bolivia. "She had tuberculosis and he had leprosy. She read to us from the Bible. Her husband said that he couldn't read but that he had learned what he believed. 'It's in my heart. People can read the Bible but they don't believe in their hearts,' he said." "God became greater," summed up Anne Neufeld, Coaldale, Alta.

The women also gained a broader understanding and appreciation for the work of missionaries. "I was impressed with the way the missionaries stopped and listened to people. I thought, Our job in Steinbach should be the same," said Froese.

The tour to South America was the first that WM had sponsored, and several of the women encouraged WM coordinator Sara Regier to consider having another one in the future. "The tour was a gift from God's hands," said Lois Wedel, Aberdeen, Idaho. "Between North America and South America we reached out and touched each other."

Carla Reimer

Anne Neufeld (left) of Coaldale, Alta., and Linda Grasse of Telford, Pa., show samples of gifts they brought back from Brazil.

"On many tours there is a greater focus on church officers, leaders and buildings. You've gotten the perspective of the church as people," concurred Sara Regier. "If there is a reason for WM to exist it will be for us to keep pushing out the boundaries."

Other tour participants were Linda Grasse, Telford, Pa.; Sally Lehman, Bluffton, Ohio, and Anne Warkentine, Surrey, B.C. All of the women are available to speak to groups within their district or province.

Carla Reimer is news service editor for the General Conference Mennonite Church.

Holy Week

Linea Reimer Geiser

friday is a bloody day
bleak with pain and gory
friday is a single cry
sobs an ancient story

saturday is quiet gloom
birds can't spill their message
saturday is threat of doom
sullen gray death's passage

Sunday is a victory shout
invites the world to party
Sunday tosses evil out
comes to us a glory

The poet Linea Reimer Geiser lives at 610 Revere Drive, Goshen, IN 46526

Third of four articles about Anabaptist women

Pioneers in social services

Arnold Regier

In 16th-century public documents we read that Anabaptists were held in high esteem by the sick and displaced people. When parents were arrested and imprisoned, other families would take care of the children.

It was important for Anabaptist women to be trained to be midwives. When infants were not baptized, Catholic midwives tended to report these families to the authorities, resulting in severe penalties.

Among the Anabaptists the deaconess office was based on the apostolic pattern. Elisabeth Dirks (martyred May 27, 1549, by drowning) was a deaconess. Her story is told in the *Mennonite Encyclopedia*, Vol. II, p. 185, and in Cornelia Lehn's *Peace Be with You* (Faith and Life Press).

The Dordrecht Confession (1632) states, "Also that honorable old widows be ordained and chosen as servants, who besides the almoners, are to visit, comfort, and take care of the poor, the weak, the afflicted, and the needy, as also to visit, comfort, and take care of widows and orphans; and further to assist in taking care of any matters in the church that properly come within their sphere, according to their best ability."

Three centuries later, when Mennonites first started planning to build a hospital in Newton, Kan., my grandfather, J. W. Regier, traveled extensively in Europe studying deaconess institutions. Later he visited Sister Frieda Kaufman in Switzerland. As a result she came to Newton and helped develop a deaconess order that had a close relationship with other deaconesses for many years. (Her story is in *Full Circle* by Ruth Unrau, Faith and Life Press.)

Bethel Deaconess Hospital

Frieda Kaufman

Mennonite women also have held responsible positions in social service programs. Irene Aseatamy, a Commanche and baptized a Mennonite, has developed social programs for regional native families in Wichita, Kan., during the past 12 years. She has assisted in developing food and clothing banks, job training, and alcohol and drug rehabilitation programs. More recently she has been working with a senior citizen fellowship group.

In Wichita there are about 3,200 Native Americans living in the city. A Social Rehabilitation Services worker reports that few Indians are dependent on government assistance. Through Irene's efforts families help each other as Anabaptists did in the 16th century.

Irene is a warm person. She and I shared an office at the Wichita Council of Churches for a number of years. One cold morning she noticed that my winter coat was light. She gave me a warm Indian coat, which I have worn on many blustery winter days.

Arnold Regier, 212 Pine, Newton, KS 67114, describes himself as "a native of Elbing, Kan., and interested in family and Anabaptist history."

Cross

Rick Derksen

The dust of day, settling like a tired phantom
Refracts rusting orange over the ridged sand
As the smoldering sun whispers a parting glow.

Vultures spread tattered wings
Away from clean-picked bones.
The rising moon's cool light
Glances off the white skull.

At dawn, grinding winds cut through desert
and begin to consume the dry skeleton.

Across the wilderness, riders of a silent caravan
Turn tired eyes toward a northern valley.
Above it, on a storm-whipped hill,
A cross bears the blood and rust of its memory.

Its shadow is long
As the bright sun cuts through shrouded sky,
Rising above the horizon.

Rick Derksen's address is 745 McMillan Ave., Winnipeg, MB R3M 0S8.

Mary Mae Schwartzentruber's story

'My decision to be a minister was met by surprised silence'

Elizabeth G. Yoder

"It never occurred to me that I could not be a minister," says Mary Mae Schwartzentruber. This is surprising, since Mary Mae grew up an Amish Mennonite and was old enough to remember "the change" when the Amish Mennonites became the Western Ontario Mennonite Conference. Her family left in the 1960s to join a more conservative group, and even today, she says, "Part of my family cannot accept the fact that any woman would be a minister."

'I want to awaken people's interest in the Bible and in trying to apply it.'

At first Mary Mae planned to be a teacher. She prepared herself by going to teacher's college, then taught for four years in a public school. Wanting to complete her university education, she returned to school to finish her bachelor's degree in French and history, then went to Zaire under Mennonite Central Committee and spent 2½ years in secondary teaching (1973-1976).

It was while she was at the university that the idea of becoming a minister first occurred to Mary Mae. As part of her course work she took two Bible courses and found the research a joy. At the same time she had the opportunity to teach adult Bible classes at the Listowel Mennonite Church, where she was attending, and found the experience exciting and rewarding. But at that time, Mary Mae remembers, "I didn't even know what seminary was."

The country director in Zaire, a recent graduate of Associated Mennonite Biblical Seminaries, Elkhart, Ind., encouraged Mary Mae. When she returned, she decided to attend seminary. Riding in the car with her mother and sisters soon after she returned, Mary Mae casually mentioned her intention to be a minister and remembers to this day the surprised silence with which it was greeted.

A young man in the congregation Mary Mae attended was being encouraged for the ministry, Mary Mae recalls. "I knew *I* would have to go to seminary if *I* wanted to be a minister." So she began teaching to earn money for seminary.

But she quit teaching in the middle of the year—her interests and aspirations had changed. Instead, she worked at Erb Street Mennonite Church as coordinator of a volunteer program for seniors and as church secretary for the remaining eight months until the fall term at AMBS began.

Unlike other seminary women, there was never any doubt in Mary Mae's mind about her goal. When asked by a student doing a survey what she planned to do after seminary, she replied, "I'm going to be a minister."

"You're the only one of all the women who said that," she was told.

As the time grew near for her to leave seminary, Mary Mae had several opportunities to work in church institutions, but none interested her. What she really wanted was to be a pastor. In years past she had hoped that she might be able to do an internship with Vernon Leis, pastor of the Elmira congregation, who had earlier encouraged her. To her surprise and delight she was called to Stirling Avenue Mennonite Church in Kitchener-Waterloo, Ont., to serve with Leis, who was to pastor there half time while working on a doctorate in ministry.

Mary Mae has served the Stirling Avenue Church for 7½ years. She and Vernon Leis are full-time co-pastors. She works with the church council, personnel committee and missions, while Vernon works with the deacons, Christian education and youth. They share public and home ministry.

"Preaching and worship are important to me," says Mary Mae. She preaches half time, or about twice a month. People may ask either of the two to conduct weddings, funerals or to lead worship on other public occasions.

An able administrator, Mary Mae admits to having a detailed administrative style that "drives some people up the wall." She is learning to delegate and to encourage lay leadership. "Not delegating may be a woman's weakness," she says.

Elizabeth G. Yoder

In the years that Mary Mae has been a pastor she has sensed some changes in herself. "I want to help change structures and language that are barriers to equal value and worth for women and to seek empowerment for women," she says. "I am less judgmental of others now, as I have faced my own bad choices." Finally, she believes she has matured in the area of prayer—learning from the contemplative tradition.

A single person in a mostly married profession, Mary Mae gets support from family and from close friends.

Mary Mae says that her major concerns about the church are to awaken people's interest in the Bible and in trying to apply it, and to help them integrate the peace witness into many aspects of their lives—simple living, generous giving, resisting militarism, resolving conflict, sexual equality and inclusion, and many others. "We need to learn to love God, our neighbor and ourselves and to keep them all together," Mary Mae says.

Elizabeth G. Yoder, 1617 Roys, Elkhart, IN 46517, works half time for the Institute of Mennonite Studies and half time as administrator for the Mennonite Church and General Conference alcohol education project.

REVIEWS

books

Faithful Chinese

Christians True in China, *by James Liu and Stephan Wang, edited by Robert Kreider (Faith and Life Press, 1988, 114 pages)*

Reviewed by Marie J. Janzen, 217 Muse, Newton, KS 67114

Here is a new book on foreign missions, but this one is not written by a foreign missionary. It's mostly written by two Chinese men who in their youth became Christians through the efforts of General Conference missionaries. The missionaries also helped them through school, including one year at Bluffton (Ohio) College and one at Bethel College, North Newton, Kan. The two returned to apply their knowledge in teaching in their own country. Mission work was at its zenith. Then came the Japanese, followed by the Communists.

Christians true in China

Eventually we lost all contact with China. But when China opened again, we heard first from James and then from Stephen. Both were able to come to the United States. It occurred to Robert Kreider and J. Winfield Fretz to ask the men to write down their stories. Kreider edited them and added a few explanatory notes.

The first sections concern their early life before the men met. Then came the school years. At first they found working to pay expenses embarrassing, but soon they found this added to the fulness of life. When they returned to China, they were determined to make their schools just as they were in America. But then came the war years. James risked staying with the school, but Stephen thought it more prudent to flee the Japanese. Still, he taught in many places during his flight.

James and his wife eventually left, too, and worked with Mennonite Central Committee, then took charge of an orphanage in Hengyang. When the government took this over he went back to teaching. Stephen continued teaching where he was. When the Communists finally took over, they were suspicious of James and Stephen, because they had been in America and had been supported by Americans. As a result they suffered a lot, especially James. It was bad under the Gang of Four. After they were deposed, things became better. The latter part of their lives has been peaceful. They delight in the resurrection of the Christian church all over China.

Pictures and charts help make events more real. *Christians True in China* makes the mission work done in China seem very worthwhile.

films

Journey of conscience

Cry Freedom, *written by John Briley, produced and directed by Richard Attenborough*

Reviewed by Gordon Houser, assistant editor

Amid the array of schlock out of Hollywood come a few films that dare to address political dilemmas with a passion that is artistic as well as moral. British director Richard Attenborough is a shining light in the industry, having given us a masterful portrait in *Gandhi*, which swept the Oscars in 1982, and now bringing to the screen the story of Steve Biko.

Biko, a South African black who was brutally murdered while in police custody in 1977, is not the central character of *Cry Freedom*, though his presence permeates the film. Donald Woods (Kevin Kline), a white liberal newspaper editor, becomes acquainted with Biko (Denzel Washington), then takes up his cause in the press. After Biko's death, Woods obtains photos of the body (authorities having claimed that Biko starved himself to death) and is subsequently banned by the government. Eventually he flees the country with his family in order to publish his account of his friend in the books *Biko* and *Asking for Trouble*, which are the basis for Briley's screenplay.

Biko's presence in the film is quiet yet electrifying. Washington's portrayal captures the Bantu spokesman's charm and verve as he confronts the comfortable liberalism of Woods, who has a beautiful home, a black maid, a swimming pool and drives a Mercedes. We witness the editor's journey of conscience, and most of us will feel implicated in Biko's words to his friend. We may talk about the injustices people face, but we rarely experience them. We practice a kind of easy liberalism.

Woods' choices get him deeper into trouble, and the last third of the film shows his suspenseful escape from South Africa, which was his only home before becoming his prison. We see how much that country has become a war zone.

Yet Woods' escape pales in comparison with the plight of blacks in the townships, where soldiers invade with dogs and tear gas and spray crowds of children with bullets. The massacre at Soweto, shown in a flashback, is a horrifying scene of apartheid's brutal oppression, a response born out of fear. Biko's eloquent fearlessness, born out of the assurance of his worth as a human being, is a striking contrast, one from which all who view this stunning film may learn.

RESOURCES

books

A Passion for Christ (Zondervan, 1987, $16.95) by Douglas D. Webster is a Christology that deals with the major issues usually covered in a systematic discussion of the doctrine of Christ. Yet "it aims to provoke a passion for the knowledge *of* Christ instead of merely a formal knowledge *about* Christ."

Abraham Schmitt, in **Turn Again to Life** (Herald Press, 1987, $8.95, $12.50 in Canada), uses stories drawn from his counseling files to help us better understand the grief process and learn ways to be supportive during this time.

The Fountain and the Furnace: the Way of Tears and Fire (Paulist Press, 1987, $12.95) by Maggie Ross explores the image of "tears," the kind of self-emptying the Greeks called "kenosis" that allows us to accept powerlessness as a way of living.

In the Village by Jonathan Leaning (Steel Rail Publishing, 1986, $9.95 in Canada) is a collection of 27 black-and-white photographs that emphasize the joy and courage of ordinary Nicaraguan villagers who carry on their lives despite the civil war raging around them.

bible

Resurrection is a gift

Martha Friesen

Who of us has not experienced that feeling of distress when prayers for the hurt of someone dear to us have not been answered the way we had hoped? Who has not wept in anguish for them, for ourselves or the fellowship of believers only to feel that we have asked amiss, that we just don't understand? How like the women at the empty tomb!

Jesus tells us, "Because I live, you will live also." This is the basis of our existence. Before God we are what we are only in and through Jesus. His suffering and dying is our suffering and dying. His life is our life. This is what we must keep telling one another, for only so are we his disciples, and only so can we remain his disciples. This is how we build up one another in the faith of Christ. This is how we build the kingdom of our King.

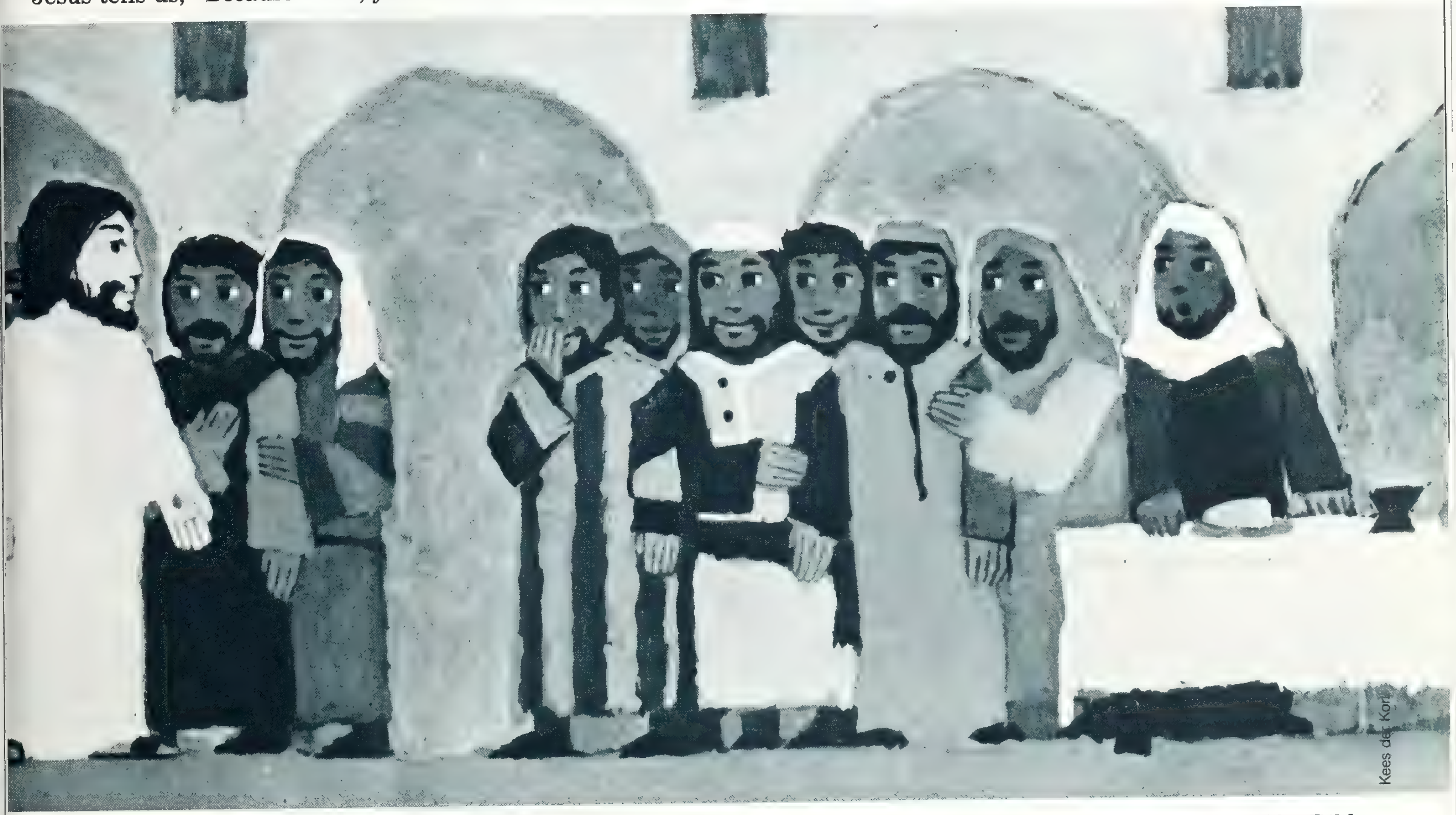
The first reaction of the women when they learned that Jesus had risen was amazement. They hadn't expected anything like that at all. The whole thing was too incredible.

But with the resurrection of Christ they were confronted with something more than an open tomb and an absent Jesus. "Go and tell the disciples and Peter" (Mark 16:7).

The resurrection of our Lord is not just an extraordinary occurrence that stirs us to amazement. It is an act of God in the midst of the natural world in which we live. Ours is a world of sorrow, defeat, suffering and death. The good news of the resurrection is that Jesus Christ, who conquered sin and death, now lives and reigns as our Lord.

This is at the heart of our deepest sighs and our most intense yearnings. Jesus is not where we seek him. He is risen and goes before us. I believe this.

Resurrection comes when there is nothing left. The Bible tells of a life that comes to people, a power that lays hold of us, bestowed like a mantle, poured on like precious oil, given like a ring. Resurrection is a gift.



Kees de Kort

Martha Friesen, Box 4, Henderson, NE 68371, is a member of Bethesda Mennonite Church.

editorial

I sat between two of our giants

In order not to sit way up front in North Star Mennonite Church, Drake, Sask., you have to come early. And how can you come early if the people you're with keep stopping to talk on the way into the sanctuary?

Such was the case at the annual sessions of the Conference of Mennonites of Saskatchewan, affectionately known as CoMoS, Feb. 25-27. (For a report of business conducted there, see our news section in this issue.)

The four people who had a hard time getting early seats are pictured below. They are giants. Together they have worked for the Commission on Overseas Mission for 125 years: Mary Epp, Zaire, 30 years; Anna Dyck, Japan, 35 years; Helen Kornelson, India, 37 years; Esther Patkau, Japan, 23 years.

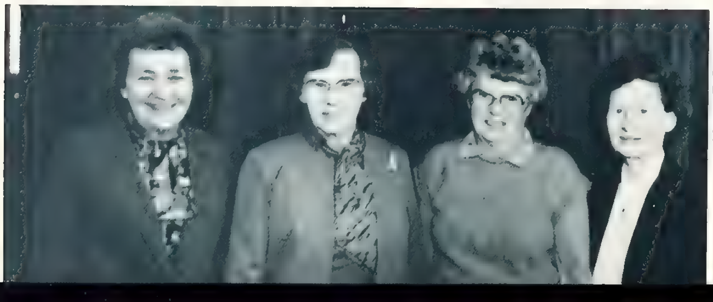
All four women call Saskatchewan home. Esther and Mary grew up in the same small (107-member) congregation, Hanley Mennonite Church, founded in 1925, and where Mary's father, Franz F. Epp, was the pastor. Esther and Mary now make Saskatoon their home. Mary recently completed her service in Zaire. Esther, who returned from Japan in 1976, works at First Mennonite Church and is a chaplain.

Helen is from Watrous. We drove by her home church, Bethany, on the way to the conference. Bethany has 54 members and was founded in 1932. We had no time to stop. (When editors go that far from home they really should stay two weeks and do things right. Maybe in a more perfect world I will.) Helen has retired in her hometown, close to where, during the Great Depression, she used to peddle eggs and butter door to door to people who lived in town and along nearby Manitou Lake.

Helen and Mary got to know each other in Bible school (which was the predecessor to the current junior college) in Rosthern.

Anna's home church is the one that hosted this year's CoMoS. This congregation has 328 members and was founded in 1906. Anna will be returning to Japan at the request of the local congregation there, Sadowara Mennonite Church.

Left to right: Mary Epp, Anna Dyck, Helen Kornelsen, Esther Patkau



Muriel T. Stackley

Margaret Ewert of the host church publicly acknowledged the ministries represented by these four women—in evangelism, church planting, visitation, prison ministries, all levels of Christian and secular education, including seminary, literacy, translation of curriculum, libraries. When Margaret finished her introduction, the gathered delegates offered hearty and sustained applause for the four missionaries.

As the passage in Revelation says, "Their works will follow them." We can appropriately add the word "worldwide." The new president (Tshibelenu Sakaimbo) and vice president (Kabasele Bantu Biabo) of the Zaire Mennonite Church are both former students of Mary Epp. And, reported Anna Dyck, that very day she had received a letter from a young man (now in Singapore) who had come to the church where she worked many years ago. "Fruits" like these will continue to become known to us.

I had waited all my adult life for a chance to hear Anna Dyck speak and was not nearly ready for her to stop talking when she sat down. Then, as it happened, for just a few minutes I found myself seated between her and Esther Patkau, and I'm still pondering the awe of the moment.

In a generation where two- and three-year terms of service away from home are common, and more than one four-year term is remarkable, I salute people like these four giants. Their staying power, their faithfulness to the task, their commitment to continuity, their witness to God's constancy, their clarity about their calling—these are food and drink for our conference, which takes the Great Commission seriously.

Consider this amazing multiplication of "loaves." Three small congregations from one of our less populous areas (Saskatchewan Mennonites of our conference number under 5,500) have given us giants.

April 12 marks one year since Conference Sunday 1987, when many of us stated our personal goals in relation to A Call to Kingdom Commitments. The witness of these four missionaries calls us to remember those commitments and add to them. *mts*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

103:07 APRIL 12, 1988

Churches never stop changing

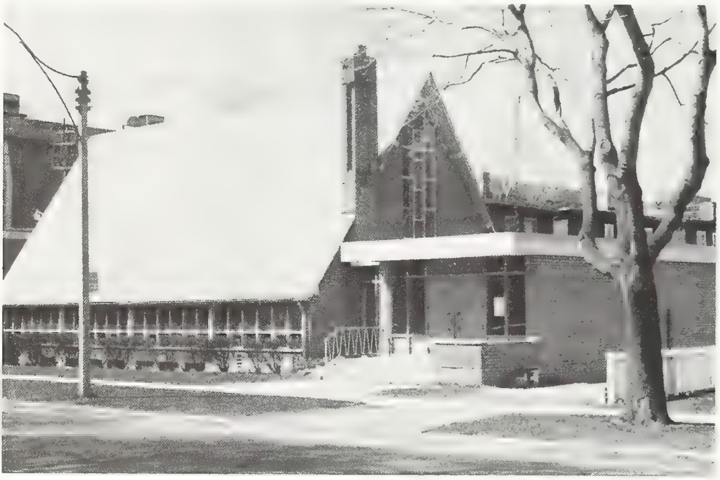
NEVILLE
LARK ST.
QUEEN ST.
TORONTO UNITE
FOUNDED IN 1948 IN TORONTO

APR 19 '88
LIBRARY

prologue

A congregation is not its banner or the building in which it meets. A congregation, as everybody knows, is people.

Here is what the Toronto United Mennonite Church building looks like from the outside. Take a good look.

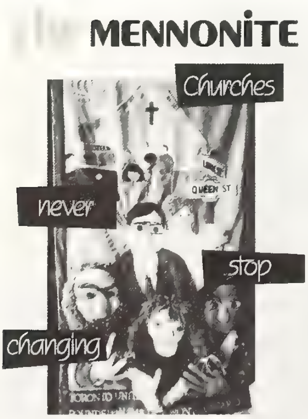


Loris Habegger

The church is thinking of moving. Not enough parking space. See the huge structure behind it? It's a racetrack, not a parking lot, and it's not about to move.

Congregations are movable. They probably shouldn't stay the same or in the same place. Groups of congregations (we love to call them conferences) should also be movable, "pilgrim," fluid, always changing. You might question the speed of movement. "Glacier-like" would be a more apt description than "river."

Change and movement are the subjects of this issue. We have only one best reason to change or move, and that's to further the mission of Jesus Christ in the world. *mts*



Toronto United Mennonite Church (affectionately known as TUMC, or Tumcee) symbolizes movements toward Mennonite integration in Ontario as a member of the new entity, Mennonite Conference of Eastern Canada.

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Credits: Cover photo by Bob Dueck

Correction: Arlen Preheim was the photographer for the cover photo of Rachel Diller at Welcome Inn, Hamilton, Ont., in the Feb. 23 issue.

The Mennonite is available on cassette tape.

THE MENNONITE

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Prospects for Mennonite UNITY

Donald R. Steelberg

In urging unity we have to remember we can never set the future in concrete.

The urge to merge has been building among Mennonites for some years, between the Mennonite Church (MC) and our General Conference Mennonite Church (GCMC). Rewarding cooperation in Mennonite relief locally and abroad, the experience of a generation of conscientious objectors working together, cooperative church planting and especially the pressure exerted by our young people are the chief factors.

If we look at the future and at our young people and new members, for whom old divisions and nomenclature make no sense, we see a united Mennonite church. Cooperation has shown us that we have no major theological differences to keep us apart.

But saying so hasn't made it so.

For reasons of history, institutions and perspectives we hold dear, we have found it difficult to proceed toward unity.

Our history has been a history of separateness: separate congregations, separate ways of coming to this country. Mennonite Church people largely came in the 1600s and 1700s. Our General Conference people are of later immigrant stock. Mennonite Church people largely settled east of the Mississippi with some migration to the west. Ours settled largely west of the Mississippi. Only in the East did congregations separate from one another. But the memory and pain of the separation lingers.

This history includes areas where there has been little contact with one another and other areas where there is

If we look at the future and at our you

old divisions and nomenclature make

the pain of separation.

Institutions present another set of problems: ownership, constituency needs. Here in Kansas we see this especially with Mennonite schools, Bethel (GC), Hesston (MC) and Tabor (MB), in close proximity. Does merger mean some kind of loss?

Institutions like colleges, mission boards and conference offices tend to work to preserve themselves, fending off thoughts of merger, and with some justification. There is evidence, for instance, that several small mission boards are stronger than one large one. They appear to be able to relate more strongly to their constituencies.

And then there are the opinions we hold of ourselves, the perspectives we hold dear. MCs are "bishop-dominated." GCs are "liberal." Never mind that each group has within it those who do not fit the stereotype; we know what we think.

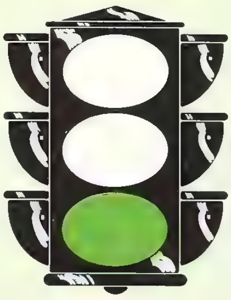
Despite all this, there is now a formal move, halting to be sure, to explore merger or, to use the preferred word, integration. Merger suggests amalgamation to some, loss of identity. Integration suggests that identity will be protected, that the gifts of each will be joined.

Acting upon a resolution passed at Bethlehem, Pa., in 1983, the general boards of both groups in 1986 appointed a joint committee to look at the prospect of integration. Our conference proposed bringing a plan by 1989. The Mennonite Church asked only that information be gathered. I serve on this committee.

It is still too early to tell, but it is my hope that by 1989 we will have something akin to a plan of union. Here are some of the necessary compromises to do this: (1) changing our patterns of meeting every three or every two years, (2) changing our patterns of representation, (3) combining some agencies while leaving others alone, (4) choosing a new headquarters site. We can recommend the merger of some of our districts. In Ontario three Mennonite conferences have merged into one, and the West Coast U.S. area conferences are looking at a similar possibility.

It seems possible to integrate our general boards and national home ministries while perhaps leaving our mission boards to function a while with their separate constituencies. It may be more difficult to unite our differing approaches to higher education. The Mennonite Church owns its schools. Our colleges are on their own. Dialogue on these approaches would be fruitful to both.

Our committee has listed over 25 ways the two denominations cooperate together. We also have many areas of duplication and inefficiency. With the scarcity of program dollars we need to cooperate. But the scarcity of program dollars is itself a threat. Integration



The green light

Driving through the small town of Eureka, Ill., I came to its one stoplight. One car was ahead of me. The light was red, so I waited. The light turned green. Patiently I waited. The light turned red and again green; still, the car ahead did not move. I got out of my car and walked up to the driver and found him fast asleep. I tapped him on the shoulder and he rubbed his eyes. I pointed out to him the green light. Slowly he got his car moving.

In the church and in our own lives do we sometimes fall asleep at the green light? *Ward Shelly, 1110 Westminster Drive, Washington, IL 61571*

Jean-Claude LeJeune

ople and new members, for whom

se, we see a united Mennonite church.

Muriel T. Stackley

At last November's meeting of the Committee on Cooperation, George Brunk III (center) observed similarities and differences in our two denominations. The others in the photo are (left to right) Marianne Zuercher, Souderton, Pa.; Vern Preheim, Newton, Kan.; Kay Ann Fransen, Normal, Ill.; Doug Snyder, Waterloo, Ont.

means some uncertainty, and generally, funds fall off during periods of uncertainty.

Some ask a legitimate question: Are the long committee hours needed to achieve integration not just a bureaucrat's dream?

A fear expressed by smaller Mennonite groups is that a combined Mennonite Church/General Conference would be a juggernaut that would upset the balance in wider Mennonite cooperation, and turn off the churches on the periphery so that they would not elect to join.

We are at a crossroads. We cannot go on forever courting. Some of us who have come to know Mennonites of other backgrounds see no reason for delay.

The dual conference church system, in which a church joins both conferences, is not a long-term answer. It is an administrative mare's nest. Young, urban Mennos are only putting up with its hassles. Established churches should be petitioning our local districts and the conferences to get on with integration.

In urging unity I have avoided the negative. We need to voice our fears, but it should be done face to face. In my own experience I voice my fears differently when I am speaking to an MC person than when I am among my GC friends.

In urging unity I have also avoided some specifics. The location of a headquarters in my view is essential. It signals what kind of new church we want to be. If we locate in Chicago, we want to be urban. If in Elkhart, Ind., we may be saying that we want things to stay the way they are. But specifics are also best discussed in negotiation.

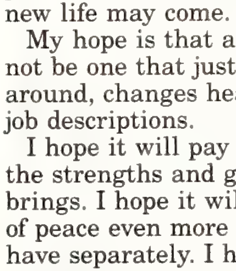
In urging unity I believe that we have to remember that we can never set the future in concrete. God will take care of the future.

If we are afraid to consider the changes and compromises necessary to unity, we are in effect saying that our conference has become an idol to us. We are saying we are not willing to be part of that seed that must die so that new life may come.

My hope is that a plan of union will not be one that just moves furniture around, changes headquarter sites and job descriptions.

I hope it will pay careful attention to the strengths and gifts each group brings. I hope it will pursue the gospel of peace even more strongly than we have separately. I hope it will seek the continued uniting of itself with other Mennonite and peace churches, not allowing itself to become an idol. I hope it will continue to reach out to Mennonite Brethren and Amish and Old Order Mennonites.

For that to happen we need to carefully reflect on the words of Jesus. We sometimes misunderstand what it means to glorify him. We honor and glorify Jesus when we stop putting ourselves first. That applies to all our relationships. It also applies to our prospects for Mennonite unity.



Donald R. Steelberg, 220 N. Pershing, Wichita, KS 67208, is pastor at Lorraine Avenue Mennonite Church.

Dua church experience is 26 years old

James Schrag

When Neil Avenue Mennonite Church, Columbus, Ohio, incorporated in 1962, 26 years ago, they petitioned the larger church for a new and unique identity.

Organized by graduate students at Ohio State University, the original framers of the congregation had come from various branches of Mennonitism. So it made sense to them to affiliate with more than one Mennonite denomination.

They applied for membership in both the Central District of the General Conference Mennonite Church and the Ohio Conference of the Mennonite Church. Thus a new form of Mennonite congregationalism was born, bearing a new Mennonite acronym. Now, along with GC, MC and MCC came the DCCs, Dual-Conference Congregations.

Today there are 64 DCCs. Most represent church planting efforts of the last quarter century that bonded together Mennos from different backgrounds who had migrated to the city. But the idea appealed to some older congregations as well. Fourteen of the 64 DCCs have origins predating 1962.

Most DCCs are small, with over half having 50 members or less. Another quarter have a membership of 50-100. The remainder range in membership from 100 to 400.

The midwestern United States has proved to be a fertile meeting ground for Mennonites of different traditions. Today in the Central District, which covers seven midwestern states, over 40 percent of the congregations are DCCs, which includes 21 percent of the district membership.

Pacific and Western districts (GC) each have 20 percent or more of their congregations that are DCCs.

Mennonite Church (MC) conferences that show the largest percentage of DCCs are Illinois, Southwest and South Central conferences. In each about a quarter of their congregations are DCCs.

The percentage of DCC membership in these districts (GC) and conferences (MC) ranges between 5 and 15 percent.

DCC membership now stands at just over 4,000, which is 3 percent of the combined membership of the Mennonite Church and the General Conference.

Ninety percent of DCCs are located in the United States. In Canada, DCCs are found mainly in Ontario and Alberta. The merger of Mennonite conferences in Ontario will add significantly to the Canadian number of DCCs. Eastern and northern regions of the United States have the least number of DCCs, together claiming only 12 percent of the congregations.

DCCs have shunned any suggestion that they form a separate Mennonite conference. They see their brand of congregationalism as helping to build a bridge between the Mennonite Church and the General Conference.

A few DCCs affiliate with more than two Mennonite conferences. Others embody a dual affiliation other than MC-GC, including the Church of the Brethren, Brethren in Christ and Mennonite Brethren. All consider their situation to be an "interim solution" on the congregational level until broader Anabaptist-Mennonite cooperation is possible.

Sometimes DCCs have struggled to relate to church structures not designed for them. There is a duplication of mailings, a proliferation of conference sessions to attend and the problem of deciding how to fairly divide offering stewardship.

But the benefits have far outweighed the problems. The enrichment of broader contacts, being able to draw

conference

Fort Worth (Texas) Mennonite Church, whose meeting place is shown on the previous page, Germantown (Pa.) Mennonite Church (at left) and the Mennonite Church of Normal (Ill.) (above) are among the congregations that view with approval the various moves toward deeper cooperation between our Mennonite denominations.

from and contribute to the various strengths of the denominations, and expanded mission and evangelism opportunities have all been a blessing to DCCs.

Albert Bauman, 26-year member of Neil Avenue Church, comments, "We have been enriched by the interplay of the denominations. It feels right."

Increasingly it seems to "feel right" to Mennos to join in inter-Mennonite cooperation. DCCs observe with approval the various moves toward deeper cooperation between MCs and GCs in Christian education, church planting, voluntary service, youth and young adult programs and in inter-Mennonite conference sessions. The recent formation of an MC-GC committee on cooperation particularly pleases DCCs.

No one rejoiced more than DCCs in the joint Bethlehem '83 conference. No one can have greater anticipation for the next joint conference planned for Normal, Ill., in 1989.

Denominational leadership continues to be helpful to DCCs. Church leaders called an initial meeting of DCCs in 1977 in Chicago. DCC delegates have since met in connection with biennial meetings of the Mennonite Assembly and the triennial conferences of the General Conference. The most recent meeting was last July, prior to the Mennonite Assembly at Purdue University.

An ad hoc committee was formed in 1981 to serve as a link among DCCs and to maintain relationships with denominational leaders. The committee is composed of James Waltner, pastor at College Mennonite Church, Goshen, Ind., who formerly pastored a DCC; Conrad Wetzel, conference minister for Illinois Conference (MC) and the western half of Central District (GC); Tom Kauffman, pastor at Paoli (Ind.) Mennonite Fellowship; Byron Weber-Becker, member of Assembly Mennonite Church, Goshen, Ind.; Lewis McDorman, conference minister and church planter, Austin, Texas, and myself.

In a message printed in the program book at Bethlehem '83, our committee called for (1) "commitment to meaningful, dynamic mutual consultation on all significant issues and programs, (2) a common statement of faith and practice, (3) a joint review of conference and regional boundaries in order to harmonize them as much as possible and (4) jointly held conferences and assemblies, both regional and national."

A concern of many DCCs is to combine the 10-year goals of the Mennonite Church with the three-year Call to Kingdom Commitments of the General Conference.

For a quarter century dual-conference churches have provided a hands-on experience of Mennonite unity at the congregational level. They sense that their "interim identity" has not yet run its course, yet they long for the time when that identity will no longer be necessary. They support continued moves toward Mennonite unity on all levels, with the conviction that the next 25 years will witness the emergence of a newer, stronger Mennonite church founded on a common desire to serve our Lord together.

James Schrag, 7843 Smucker Road, Smithville, OH 44677, is pastor at Oak Grove Mennonite Church, a "DCC." If you want a list of DCCs, send a self-addressed envelope to The Mennonite, *Box 347, Newton, KS 67114.*

Called by name: Marcia's story

Elizabeth G. Yoder

"The church was always an important part of my family experience. There were pastors in the family on both sides, and my paternal grandmother, Kathryn Miller Yoder, was a strong, encouraging woman," recalls Marcia Yoder-Schrock. So it was not surprising that when Marcia graduated from Goshen (Ind.) College with a bachelor's degree in elementary education, she spent three years as an overseas mission associate in Curitiba, Brazil.

Returning to a teaching job in Iowa, it did not take Marcia long to realize that teaching was not what she wanted to do with her life. "I knew I needed something different. I see that now as part of my call."

In desperation one late night when she could not sleep, Marcia called her father and shared her dilemma. To her surprise, he said, "What about seminary?" Marcia says now that she laughed and replied, "That's where they train preachers." But the seed was planted.

Women Marcia had known in Curitiba were in seminary and were saying that it was a good place to be and that she would like it. So Marcia enrolled in September 1979. "I loved it . . . the stimulation of study—to feel like it was what you were supposed to do."

Yet Marcia was still not sure what she would do when she graduated. When the church and ministry seminar in which she was enrolled focused on her, she could not bring herself to say pastoral ministry was her goal. "It was too scary," she says.

During the 1980-81 school year Marcia was in a Clinical Pastoral Education program in London, Ont. "In that setting I sensed a clearer, stronger call," she says. Yet when the Valley View Mennonite Church, where she did her internship, offered her an interim pastorate, she turned it down.

Her CPE group disciplined her severely for this, she recalls. "How do you expect God to speak to you?" they asked. She felt strong affirmation from them.

One evening a friend called Marcia to say she had a gift for her. It was a piece of music with the words from Isaiah 43: "Do not fear, for I have redeemed you;/ I have called you by name; you are mine." Marcia had a strong sense that this was a sign and a calling from God. When she returned to the seminary that fall, she signed up for the pastoral ministry track.

Elizabeth G. Yoder

Marcia Yoder-Schrock

During her last year of seminary, Marcia became discouraged when her male counterparts were getting calls to various churches while she got none, even though she sent her resume to various conference ministers. She thought, "I've made this commitment and here I am, stuck." She began to think about other jobs she might apply for if she did not find a pastoral position.

But a member of the pastoral search committee of the Hively Avenue Mennonite Church in Elkhart, Ind., heard her preach and invited her to be a candidate for the position there. Marcia was surprised because she had always assumed she would be pastoring a congregation in the Mennonite Church. But she accepted the invitation and was hired as the congregation's pastor in July 1982.

Hively Avenue is a 162-member congregation and the church home for most of the Elkhart seminary's General Conference professors. Marcia's style of leadership is well suited to this congregation, which includes many gifted and well-trained people. Not a charismatic leader, she operates more by planting seeds and facilitating. Much of her time is taken by coordination and administration.

Marcia especially enjoys sermon preparation, and as one member of her congregation puts it, "She always does her homework." But Marcia feels that her strongest gift is in crisis ministry, helping people at those times of their lives when things go very wrong.

During the first two years of her ministry at Hively Avenue Church, Marcia was single, but in 1984 she married John Schrock. Marriage, she feels, has enhanced her ministry. "Some men are more comfortable with me now, freer. I'm a 'safer person' now to be with." John, a gregarious person, is careful not to assume pastoral roles and affirms Marcia's ministry.

He is a strong source of support, but Marcia also enjoys the support of several other pastors' groups, including a local ecumenical group of female pastors. She finds it energizing "to hear and identify with the things I've struggled with."

When asked how she has changed since she began pastoring in 1982, Marcia replies that she is now more confident. "The times are few and far between now when I think of myself as being different," she says. Still, women try harder at being pastors, she feels. They have to work harder at earning the support and authority that the congregation gives. As a minority, women in pastoral ministry still feel the need for "proving they can do it."

Marcia's goals for the future have to do with the Hively Avenue Church. "This congregation is at an exciting place now," she says. "An evangelism task force is highlighting things that we need to face in deciding how we're going to grow. My idea would be that we could grow either by enlarging or by doing church planting or perhaps growing enough so that we could have two services."

Yet she is also concerned for the wider church. She is a member of our conference's spiritual emphasis committee. Her hope is that her "pastoring can open more doors for women."

Elizabeth G. Yoder, 1617 Roys, Elkhart, IN 46517, wrote this article while a student at Associated Mennonite Biblical Seminaries, Elkhart.

TOGETHER

A different worship

Dennis Lehman

It is not a 5 o'clock vesper service but 5 *a.m.*, and pickup trucks are coming to the church parking lot. On the other side of the street the Mennonite Central Committee meat canner has already come to life, making its own rhythmic prelude. A preacher comes dressed in blue jeans and a well-worn cap, but he never preaches. After sunrise more trucks and cars, some from a distance, fill the parking lot. Men do not remove their caps. The ushers do not usher, the songbooks are not opened, and the choir does not sing.

In the middle of the day, lunch is served. Before eating, each individual prays, thankful and silent. Perhaps a little more thoughtful than usual.

After crowding more than two-day's work into a day and a half, thousands of cans of beef and broth have been processed and each can labeled "In the name of Christ." The cans are filled not only with meat but also symbolically stuffed with love. Each lid is also stamped indelibly with the date of celebration, a day of service worship or a day of "upside-down church."

Dennis Lehman, Route 1, Box 255, Berne, IN 46711, is a member of First Mennonite Church, Berne.

Dennis Lehman

(Above) Pickups congregate at First Mennonite Church, Berne, Ind., as a prelude to the work/worship of the day meat canning (below). Mennonite Central Committee continues to be where Mennonites and Brethren in Christ folks can "integrate."

Joanne Lehman (MCC)

ideas for ministry

Make a safe place

Many churches have declared themselves "public sanctuaries." Albany Park Mennonite Church in Chicago decided to be one.

Our story begins in a laundromat. Susan Gonzalez, a church member, met a young man who was reading a Spanish Bible. Susan learned that Nelson was a refugee from El Salvador. She offered him a shower, winter clothes and food. Arrangements were made for Nelson to stay with the pastor's family, Gary and Pat Martin.

The church provided food, clothing, odd jobs and tutoring help, but Nelson's needs for companionship and structure to his days were difficult for our small church to address.

Nelson spent mornings at English-as-a-second-language classes and many afternoons hunting for squirrels and pigeons, which he cooked and ate.

One day, with two friends, Nelson was arrested for attempted residential burglary. When U.S. Immigration learned of this, Nelson faced deportation. Bond was set at $15,000. Armed with prayers and testimonies of Nelson's good character, eight people from our church filled the small, bond-hearing courtroom and won the judge's favor. Nelson's bond was reduced to $2,000. Within a week the bond money was raised, and Nelson was released into our custody. We immediately tried to find a way for Nelson to get into Canada. With the help of the Detroit-Windsor Refugee Coalition, we were successful. Nelson was granted temporary legal and work status in Canada and recently joined an aunt and uncle in Vancouver.

Last February we learned that on appeal Nelson's bond had been increased back to $15,000. Had Nelson stayed in the United States he would have been rearrested and faced almost certain deportation.

For God's many answers to our prayers we give thanks. *Ulli Klemm, pastor, Albany Park Mennonite Church, 3841 Sunnyside #2, Chicago, IL 60625*

"**The money system** has become a fictitious and counterfeit symbol system that no longer bears any relationship to the world of real production, consumption and exchange," writes Hazel Henderson in *Utne Reader* (July/August 1987). "For three-quarters of the world's population—the people who aren't really part of this false economy—a financial collapse would be a benediction. Bulldozers would stop tearing down rain forests, and people would stop being lured to non-existent jobs in the cities."

Abolition Day or Death Penalty Day was celebrated on March 1. For the past four years the National Coalition to Abolish the Death Penalty has celebrated Abolition Day on June 29 to commemorate the anniversary of the 1972 U.S. Supreme Court decision in *Furman v. Georgia*, which struck down death penalty statutes across the country. But since the *Furman* decision did not abolish the death penalty but only imposed a temporary moratorium on its use, the NCADP changed the date of Abolition Day to coincide with March 1, 1847, when Michigan became the first English-speaking jurisdiction in the world to abolish the death penalty.

NEWS

First meeting of new MCEC held in Leamington

Ontario Mennonites celebrate new creation

Leamington, Ont. (Meetinghouse)—At the concluding session of the Mennonite Conference of Eastern Canada, executive committee chair Ed Janzen welcomed in four languages—English, German, French and Low German—the over 500 participants. Such inclusion of various elements typified the first annual meeting of this unique conference, held here March 25-27 at the United Mennonite Educational Institute.

MCEC, a merger of three Ontario Mennonite groups that began functioning Feb. 1, is a kind of pilot project in inter-Mennonite relations (see historical sketch). This first meeting of the new group, as expected, was more a celebrative occasion than one of debate.

Reports by the different commissions of the new organization used the image of seeds being planted in a garden, and the worship times elaborated on the conference theme, "We Are a New Creation." The 89 MCEC congregations (plus six more that were accepted into membership here) represent a variegated mosaic—from small house churches to large, established congregations; urban and rural; English, French, Chinese, Spanish, Laotian; those with financial needs and those providing support.

A Festival of New Creation, presented by the missions and service commission on Saturday evening, celebrated the ministry of new churches across eastern Canada. Earlier in the day, delegates accepted six of these into the MCEC: Durham (Ont.) Mennonite Fellowship, Windsor (Ont.) Mennonite Fellowship, Kingston (Ont.) Mennonite Fellowship and Kitchener-Waterloo (Ont.) House Churches (No. 2, No. 3, No. 4).

This growth, however, is exacting a price. A capital funding priorities committee was formed in September 1987 (and is to continue in the new conference) because, according to the executive committee, capital funding is in a "stage of crisis." Due to a decade of energetic church planting and an increase in student enrollment at Conrad Grebel College and Rockway Mennonite Collegiate, capital funds are critical. This committee is charged with establishing fund-raising policies and coordinating fund drives.

Conrad Grebel College, which is celebrating its 25th anniversary this year, was given extra time to report. Chairman of the board John Lichti presented a building expansion proposal for the college that would require about $3 million. The CGC report elicited several responses. While he affirmed the college, particularly its peace and conflict studies, Bill Klassen called on delegates to support MCEC students wherever they go to school. Doug Millar said that more Mennonites should be attending the school. (About half of its students this semester are Mennonites.) Jake Fransen called the CGC presentation "slick" and worried that offering a bachelor's degree in theology might threaten Canadian Mennonite Bible College in Winnipeg.

Gordon Houser

Youth address conference delegates.

Discussion of the CGC proposal is to be taken up at a delegate session on Oct. 29 at Vineland, Ont. Besides the $3 million for expansion at CGC, Rockway Mennonite Collegiate is proposing a $3.3 million expansion, and $7-9 million is required for capital projects at churches. This, according to Peter Janzen, MCEC executive secretary, is part of the "stage of crisis" the conference is facing.

The report by the finance commission mentioned no such crisis. Each of the three conference bodies that joined to make up MCEC brought with them a surplus. The 1988 budget (which actually goes through Jan. 31, 1989) of $1,378,433 represents a 9.5 percent increase over the previous year. It was accepted without discussion.

The Canadian government should withdraw a document sent to its embassies overseas that says the Lubicon Indians of northern Alberta are neither impoverished nor near extinction, says Indian Affairs critic Keith Penner. The 13-page document states that social services received by the band are comparable to those provided other Canadians. Penner notes that with 95 percent of residents on welfare and one-third testing positive for tuberculosis, "that's hardly a comparable situation to anywhere else in the country."

Six Mennonite pastors who have refused to pay some or all of their military taxes were interviewed in the November 1987 issue of ACTS (Another Church Tries Something), published by the Commission on Home Ministries. Donald Kaufman of Bethel College Church, North Newton, Kan., John Gaeddert of First Church, Halstead, Kan., S. Roy Kaufman of Science Ridge Church, Sterling, Ill., Ronald Krehbiel of Salem Church, Freeman, S.D., Mark Weidner of First Church, Bluffton, Ohio, and Dorothy Nickel Friesen of Manhattan (Kan.) Fellowship told of how they decided to resist war taxes, how they involved church members in the decision and how their action has affected others.

Royal assent was granted on Jan. 7 by the lieutenant governor of Ontario to a new charter for Conrad Grebel College, which was incorporated by letters patent in 1961 and affiliated with the University of Waterloo that same year. The granting of the charter means that all CGC undergraduate students will continue to receive their degrees from the University of Waterloo.

NEWS

Historical sketch of MCEC

Waterloo, Ont. (Meetinghouse)—The Mennonite Conference of Eastern Canada came into being on Feb. 1 when three Ontario Mennonite groups officially merged. The groups include the 5,110-member Mennonite Conference of Ontario and Quebec, the 3,200-member Western Ontario Mennonite Conference and the 5,180-member Conference of United Mennonite Churches in Ontario. (Membership figures are from 1987.)

The first two groups are district conferences of the Mennonite Church. The last is a provincial conference related to the Conference of Mennonites in Canada, which is part of the General Conference Mennonite Church.

The new conference is rooted in a long history of cooperation, including involvement in the Nonresistant Relief Organization in 1917 and the Conference of Historic Peace Churches in the 1940s.

In the 1950s the three groups formed a joint mission and service board. In the 1960s they worked together to establish Conrad Grebel College. Then in 1974 they formed the Ontario Inter-Mennonite Conference to direct the growing cooperative work in mission, education and congregational resources.

The separate conference structures remained intact, however. Each conference reserved the right to make final decisions on policy and budgets.

A 1979 proposal to amalgamate all three groups was defeated. In 1986, however, they decided to "integrate" by 1988. They deliberately chose this term, which they felt implied less of a melting pot approach than terms like "merger" or "amalgamation."

In March 1987 delegates from the three groups approved a structural model. They also decided to become associate members of each others' North American conferences for a six-year get-acquainted period rather than leave wider affiliations up to individual congregations.

Delegates met again Oct. 31, 1987, to approve a constitution, bylaws and a formal union agreement. About the same time each conference met separately for special services to mark the end of their separate structures. *Ron Rempel, editor,* Mennonite Reporter

Without presenting details, the executive committee reported that "a task force on capital funding" had been set up. The committee also appointed Peter H. Janzen executive secretary. Janzen had formerly served as conference minister of the Conference of United Mennonite Churches of Ontario. Herb Schultz was named the new MCEC conference minister.

The executive committee advertised for an additional half-time conference minister last fall but discontinued the search after a recommendation from the leadership commission to discern the conference's needs. From the floor, Steve Martin objected to "the perceived secrecy" about this process. He said he felt a sense of urgency about needing more staff. "Can one person relate to so many churches?" he asked.

A theological concerns council, which came to serve as a resolutions committee, became a listening committee. Maurice Martin, the council's chair, observed that the work of integration is not over, since a number of new churches have many "non-ethnic Mennonites." Language is also a barrier to many, he said, and though much has been gained in the inclusiveness of women in leadership, more should be done.

Victor Doresch objected to the term "ethnic Mennonite." "Either I'm a Mennonite or I'm not."

In his closing address, "The Surprising Ways of God," moderator Vernon Leis referred to Ephesians 2:11-12. God cares for outsiders, he said. In Christ, God has broken barriers of hostility and creates community. What God has done we are also to do.

Gordon Houser

Bill Klassen responds to Conrad Grebel College report.

While the delegates met, an MCEC youth conference was held at the North Leamington United Mennonite Church building across the road from UMEI. Doug and Jude Krehbiel of North Newton, Kan., led the 70-80 youth under the theme "Living It Up with God." *Gordon Houser*

Canadian Mennonite Bible College invites applications for a tenure-track position in **New Testament**. Terms of employment and starting date of initial appointment are negotiable. Applicants should be committed to the Christian faith and in sympathy with the goals of the college.

Send inquiries or applications to the Academic Dean, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, **by April 25**.

According to Project Ploughshares, a Waterloo, Ont.-based group, sales for the approximately 1,000 companies that do weapons-related production in Canada were $1.5 billion in 1980. Today sales exceed $3.5 billion. More than $2 billion of these products were exported, a dramatic rise from $570 million in 1979.

Actor Mark Lenard as Eberhard Hoffmann (left in photo) confronts Michael Sattler (actor Norbert Weisser) in the feature film *Pilgrim Aflame*, being filmed in Switzerland and France by Sisters & Brothers. The film tells the dramatic story of the beginning of the Anabaptist movement in Zurich in 1525 and the unity of the movement under Michael Sattler's leadership at Schleitheim in 1527. Based on a novel by Myron Augsburger, the film is expected to be in theaters by early 1989.

Past Mennonite mergers speak to current talk of integration

When feeling particularly self-critical, Mennonites have sometimes identified themselves as a people suffering from "Taeuferkrankheit." Otherwise known as the Mennonite sickness, it refers to the tendency toward inner fragmentation over everything from mode of baptism to style of tractor tire. Yet examples of merger in the past and recent efforts toward integration suggest that the forces that unite are as strong as the forces that divide.

The formal integration of three Mennonite conferences in Ontario is a sign that the Mennonite sickness may be entering a curative stage. Dialogue on merger between the Mennonite Church and the General Conference Mennonite Church also points to this, as does the gradual movement to unite two German Mennonite conferences (Vereinigung and Verband), after decades of trying to bring the two closer together.

The growing incidence of joint meetings and inter-Mennonite projects also points to a wave of Mennonite ecumenicity, if not actual integration. The Evangelical Mennonite Conference and Evangelical Mennonite Mission Conference have toyed with the idea of union off and on, and in 1985 these two groups, along with the Chortitzer Mennonite Conference, held their first joint ministerial meeting in Winnipeg. A survey of North American inter-Mennonite relationships by Wilbert Shenk and Betty Kelsey revealed 115 inter-Mennonite organizations in 1987, of which 62 were formed since 1974.

At a 1987 meeting, 13 Mennonite and Brethren in Christ groups discovered that they could move beyond the familiar relief and service cooperation and founded the Canadian Council of Mennonite and Brethren in Christ Moderators. This body demonstrated that there was a sense of urgency in talking and worshiping together, even if their unity was only symbolic. The interchurch hymnal project, which is confronted with differences in musical styles, theological emphases and language, is a prime example of cooperative work that goes far beyond the symbolic.

At a local level, numerous congregations have multiple-conference memberships. Other congregations wish to affiliate with no conference at all but link with Mennonite Central Committee, the largest inter-Mennonite organization.

Mennonites are also increasingly open to participation in ecumenical discussions with other churches, especially on the topic of peace. The New Call to Peacemaking coalition between Mennonites, Quakers and Brethren began already in 1977. At a global level, Mennonite World Conference was present for the first time last year at an annual gathering of 16 denominational groups called the Secretaries of Christian World Communions.

We can look to history for examples of union as well as division. James Juhnke of Bethel College concluded that "we are a people of merger as well as schism" in his analysis of the merger of several Amish groups with two major branches of Mennonitism during the first half of this century. The General Conference Mennonite Church, one of these branches, is itself an amalgamation of various streams of Mennonitism. Rodney Sawatsky of Conrad Grebel College calls it the most culturally heterogenous of North American Mennonite churches, with immigrant roots throughout the European continent, including those of Amish and Hutterite origin. Clearly culture, language and tradition have not been barriers to cooperation in this case.

In looking at examples of inter-Mennonite efforts, what appears is a continuum of merger, with full-fledged integration in Ontario at one end and symbolic dialogue among several church groups at the other. What seems most evident in the Ontario situation and in the General Conference/Mennonite Church dialogue is that integration begins in the disappearance of historical circumstances that gave rise to or perpetuated divisions.

There are other, more fundamental, impulses behind integration. The growing interest in Mennonite ecumenicity may be due in part to new perceptions of what it means to be a people of faith in a world where our divisions are irrelevant and even damaging to our purposes. Efforts to work toward integration arise from a basic supposition that it is good to work together. A belief in cooperation, in mutuality, that faith is shaped in community and that together we worship one God—these are central.

I have often considered myself a hybrid Mennonite. I spent my early childhood in a Russian Mennonite, General Conference environment in western Canada. I attended high school, however, at a Swiss Mennonite school in the east. I went to camp at the General Conference Silver Lake one summer and the Old Mennonite Fraser Lake the next. I have been a member of two inter-Mennonite congregations.

Integration thus begins with and goes beyond the merger of denominations, conference structures and even congregations. It occurs when individuals work together at a grass-roots level, when they put energy into a common purpose and when they concentrate on their common faith in one Lord. *Marlene Epp for Meetinghouse*

A national coalition of peace groups is planning to draw several thousand demonstrators to four regional nuclear weapon facilities May 6-8 for a Mother's Day nonviolent civil resistance. Mother's Day was chosen because the original Mother's Day proclamation in 1870 by Julia Ward Howe conceived it as a day of peace: "Our sons shall not be taken from us to unlearn all that we have been able to teach them of charity, mercy and patience. We, women of one country, will be too tender of those of another country to allow our sons to be trained to injure theirs."

Leaders of Northern Quebec Cree are upset over the backroom lobbying done by the Canadian government in an attempt to defeat a proposed study of aboriginal treaties around the world to be undertaken by the United Nations Commission on Human Rights, according to Toronto's *Globe and Mail*. Canada, fearful of international scrutiny of its treatment of natives, produced six revisions of the original resolution. The final revision, which was accepted, called only for an outline of a study and specifically excluded examination of existing treaties. Cree leaders say that this latter clause would prevent the commission from addressing the issues of aboriginal rights.

Lawrence Hart, a General Conference Mennonite minister and a Cheyenne chief, is scheduled to be this year's Keeney Peace Lecturer at Bluffton (Ohio) College. He will speak on April 26 and be involved in some activities with the Peace Arts Center established by Elizabeth Hostetler on the Bluffton campus.

NEWS

Alberta Mennonites increase cooperation

Edmonton (GCMC)—Be a thermostat, not a thermometer, was David Hall's charge to the 105 delegates attending the 59th sessions of the Conference of Mennonites in Alberta held at Faith Mennonite Church here March 4-5.

Hall, principal of Swift Current (Sask.) Bible Institute, expounding on the conference theme, "Disciples Become Stewards," stated that under the lordship of Christ disciples can have new attitudes about giving.

Delegates passed a resolution transferring responsibility for SCBI from the conference to the Swift Current Joint Annual Meeting, which is attended by delegates from the Saskatchewan and Alberta conferences. The bylaws accompanying this transfer set deficit limits at $100,000 and provide for operational debt liquidation.

Approval was also given to a constitutional amendment that allows the ministers and deacons committee to have greater involvement in the calling, ordination and review of pastors, despite some people's fear that such a move would give the committee too much power.

Examples of cooperation with the Northwest Conference of the Mennonite Church surfaced in several reports, including Women in Mission. The missions and service committee has in place a pulpit exchange with churches in the Northwest Conference, and last year a joint meeting of ministers and deacons was held.

Since the Northwest Conference has closed its camping operation, delegates agreed that it could use the facilities at Camp Valaqua for a three-year period. They also agreed that the Northwest Conference could participate as a non-voting member at the camp meetings.

The decision by the Supreme Court of Canada to overthrow its abortion law prompted delegates to pass a resolution affirming reverence for life from conception to death and asking congregations to make their opinions known to federal and provincial authorities. The resolution also stated that people should try to help those who may be considering abortion to find alternatives that would enable them to choose and protect life.

The education committee reported that it distributed the first edition of a newsletter to all member churches. The newsletter will be published several times a year.

The 1988 budget of $290,000 will help support the programs of the conference, including subsidies to six churches. *Henry D. Goerzen, adviser to* The Mennonite *from Alberta*

Pastors of Chinese and Vietnamese congregations in Alberta confer.

Henry D. Goerzen

A seven-year-old, urban/rural congregation is seeking a half-time **youth minister**.

Send resume or inquiries to Search Committee, Immanuel Mennonite Church, 3471 Clearbrook Road, Clearbrook, BC V2S 6A9, (604) 854-3654.

First United Mennonite Church in Vancouver is accepting applications for the position of **part-time church youth worker**. Besides youth ministry, the position involves some preaching and administrative work.

Send resumes or inquiries to F.U.M.C. Search Committee, 659 E. 52nd Ave., Vancouver, BC V5X 1G8 **before May 1**.

Opportunity for ministry in Burns Lake: First Mennonite Church. British Columbia. Youth-pastor position. Half-time salary.

Send resume or for more information to Ben Loewen, Search Committee, Box 599, Burns Lake, BC V0J 1E0, (604) 692-3758. Pastor: Gerry Klassen, (604) 692-3718.

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AMBS faculty

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July 18 - August 26, 1988
Gertrude Roten

Weekend Symposia

Shalom and Health
June 23 - 26, 1988
Willard Swartley, coordinator

Preaching/Teaching the Bible
July 8 - 10, 1988
AMBS faculty

Registration deadline:
June 1, 1988

For more information contact:

Jim Metzler
3003 Benham Ave.
Elkhart, Indiana 46517
219/295-3726

The Mennonite Brethren have withdrawn from participation in the development of the Christian Peacemaker Teams. In December 1987, the MB General Conference's Board of Reference and Counsel confirmed the decision made last summer to withdraw. In a Dec. 29, 1987, letter to CPT chair Ed Metzler, MB conference moderator Herb Brandt cited lack of constituency interest and resources as reasons for the withdrawal.

Sixteen Anabaptist-related workshops are being planned during Congress 88, a national festival on evangelism to be held Aug. 4-7 in Des Plaines, Ill. The workshops include Peace Church Evangelism by Richard Blackburn, The Urban Church and Futurism by Myron Augsburger, Friendship Evangelism by Donald Yoder and Developing Leaders for the Black Church by Lindsey Robinson and Freeman Miller. Mennonite and Brethren in Christ involvement will also include a joint display, a peace evangelism booth and an inter-Mennonite meeting. Registrations received by April 30 are eligible for a discount. Write Don Yoder, 10614 N. 40th Ave., Phoenix, AZ 85029.

Six 30-minute editions of "All God's People," produced by Mennonite Board of Missions Media Ministries, show Christians making a difference in their communities. The two stories from Edition 2 show Lawrence and Clarice Kratz and the Waukesha (Wis.) Mennonite Fellowship taking in women who have been abused, divorced and forsaken. For purchase or rental of the first six video editions of "All God's People" write Lois Hertzler, MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

NEWS

CPT appoints staff person

Gene Stoltzfus

Elkhart, Ind. (CPT)—"We believe that our churches have been drawn by the Spirit into a new era of active peacemaking," says the steering committee for the Christian Peacemaker Teams. Established by the Mennonite Council of Moderators and Secretaries in June 1987, the committee is appointing a half-time staff person, Gene Stoltzfus of Chicago, beginning May 1. Stoltzfus is active in Synapses, a faith-based peace and justice witness in Chicago, which he and his wife, Dorothy Friesen, founded some years ago after Mennonite Central Committee service in the Philippines.

The CPT steering committee also issued a call through MCC to former mission and service workers of Haiti to respond to the tragic events there. On Feb. 20 six former MCC workers from Canada and the United States who served in Haiti met in Columbus, Ohio, to discuss ideas for supporting Haitian Christians' peace efforts in light of recent tragic events there.

"Mennonites are blessed with a gold mine of global experience that is not corporate or diplomatic but instead has taken us to villages and barrios, to farmers and rural laborers and to the urban poor," the CPT committee had noted in issuing its call to the MCC workers.

The group discussed ideas ranging from helping a community group rebuild a grain storage facility burned during the recent government-sponsored violence to helping sponsor a meeting of Haitian community workers on strategies for peaceful struggle in their society.

"The Christian Peacemaker Team idea does not mean we North Americans burst on the scene and announce that we are fixing everything," said Ruth Jost, chairperson of the CPT committee and host for the Columbus discussion. "It does mean, however, that where we have formed bonds with local Christians over a period of years and then a crisis comes, we find a way to stand with them in the risks they face."

Another CPT project nearing completion is the collection of stories about grassroots peace action among Mennonites. Phil Stoltzfus, Harrisonburg, Va., has been interviewing and writing while on a six-month voluntary service assignment under the Mennonite Board of Missions, supported by designated contributions to CPT from individuals and congregations.

Responding to these stories, which will be made available in the near future, the CPT committee noted with gratitude the many members who are engaging in new forms of public witness, including non-violent direct action. These actions are "grounded in biblical study and congregational support . . . a way to make the gospel concrete," in line with the statement from the Techny consultation that launched CPT over a year ago.

The committee plans to help with resources for congregations and groups who want to engage in new forms of peacemaking in their communities. This would include biblical reflection, training in non-violence and guidance on how to develop a local project.

Gene Stoltzfus will develop a team of people to respond to various requests. In accepting this assignment, Stoltzfus says, "It is the right time. I believe it is of the Spirit. Mutual support is absolutely fundamental."

The committee believes CPT is a symbol of a new commitment to the Christian calling to peacemaking, especially at the congregational level. This is being expressed in many ways without a CPT label. The committee welcomes suggestions as to how the CPT vision can be further incorporated into the mission of the church.

Information requests and suggestions can be sent to Box 1245, Elkhart, IN 46515; after May 1 to 1821 W. Cullerton, Chicago, IL 60608. Tax deductible contributions can be sent to the Elkhart address. *Edgar Metzler*

The Chicago Mennonite Learning Center, an alternative elementary school in Chicago, is seeking a qualified teacher for grade 3/4 for the 1988-89 school year.

For more information, contact Deloss Schertz, Chicago Mennonite Learning Center, 4155 S. Rockwell, Chicago, IL 60632, phone (312) 376-6785.

The **Western District Conference** is soliciting applications for a **full-time staff position**. Employment is to begin **July 1**.

Applicants should submit a Ministerial Information Form with references by April 25 to the Western District Conference office, Box 306, North Newton, KS 67117, (316) 283-6300.

Requirements:

1. A person with a deep faith in Jesus Christ and a commitment to Anabaptist-Mennonite principles.
2. An experienced, successful church planter committed to outreach and to evangelism.
3. A relational person committed to working on a team and to working cooperatively in inter-Mennonite ministries.
4. The person will be expected to work primarily with the home mission committee and in addition with evangelism and other program committees and some administration.

Six women who are students at Associated Mennonite Biblical Seminaries, Elkhart, Ind., have each received a $500 scholarship from Women in Mission of the General Conference toward their 1987-88 school year. The recipients are Dawn Yoder Harms, Mennonite Church of Normal, Ill.; Anna Janzen, Mennonitengemeinde Backnang, West Germany; Ingrid Loepp, First Mennonite Church, Winnipeg; Laura Loewen, Fort Garry Mennonite Fellowship, Winnipeg; Pam Tolmay, Southern Africa, and Amalia Woelke, Villa Hays Mennonite Church, Paraguay.

Stories of people were told at the Mennonite Central Committee U.S. board meeting Jan. 28 in Souderton, Pa. Lowell Detweiler of Mennonite Disaster Service introduced Lionel Garcia of Sargosa, Texas, whose wife, son, sister-in-law and aunt were killed May 22, 1987, when a tornado destroyed most of the town. "Rebuilding is more than building a home," Detweiler said. "Rebuilding means sharing pain, listening to stories of grief and sharing Christ's love." Renton Amell, program coordinator for MCC U.S. in Kentucky, introduced Connie, a single mother who is raising six children and going to college.

A seminar on conflict prevention and management will be offered by Markham (Ill.) Peace Ministry at Community Mennonite Church on April 30. Robert Hull, secretary for peace and justice for the General Conference Mennonite Church, will lead the seminar. Registration is $30, including lunch. Those interested should register by April 15. For more information contact George Thomas at (312) 333-2684.

NEWS

MCC delegation visits Soviet Union

Akron, Pa. (MCC)—A Mennonite Central Committee delegation visited the Soviet Union Feb. 21 to March 4 at the invitation of the All-Union Council of Evangelical Christians/Baptists.

The delegation was invited in appreciation for MCC's contribution to a project in which the Barclay Bible commentary series was translated into the Russian language. Five thousand copies of the 15-volume set were shipped to the Soviet Union in October 1987. This project was a joint undertaking of MCC, the AUCECB and the Baptist World Alliance.

The four members of the MCC delegation were Florence Driedger, MCC executive committee member and president of the General Conference Mennonite Church; James Holm, pastor of the Reedley (Calif.) Mennonite Brethren Church; John A. Lapp, MCC executive secretary, and Walter Sawatsky, coordinator for the inter-Mennonite Committee on USSR Ministries and staff person for MCC Canada East-West Concerns.

Lapp reported, "In Moscow and every other point on our trip we saw the commentaries and discovered that Barclay has become a household word, at least among pastors." He said the 5,000 sets were distributed to pastors in regions across the country. The AUCECB indicated that many more sets are needed, and they will be asking the government for permission to import more sets.

The delegation also saw evidence that German and Russian Bibles, sent by Baptist World Alliance and Mennonite organizations, had been distributed. Some 10,000 German-language Bibles were sent by Mennonite World Conference, funded through MCC and by European Mennonites.

In Alma Ata the group participated in a large pastors' conference that included Baptists, Lutherans, Kirchliche Mennonites and independent churches. In every setting, Soviet Christians welcomed the visitors warmly and showed great interest in dialogue with them. For example, Lapp reported, "When we were in Orenburg at midweek, many people took off from work to meet with us. Eight cars, including lots of young couples, saw us off at the airport after the visit."

"New church buildings, growing music programs and pastoral training programs are all evident," Lapp said.

The churches expressed new interest in missions and service, tour members reported. Church people talked of the desire for copies of portions of the Bible to be used in witness opportunities and expressed interest in learning more about the service ministries of MCC and similar agencies.

John A. Lapp

A couple and their daughter from the Orenburg Evangelical Christian Baptist congregation look at a scrapbook sent as a gift from Groffdale (Pa.) Mennonite Church. The church also sent a quilt.

The visitors were told that although there is greater freedom and economic prosperity than people have seen for many years, many still fear that this "will not last. People are encouraged, but we were also aware of great apprehension that there may be more restrictions in the future," the delegation reported.

An aim of the visit was for the MCC delegates to express their concern for world peace, as well as their desire for greater fellowship between Soviet and North American Christians. The tour group carried a letter to the chairman of the Soviet Council of Religious Affairs, outlining MCC's interest in a variety of exchanges aimed at fellowship and peacemaking, including exchanges between students, professors, pastors and business people. The letter also invited Soviet young people to participate in MCC's International Visitor Exchange Program.

The group was not able to meet with the chairman, who was out of town, but they did discuss the proposals with AUCECB officials who responded favorably. "There is enormous interest in continued relationships with Christians in North America," Lapp said.

MCC will pursue these exchange proposals over the coming months. MCC has invited the AUCECB for an exchange visit in 1989. It is also expected that a delegation from the AUCECB will come to the Mennonite World Conference in 1990. *Kristina Mast Burnett*

Glencroft, a Christian retirement community in Phoenix, Ariz., has initiated a program to respond to the needs of the developmentally disabled. Sponsored by Mennonite, Friends, Apostolic Christian and Church of the Brethren congregations in the Phoenix area, Glencroft has secured the services of Roma Jo Thompson as special services coordinator to begin the program.

Eighth Street Mennonite Church in Goshen, Ind., is celebrating its 75th anniversary this year. A celebrative service will be held on April 24, with members and guests assemblying at the site of the original church building for a brief worship service, then gathering at the present building. Erland Waltner will speak, followed by communion and a carry-in dinner. Homecoming weekend is June 25-26, which will include exhibits, music and drama on Saturday and Robert Kreider speaking on Sunday.

The American Family Association says the decision by AT&T to stop billing for "dial-a-porn" companies is a positive step that could deal a serious blow to the billion-dollar-a-year business. AFA executive director Donald E. Wildmon says that the group had been trying to get AT&T to stop the billing service for several months. Wildmon said that AT&T notified him on Jan. 6 that they planned to petition the FCC for permission to stop billing for dial-a-porn companies.

RECORD

CALENDAR

May 22—Mennonite World Fellowship Sunday

Canada

July 2-8—Conference of Mennonites in Canada, Winkler, Man.

Central

April 14-16—Central District Conference, Oak Grove Church, Smithville, Ohio

Eastern

April 28-30—Eastern District Conference, Camp Men-O-Lan, Quakertown, Pa.

Northern

June 16-19—Northern District Conference, Bethesda Church, Henderson, Neb.

Pacific

June 16-19—Pacific District Conference, Fresno (Calif.) Pacific College

Western

Oct. 21-23—Western District Conference, Sequoyah State Park, Wagoner, Okla.

DEATHS

Nora M. Bohn, 92, died March 15 in Goshen, Ind. Surviving are her husband, Ernest J.; three sons, E. Stanley, Commission on Home Ministries executive secretary, John, Commission on Overseas Mission worker in Lesotho, Africa, and Alden, Elkhart, Ind.; three daughters, Ester Groves, Turpin, Okla., Catherine Hartmen, Elkhart, and Eleanor Unruh, White Rock, N.M.

Gerald Stucky died in his home in Bogotá, Colombia, March 25 due to complications from cancer. He and his wife, Mary Hope (Wood) Stucky, were COM workers in Colombia for 35 years. They were two of the four original founders of the Mennonite churches of Colombia. From 1966 to 1972 he served as pastor at First Mennonite Church in Berne, Ind. They retired from service with COM in August 1987. In addition to his wife, he is survived by four children: Judy of Portland, Ore.; Peter of Bogotá; Paul of Austin, Texas; and Timothy of Tucson, Ariz.

WORKERS

Bruno Bergen, COM co-secretary of personnel, and *Glendon Klaassen*, COM Latin America secretary, are traveling in South America in April. Bergen is in Brazil April 3-12 to become acquainted with COM work there. Klaassen is then to join Bergen April 12-29 in Bolivia, Colombia and Uruguay for consultations with missionaries and church leaders.

Jeremiah Buhler is beginning this spring as pastor at Springridge Church, Pincher Creek, Alta.

Louise Dueck, Toronto, has resigned as editor of Mennonite Central Committee *Accord*.

Stucky

Bergen

Schmidt

McLearn

Klaassen

Mast

Schell

Thiessen

Lowell Gerber has resigned as pastor at Olivet Church, Clearbrook, B.C., effective in July.

Gary Giesbrecht has resigned as pastor at Crystal City (Man.) Church effective this summer.

Werner and *Marilyn Peters Kliewer*, admissions counselors for Canadian Mennonite Bible College, Winnipeg, will also be residence directors in August.

Jan Lugibihl, former MCC worker in Olongapo City, Philippines, site of the U.S. naval base, Subic Bay, is now working for Synapses in Chicago.

Margaret Mast, Hesston, Kan., began Feb. 29 as a secretary for the Commission on Education of the General Conference; *Jo-Ann Schmidt*, rural Newton, began Feb. 29 as the communications secretary; *Jan Wedel*, Hesston, began as the administrative assistant for COE March 2.

Brenda McLearn, United Methodist Church, Montrose, Iowa, began a two-year MVS term Jan. 4 as a community service worker at Welcome Inn Community Friendship Centre and Church in Hamilton, Ont. Her parents are Deanna and Larry McLearn of Montrose.

Tim Rhodes, pastor at the joint Mennonite Church-Presbyterian Church, Donnellson, Iowa, has resigned. As per the agreement the next pastor will be from the Presbyterian Church. Rhodes will begin June 1 as pastor at Northside Church (MC), Lima, Ohio.

Clare Ann and *Duane Ruth-Heffelbower*, Elkhart, Ind., will begin a church planting assignment this summer in northeast Fresno, Calif., spon-

The Church Extension Services board met March 5 in North Newton, Kan., and approved a $60,000 loan to First Mennonite Church in Nappanee, Ind. The spiritual emphasis committee of the General Conference also met during Council of Commissions in North Newton and reported to the General Board. "We've tapped a nerve," said committee member Duane Ruth-Heffelbower. "The things we've been doing have reached people in a way the conference hadn't before."

The Wiyata Wacana Bible Academy in Pati, Indonesia, recently upgraded its program to seminary status. The school serves primarily the Java conference of Indonesian Mennonite churches. The move came after the Indonesian government pressured such academies to upgrade or phase out, reports Earl Martin, co-secretary for Mennonite Central Committee programs in East Asia. The school has 133 students enrolled.

RECORD

sored by the Pacific District Conference home missions committee. It will be funded by A Call to Kingdom Commitments. He will graduate in May from Associated Mennonite Biblical Seminaries, Elkhart. She is associate pastor at Eighth Street Church, Goshen, Ind.

Rosanne Schell, Bethel Church, Elora, Ont., began a one-year MVS term Dec. 1, 1987, as a child-care worker at Beatrice (Neb.) Day Care Center. Her parents are Don and Eva Schell.

Karen Thiessen, Bethel Church, Inman, Kan., began a one-year MVS term March 7 as a receptionist at the Pastoral Counseling and Education Center, Dallas, Texas. Her parents are Helen and Vernon Thiessen of Inman.

Gordon Wiebe will begin June 12 as pastor at Emmanuel Church, Doland, S.D.

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Goshen College seeks applicants for two full-time positions in its **BSN program**. The first position, beginning **August 1988**, requires a master's degree in nursing, doctorate preferred. Experience and/or educational preparation in maternal-child nursing and nursing leadership preferred.

The second position, beginning **January 1989**, requires a master's degree in nursing, doctorate preferred. Experience and/or educational preparation in medical-surgical nursing preferred.

Applicants should send a letter of application, resume, transcripts and names of three references to Willard Martin, Dean, Goshen College, Goshen, IN 46526. Rank and salary commensurate with qualifications. An equal opportunity employer. Position will remain open until filled.

Goshen College has an opening for a **full-time graphic artist** beginning **Dec. 1**. Responsibilities include design and pasteup for college publications, selecting type styles, creating or selecting illustrative materials and scheduling printing projects. Qualifications include college-level graphic arts training, experience with design and production procedures, and ability to meet deadlines. Candidates must be committed to Christian values as interpreted by the Mennonite Church.

Applicants should send a letter of application, resume and the names of three references to John D. Yoder, director of information services, Goshen College, Goshen, IN 46526. Applications will be received until May 16 or until the position is filled. An Equal Opportunity/Affirmative Action Employer.

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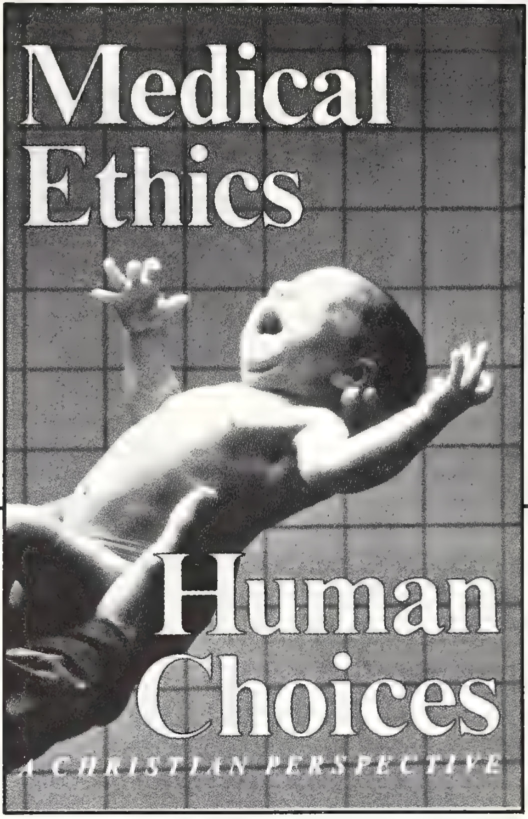

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Medical Ethics, Human Choices was written in response to needs expressed by people involved in a series of health care hearings held by Mennonite Mutual Aid (MMA) in Mennonite and Brethren population centers. Contributors: Conrad G. Brunk, Tana Durnbaugh, Myron Ebersole, Stan Godshall, Anne Krabill Hershberger, Paul W. Hoffman, Willard S. Krabill, Howard Loewen, Ann Raber, John Rogers, David Schroeder, Erland Waltner, and Jesse H. Ziegler.

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LETTERS

All of us have sinned

I appreciate Brian Ewert's thoughtful analysis of the AIDS issue from his perspective as a physician (Nov. 24, 1987). All of us have sinned. By singling out certain diseases as God's judgment on particular types of behavior, we say much more about our view of the world than we say about God's view of the world. The central act of the New Testament reveals God's supreme compassion for humanity. I think Ewert's article correctly emphasizes that compassion should be our primary response to AIDS victims.
Mark D. Ediger, 2937 Fish Hatchery Road, #7, Madison, WI 53706

Feb. 21

Rise and fall of empires

The Jimmy Swaggart saga causes us to look again at popular religion, and hopefully at ourselves. I believe these days hold hope rather than a crisis for evangelical faith.

Early Anabaptists were wary of power—religious and political. They believed that unchecked power corrupts, that Jesus formed a community of disciples for good reasons. How often Peter "the Rock" was chided and changed!

Maybe we helped create Jimmy Swaggart. In a way, he and Jim Bakker were "accidents waiting to happen." They drew in millions of dollars annually. How did they handle the temptations that also came to Jesus: toward power, spectacular miracle-working, materialism? Did they overcome? Do we? Power corrupts. "Success" is seductive. The accountable community is freeing and healthy.

Jimmy Swaggart confessed his sin, and he can and must be forgiven for his sexual wrongdoing. God's grace is free, and it is further sin to scapegoat any person. The deeper problem remains in TV religion and in our culture. Much media religion continues to worship the false gods of militarism, anti-communism and fear of groups and nations. Have we encouraged them to do that? Do we applaud when our leaders "talk tough" and drop bombs rather than call them to deal with the roots of our problems? Do we send contributions to Jerry Falwell, who scoffs at non-violence and urges on the contra forces that terrorize Nicaraguan Christians (some of whom are Mennonite)? As we support this kind of religion we add to its leaders' temptations toward grandiosity, empire and other idolatries.

Our Anabaptist tradition once again offers discipleship, burden and power sharing, accountability and blessings of deeply rooted communities of love and faith.

So let's rejoice at Jimmy Swaggart's repentance and not cast stones. Let's be vigilant of the many ways temptation finds us. And may we joyfully renew and share our relationship with Jesus Christ, and our membership in his church. *Eldon Epp, 321 S. Fifth, #226, Ames, IA 50010*

March 2

Good articles

I was impressed by the article "A Biblical Basis for the Missionary Enterprise" by Levi Keidel (March 8 issue). I appreciated his deep loyalty to the Bible as the inspired, inerrant Word of God, and to the person and work of the Lord Jesus Christ.

Ward Shelly's message on "Olympics for Your Soul" was timely and challenging. I joined him in praying, "O God, make me a true athlete of Jesus Christ." *Harold D. Burkholder, Elbing, KS 67041*

March 7

No escape from responsibility

Beth Alexander and I seem to be talking past each other on the subject of AIDS. To nearly every question she raises in her March 8 letter I can only answer, "Maybe, maybe not" or, "So what?"

I did not say that AIDS is a "punishment from God for self-destructive behavior." The way she interprets my thoughts on judgment is totally inconsistent with the way I made the argument. I never implied that no one ever suffers innocently from AIDS, war, drug abuse, alcoholism or any other scourge which the human race brings upon itself. I never implied that sufferers from any of these scourges should not be taken care of in the best manner possible. I would consider it morally repugnant to begin making distinctions between "deserving" and "non-deserving" sufferers.

She says that "40 percent of the people (who have this disease) worldwide . . . are neither homosexual nor IV drug users." So what? Maybe many are heterosexually promiscuous, careless or ignorant, all of which can become suicidal and/or homicidal in the age of AIDS.

I was trying to make the point that in the age of AIDS, there is no escape from taking responsibility for the consequences of our sexual behavior. The church should not let society off the hook by arguing for compassion toward AIDS victims without also having something to say about the sexual behavior that produced them. The government should not let the church off the hook by its promise to spend billions in order to find a "cure" so that the behavior problem will go away. The billions must be spent, but not with a view to alleviating society of its need to change. *Melvin D. Schmidt, 119 Church St., Bluffton, OH 45817*

March 14

Thank you

Herewith find a check of $16 for renewal to *The Mennonite*. Thank you for the many good issues that come to my home. *Sylvan Lehman, Box 38, Grabill, IN 46741*

March 14

Emphasize the second coming

I am surprised by the commentary in the March-May *Adult Bible Study Guide*, lesson 1. The second coming of Jesus is downplayed and made to appear as an event that happens every day or whenever a wrong has been committed. While I agree that judgment sometimes occurs when moral sins have been committed here and now, I believe there is a final judgment at the Great White Throne when the books shall be opened and final judgment passed. Many churches choose to ignore the horribleness of this. It nevertheless shall take place according to the Bible. I also note more emphasis on works than salvation by grace and the acceptance of Jesus' death on the cross and his shedding of blood to wash away our sins.

I am a strong supporter of Mennonite Central Committee and its efforts to alleviate suffering, also of the peace aims and non-resistance of the Mennonite churches.

The second coming of Jesus is mentioned 318 times in the New Testament, more often than any other doctrine. Here are a few: Matthew 24:27-36; 1 Corinthians 15:51-52; 1 Thessalonians 4:15-17, 5:1-8; 2 Peter 3:3-13; 2 Thessalonians 2:1-3; James 5:7-8; Mark 13:24-37; Luke 21:25-36.

Let's not let intellectualism creep in and destroy our faith in the infallibility of the Word of God. *Herman Siemens, 640 N. Dirks, Buhler, KS 67522*

March 14

The writer's response

I think Mr. Siemens and I are not as far apart as his letter indicates. My intent in the March 6 lesson is not to deny the second coming of Jesus or the judgment and the resurrection at the end of time. In fact, I do not say that anywhere in the lesson. I believe that the "day of the Lord" (or the "kingdom of heaven") is both now and not yet, both part of history and beyond history. God will set things right at the end of all things, but God also sets things right within history. God will raise us at the last day, but God has already raised Jesus from the dead.

The "day of the Lord" events in history—from the Exodus to Jesus' resurrection—are like God's down payment to us. They are a sample of what God is going to do at the end of time in that great day of the Lord.

So I can affirm the "day of the Lord" now and at the same time affirm the day of the Lord at the end of time. God acts now within history to save people from sin and from their enemies, and God will act on behalf of God's people someday in a final way.

The second issue Mr. Siemens raises briefly is salvation by grace versus salvation by works. I hope he is not saying that we have to choose between the two. We can neither achieve salvation only through our own efforts at doing good deeds nor only through sitting back and saying that we accept God's grace.

By grace God calls us into God's family as adopted sons and daughters. But once in God's family, then we will act like children of God. The New Testament consistently teaches that we are to follow Jesus: to love one another as Jesus has loved us (John 15:12), to serve as Christ has served us (John 13:12-16), to preach and heal (Matthew 10:7-8 and many other places), even to take up our crosses (Matthew 16:24) and to be raised from the dead as Jesus was (1 Corinthians 15). Romans 8:15b-17 says it well.

I am glad for this opportunity to clarify what I wrote in the *Adult Bible Study Guide*. It is a good reminder that, as a writer, I do not always make myself clear. And it is a reminder that two people, both of whom take the Bible seriously, may not always agree. *Lois Barrett, 1508 Fairview, Wichita, KS 67203*

March 18

The Indonesian call:

If we're one body, shouldn't we act like it?

Charles Christano

We all know that the New Testament term for a church applies to a certain local group of believers, such as the church at Rome or at Ephesus. But we also read that the church is the body of Christ. Thus any true local church is only one part of the complete whole of Christ's body.

Each part is incomplete without the rest; each part has to be connected to, work with and help the others. In 1 Corinthians we read, "If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it." And Ephesians adds, "From him (Christ) the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work."

It is then obvious that if the church is to grow, each part has to participate fully. " 'My food,' said Jesus, 'is to do the will of him who sent me and to finish his work' " (John 4:34). If the church is to grow, it is to feed well. But the church's food is to do the will of God. And the will of God is too big to be grasped by an elite few, even the best of the members of the church.

Open doors. Nowadays people talk and lament about closed doors and closing doors. Our days are numbered. No one can deny that. But the Lord reminds us, "I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word" (Revelation 3:8).

It is as we have broader links with other churches (the gifts of God are given to churches) that we can encourage one another. In some areas the church can hardly grow. Some have been closed. Church buildings have been sold.

Our hearts ache with those who live in free countries with nearly empty churches, and our hearts also ache with those who have ample opportunities to evangelize and do a lot of church planting but have no means to build sanctuaries for the gathering flocks.

Time is slipping away. We pray that we do not become a convinced but belated "evangelist" like the rich man in Luke 16 who cries, "Then I beg you, father, send Lazarus to my father's house, for I have five brothers" (Luke 16:27-28).

Some parts of the body of Christ have been left adrift for too long because they are not related as they ought to be with the other parts. They are aching and sweating—in travail so to speak—being left alone for birthing new churches.

We know the danger of being too dependent on outside help. We have learned not to mention money. We dare not talk about that good and healthy word "help." But any serious Bible reader will notice that within the context of the church the words "foreign" and "outside" are diametrically opposed to biblical teachings. Each part belongs to another within one body.

Cathedral. We also know that a church is not the building. We ourselves always affirm that it does not really matter where we meet, be it in a cathedral, a barn, a boat or under the trees. But that truth can only be appreciated by mature Christians, not by non-believers.

It is also worth noting that even mature Christians, where they can afford it, do not hesitate to spend hundreds of thousands of dollars on cathedrals and pipe organs.

New converts, especially those who live in a hostile environment, need a proper church building, though the requirements are relative. And what about the potential converts? Do we realize that there are hundreds, even thousands, who are being prepared by the Holy Spirit to be gathered into his fold? But where is the fold?

Space and time cannot allow us to spell out all the details as to why the Indonesian Mennonites want to have direct church-to-church relationships with European and North American Mennonites. Some visits have been made both to and from North America and Europe and have in a way opened a wider horizon to all concerned.

We want to continue our relationships with mission boards and Mennonite Central Committee, but we believe in developing further church-to-church base relationships to get to know each other better and to help each other.

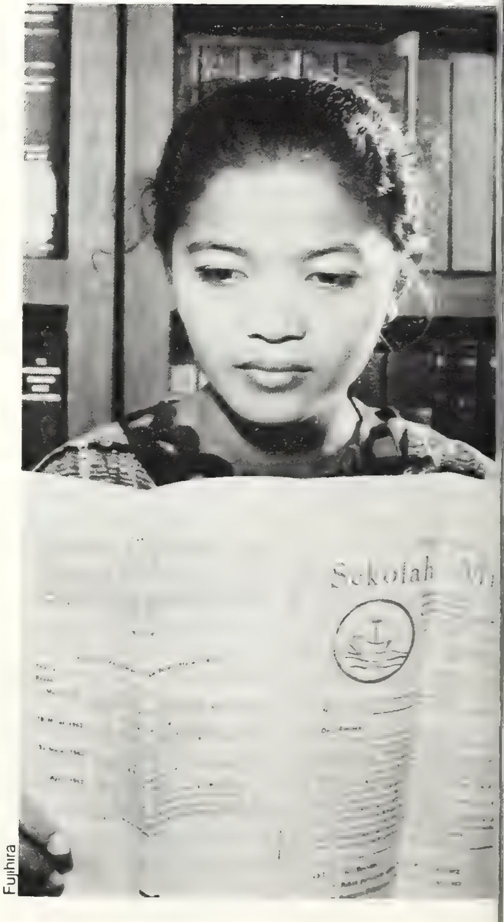
Mennonites have been talking internationally for more than a decade (since a mission consultation in San Juan, Puerto Rico, or perhaps even before) about pooling our resources. Since then more meetings and consultations have taken place. More are coming.

Traditions. We know that the way is not clear. We each have our traditions and we have different structures and ways of doing things. These differences could hinder, but we also believe that they can enrich us as we get to know each other better. New ventures are risky, but if we are to grow, we are bound to leave behind what is old and dying. If we are to grow, we have to break away from the things (no matter how nice they are) that restrict us.

Pains there will be. Changes are to be made. Eventually the gains outweigh the pains. Our God is the God of miracles. Do we dare to allow his Spirit to "blow us wherever he pleases to lead us" in the closing of this millennium?

I have a dream. Someone invents a

Being left alone for birthing new churches: an Indonesian student in a seminary library



Fujihira

machine that can transport empty church buildings to other islands and nations where many people long to have their own buildings but can't because the price of land is too much. Potential members come and go as they meet in different homes with lots of restrictions due to government policy. Some members stay with the "pilgrim group," but some do not come anymore. Meanwhile the costs of land skyrocket, and space is unavailable. Of course they do not choose to build a church where they could still afford the land—in the jungle where even orangutans cannot live.

My dream is of a new machine that can transport empty church buildings to islands and nations where people long to have their own buildings but can't because of costs.

But suddenly with the invention of that machine, more and more dormant Christians come in big numbers. After a certain period of building and consolidation, these growing churches help more small churches. In time these churches begin to see that other overseas sister churches need help, too.

What wonderful excitement and commotion as people come and go to all corners of the earth doing the most important service a person can do—bringing many into God's kingdom!

But the dream ends. The machine is not there. The "mummified" church buildings remain in the post-Christian, affluent society, while we bleed to near exhaustion as we carry out overwhelming tasks with unending demands.

Capital. We know the danger of being too dependent on dehumanizing handouts, and we do not want that kind of gift. But suppose some churches, through mutual understanding and concern, mobilized their united efforts to help by lending a certain amount of capital for our revolving church building fund for a certain time with low interest? Suppose some gifted teachers were made available as resource persons for leadership training for several churches in our regional conferences?

There are other "supposes" and "ifs."

We want to experience miracles, just as the first New Testament churches did. Paul did not hesitate to encourage mutual support: "Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality" (2 Corinthians 8:13-14).

I also believe that some affluent churches are poor in spiritual vitality. It is nothing new. Even in the first century the Lord warned, "I know your deeds, that you are neither cold nor hot. . . . So, because you are lukewarm . . . I am about to spit you out of my mouth. You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked" (Revelation 3:15-17).

There are many other things that we as a larger fellowship can learn together as we discern God's will more clearly. These things are hard to understand and much harder to obey by ourselves. But there is nothing too difficult for our God. And God wants and wills us to do the "mission impossible" so that the glory belongs only to him.

Charles Christano, Kudus, Indonesia, is a pastor and church leader in Indonesia and former president of Mennonite World Conference.

A movement of history

History ebbs and flows. At points there are breakings apart, at other times comings together. Anabaptists have experienced both. Beginning as a breakaway movement from the established church, we have always needed to deal with the tension that goes with seeking to be radically faithful, with defining the shape of the faithful church.

The Amish division of 1693-97 in Switzerland affects us to this day. Others happened in Russia: the Kleine Gemeinde (now Evangelical Mennonite Church of Canada) in 1812, the Mennonite Brethren in 1860, the Krimmer Mennonite Brethren in 1869.

In North America a famous division centered on John Oberholtzer, a Mennonite minister who was separated from the Franconia Conference of Eastern Pennsylvania in 1847. In this case some issues related more to innovation than faithfulness: keeping conference minutes and having "Sunday school." This resulted in the Mennonite Church and the General Conference Mennonite Church.

Issues change. Now some are observing that there is a movement in history to heal the Oberholtzer schism. The older church is long past many of the original problems. Is it possible to have a coming together that provides a more united front? Can both traditions seek to profit from the strengths of each as we face the 20th century?

Momentum is building. In 1983 there was a joint assembly at Bethlehem, Pa. In 1989 there will be another in Normal, Ill. It is being suggested that this assembly should begin to get serious about interrelationships.

Some who believe that such integration must and will come also believe that it will not be a simple thing. Efforts toward integration must not ignore differences. One may wonder whether it is worth the effort. How much time do we have for tinkering with denominational machinery? Is it not more important to be about our Lord's business?

On the other hand, some push for merger comes from the forefront of mission efforts. On this level there does seem to be a movement of history. *Daniel Hertzler, 616 Walnut, Scottdale, PA 15683, editor of* Gospel Herald

Last of four articles about 16th-century Anabaptist women

Ecumenical involvements

Arnold Regier

Flanders was a place of refuge for many peace-oriented groups striving to bring about changes in the Middle Ages. People from different countries who were distressed by religious and military oppression fled to the Low Countries.

In the 16th century, Flemish Catholic leaders became alarmed by the lack of support for the church and the growing sentiment against the holy sacraments. Primary sources indicate that early Sacramentarians, women who did not believe in Catholic traditions, joined the Anabaptists through baptism. Bruegel, a Flemish painter, portrayed women dressed in different national styles worshiping in the open fields. He was closely associated with the Family of Love sect, later known as Quakers.

Public documents also mention a Catherine Arents, a Mennonite, who was open-minded in providing shelter for foreign Anabaptists in her home in Ghent. In her travels she had contact with Calvinists and tried to reconcile Mennonites with other Reformed groups.

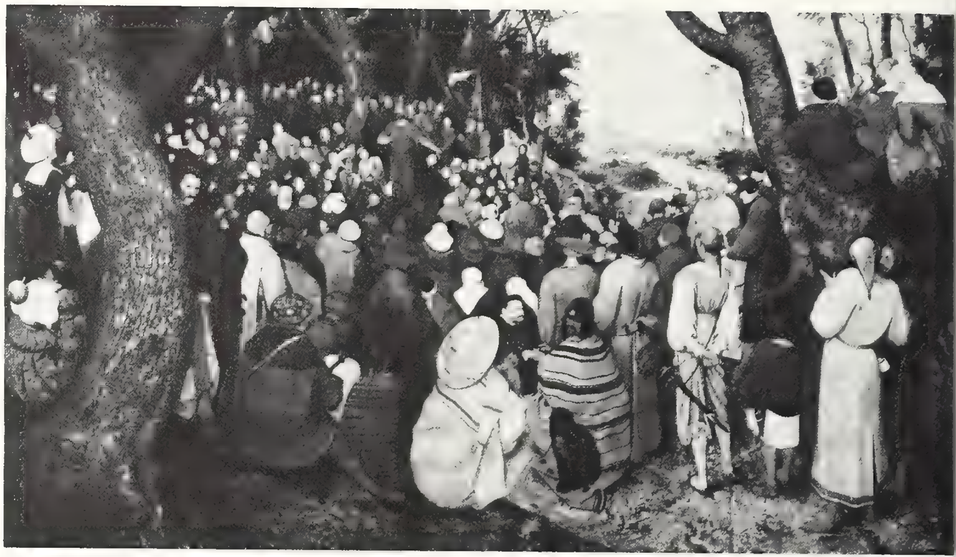
Catherine and her husband opened a small bonnet factory in which women sang French psalms while they worked. In 1566 we read that she extended hospitality to Anabaptists released from prison.

On one occasion she and some Reform leaders prepared a statement refuting the Catholic doctrines pertaining to the Mass and placed it on a priest's door. She was summoned to appear before the city council to answer charges against her. A reformed Ambrosian hermit interceded for her, saving her from a death sentence. She was a unique person who was held in high esteem by Mennonites, Calvinists and some Catholic leaders.

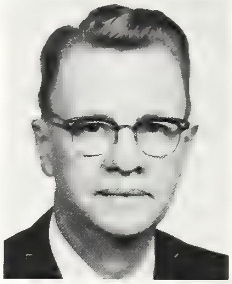
Do we have such women today? As I read the story of Catherine I was reminded of June Reimer Lithgoe of the University of British Columbia during the time of the World Council of Churches Assembly in 1983. She was the chairperson of the planning committee for the assembly in Vancouver.

June is related to my wife, Helen. She has taken a great deal of interest in her Mennonite forebears. When she traveled to Geneva to meet with world leaders planning the conference, she took the opportunity to visit Mennonite historical centers to study her roots. At the Vancouver meeting she took special interest in peace exhibits, seminars and demonstrations, making arrangements for these on the campus.

At a luncheon she told me about her interests in studying her family history and learning more about different Christian denominations. As director of the women studies department of the university, she has had many contacts with different cultural groups. As I listened to her I thought of her being a Catherine Arents of the 20th century.



"The Sermon of St. John the Baptist," attributed to Pieter Bruegel the Elder (c. 1525-1569). In Bruegel and His Age, *author Terez Gerzi says, "The theme, and to a certain extent even its treatment, are connected with the Anabaptist movement, whose members always gathered in the open air for divine service. Bruegel may have been a member of this sect" (p. 20). Women in worship was a distinctive of Anabaptism in the 16th century.*



Arnold Regier, 212 Pine, Newton, KS 67114, describes himself as "a native of Elbing, Kan., and interested in family and Anabaptist history."

RESOURCES

films

An Eye for an Eye, a 16-minute video that draws on interviews with Christians across Canada concerning the death penalty, and **Murder: Coping with the Loss**, a 19-minute video focusing on Carol Pierce, the widow of a murder victim, are available from the Victim Offender Ministries office of Mennonite Central Committee Canada, 50 Kent Ave., Kitchener, ON N2G 3R1, (519) 745-8458.

Videos available from all MCC offices include these: **Put Feet to Your Faith: MCC Grassroots Volunteers, Kampuchea: Story of a Troubled Land, The Loads of Lesotho Travel on the Heads of the Women, The People We Meet; the Gifts We Exchange, The Roots of Famine, To These My Brothers and Sisters . . ., Water: the Life-Giving Resource** and **Refugees: Friends Without a Home.**

Keeping Faith: Mennonites in the USSR is a new 15-minute slide/tape set from MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

Parables for the '80s

Editor's note: These new stories come from a Sunday school class at First Mennonite Church, Wadsworth, Ohio. Get your Bible before you start reading them. Read the biblical parable before or after the 1980s version.

Renters (Mark 12:1-9). There was a man who had a few extra dollars to invest, so he bought an older house and fixed it up to rent out. He had no trouble getting what he thought were good, responsible renters, and he had the rental agent take over that part of his business.

After about three months the rental agent found that the renter was paying the rent later and later every month. He sent a letter of delinquency to the renter, but still the fellow didn't pay the rent.

The owner decided to try another way, so he sent a registered letter to the renter, demanding payment. The renter punched the mailman in the nose.

The owner decided to sue. He went to court and got a subpoena to summon the renter to court. When the subpoena server went to the door, the renter pulled him inside and beat him up.

The court awarded the owner a judgment against the renter and sent the sheriff out to evict the renter. When the sheriff tried to serve the paper, the renter stuck a gun through the doorway and ordered him off the property.

The owner was completely disgusted. He decided to send his son to take care of the matter. The son went to reason with the renter, but instead the renter put out his gun and killed the son. *Ted and Gerald*

Lost at the picnic (Matthew 18:10-14). The teacher took her class on a picnic. She told everyone to stay together and especially not to go into the woods alone. Everyone agreed.

One boy went down by the lake looking for minnows and followed the shore until he was in the woods without really thinking about it. Soon he was lost.

When it came time for the bus to pick them up, the teacher counted—only 24. She became upset and asked the other children where the missing boy was. They said, "Hey, we all did what you told us to do. It's not our fault he walked off."

The teacher said, "I'm glad that you listen and obey. I don't have to worry about you. But I can't leave until I find him." And she went off to look.

In a few minutes she found him in the woods. She gave him a hug and said, "I'm so glad to find you." *Norma and Terry*

The church party (Luke 14:15-24). The fellowship and worship commission planned a big party at First Mennonite Church to honor a famous person who was visiting in town with one of the members. The party was so special that the commission sent engraved invitations to the members and even had R.S.V.P. at the bottom.

Soon they heard from one member that he wouldn't be able to attend that Sunday because family was coming from out of town.

Another member phoned to say that she had to work that Sunday and would have to miss the party.

One man called to apologize for not being able to make it. His golf group was having an outing.

Two families said they would have to decline also; it was the last weekend they could go camping.

One couple was going to the Ohio State game and wouldn't make it back in time. Sorry.

So the chairperson of the commission said, "Well, we have this party planned and have ordered all the food. If the people we invited won't come, let's call the Salvation Army and see if they have any hungry people who would appreciate a good Mennonite meal." *Kenneth*

Building the garage (Matthew 20:1-16). A contractor took a job for a woman who wanted a two-car garage. There were a lot of jobs the contractor was trying to get done, so he decided he would have to finish the garage in one day.

He put an ad in the local paper for carpenters: Wanted. Journeymen carpenters to work on garage-building job. $50.

Several carpenters were hired, and the contractor told them to show up at 7 a.m. for the day's job. As the day went along, the contractor felt that more help was needed. He phoned a couple of others who had answered the ad and asked them to work. They came.

About suppertime the garage wasn't nearly done. The contractor called three or four other carpenters who had answered the ad, asked if they could work right away and stay until the job was finished. They agreed, especially when they knew what the pay was.

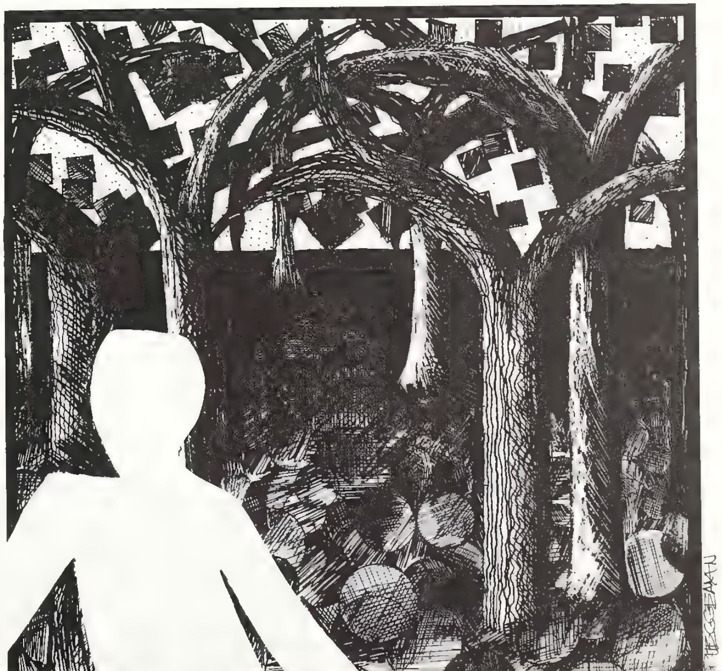
The garage was finished at sundown, and all the workers lined up to get paid. "Hey," said one of the fellows who had worked all day. "You're not being fair. You're paying the guys who came late just as much as me. I worked all day, and they were here just three hours."

The contractor said, "What's your complaint? Didn't the advertisement say $50 for the job? And didn't you agree to work for that?"

The man said, "Sure, but you are giving those others the same amount, and that's not fair."

"Well, they agreed to work for $50, too," said the contractor. "It's not really your business what I pay anyone except yourself. I just want to get the work done, and I do it my way." *Sanford and John*

He followed the shore until he was in the woods. He was lost.



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editorial

Yep, that's our song

Stories abound surrounding number 606 in *The Mennonite Hymnal.* You've heard about the little girl at the grocery check-out counter? The clerk announced the total cost of $6.06, and the girl, amazed, asked her mother, "Does she know that song, too?"

Many of us have glanced at early morning digital alarm clocks and read 6:06, taking the hint to begin the day singing that rendition of "Praise God from Whom All Blessings Flow."

What I didn't know until last week, when Mary Oyer of the hymnal committee said so, is that "606" came to us "GC" Mennonites as a result of the first cooperative hymnal, our current one, a joining of the Mennonite Church and the General Conference Mennonite Church. The "MCs" brought 606 to us, and we've been singing it joyfully ever since.

The Mennonite Hymnal is but one example of "GCs" and "MCs" doing something together. Dietrich "Dick" Rempel, business manager of our Faith and Life Press, tells about an informal meeting back in August 1960, when the agenda was "a continuing interchange among Mennonite publishers." This Inter-Mennonite Publishers Fellowship attended the gestation, labor and birth of the Foundation Series curriculum in the 1970s. Dick describes that as "a miracle of God's love being manifest through the fellowship of believers, sharing with one another and allowing Christ's spirit to move among us for the enrichment and edification of God's people." Two years ago Dick and company became "the Anabaptist publishers," and the Church of the Brethren joined the family. You hear about this combination when you read about the new hymnal that is being prepared. (I am eager to learn some new "606s.")

One of the many places 606 has been sung was at our triennial session in Saskatoon in 1986. It was there that I met Jane E. Friesen, who because of her work with Mennonite World Conference thinks about many other levels of Mennonite interaction. At one of the Saskatoon '86 workshops I heard Jane say a wise thing regarding what we've come to call integration: "It's time for more than celebration, and we do that well. We need to learn to trust each other."

Another place where 606 is undoubtedly sung *and* where GCs and MCs are trusting each other is Mountain Community Mennonite Church in Palmer Lake, Colo. The meetinghouse, in which the group first worshiped last Easter, was constructed with assistance from 86 volunteers from the two Mennonite denominations to which the congregation belongs.

To be sure Mountain Community Mennonite Church is only one of the many dual-conference congregations that James Schrag talks about on pages 150 and 151 in this issue. (And we haven't even begun to talk about our work in common in Brazil, Bolivia, Uruguay, Hong Kong, Japan and China.) But this church, in my estimation, has distinguished itself by discovering, with hard work, the unity between the GC's Call to Kingdom Commitments and the MC's Church Goals for 1995.

Both denominations, say the Mountain Community folks through their pastor, Timothy R. Detweiler, clearly call for prayer and spiritual renewal, empowered by the Holy Spirit within the body. Both call out people for service, mission and leadership in church and conference. Both articulate the need for increased evangelism, unity and responsible stewardship. Sometimes the language is different. GCs talk about "teaching biblical principles." MCs talk about discipling. GCs are specific about dollar goals; MCs talk about increasing giving to more than 10 percent of total individual and family income. The differences are in strategy, not vision.

Hats off to Mountain Community Mennonite Church. If the Mennonite Church and the General Conference Mennonite Church decide one of these days that a 150-year separation is long enough, we will need congregations that have been faithfully doing their homework before the fact.

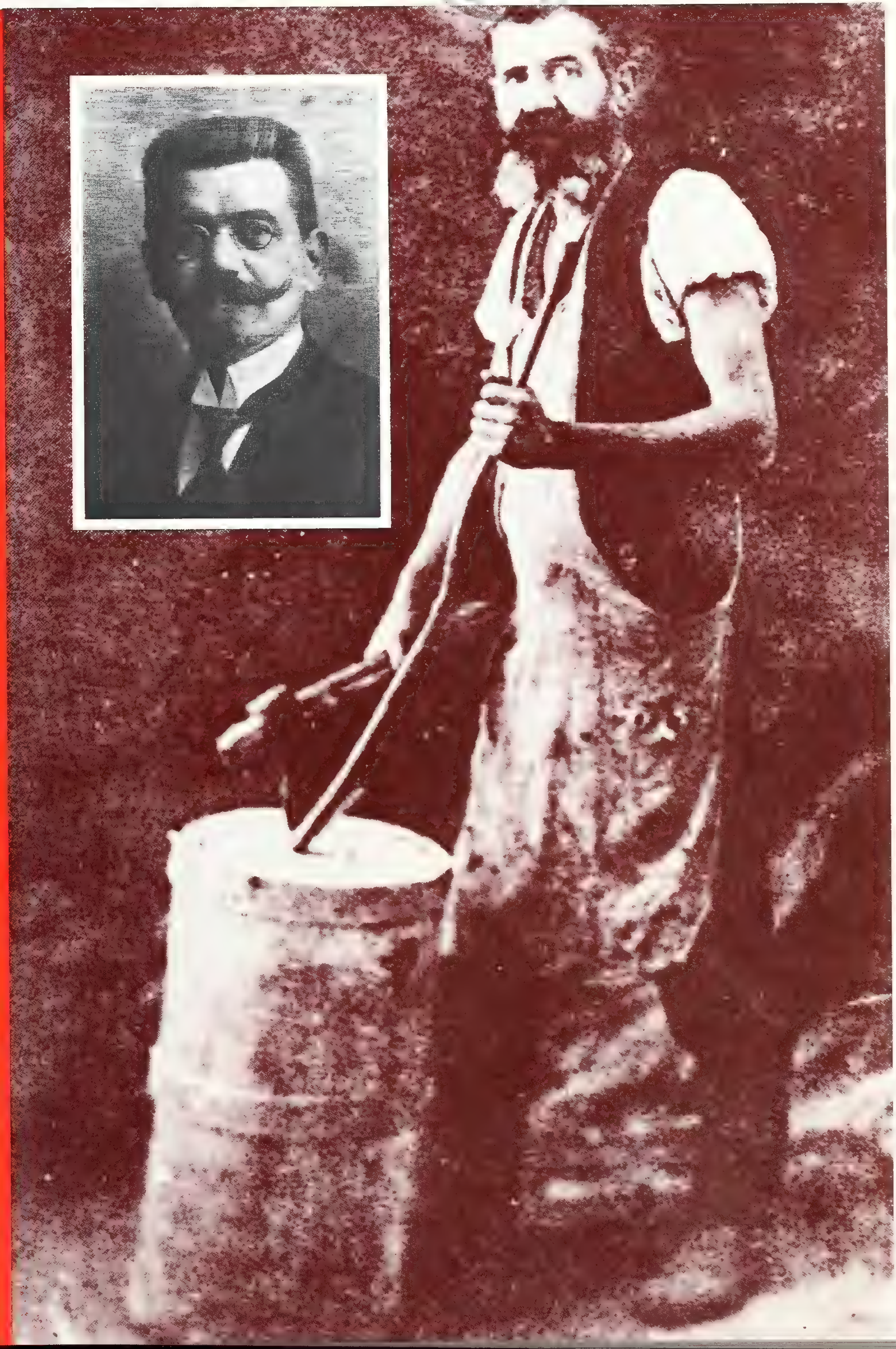
Meanwhile, here are three healthy steps regardless of the outcome of all this GC-MC integration talk. First, confess that (quoting Ron Sider of Philadelphia) "fighting among ourselves has inhibited our mission to the world." Second, search our hearts and (quoting Howard Raid of Bluffton, Ohio) "consider each other as spiritual equals." Third, praise. Right now the time-honored words of 606 are a good way to do that. *mts*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

103:08 APRIL 26, 1988

APR 27 '88



The elder Jacob Aron Rempel, 1883- ?, as a student in Basel, Switzerland, in 1911 (inset) and in the Solovki labor camp on the White Sea, about four years after his arrest in October 1929. How do we tell the children about the pain?

PROLOGUE

My "acquaintance" with the elder Jacob A. Rempel began in the Newton (Kan.) Public Library, poring over Walter Quiring and Helen Bartel's big book, *In the Fulness of Time*. The compelling photo of Rempel, the large one you see on the cover of this issue, prompted me to write myself a note: Find out more.

Lawrence Klippenstein, at the Heritage Centre in Winnipeg, helped with an article he wrote for *Mennonite Historian* (December 1977). Walter Sawatzky helped with his lectures at Bethel College in January. (See also his *Soviet Evangelicals Since World War II*, Herald Press, 1981.) Gerhard Ens, editor of *Der Bote*, helped in February with an hour of reminiscing and a spontaneous history lesson. Barbara Claassen Smucker also helped with her book *Days of Terror*. The crowning event was a phone conversation on Good Friday with Eleonora Janzen, daughter of Jacob Rempel, in Niagara-on-the-Lake, Ont.

"April 9 is Father's birthday," she said, after affirming my use of the photo. "He would be 105 years old. He sent each of us [seven] children a copy of that photo. On each he wrote two greetings from the Bible, one from the Old Testament and one from the New. Mine were from Psalm 90 and from Luke. He had no Bible at the labor camp, so these were all from memory."

This history and this pain are talked about in this issue, together with some comparable stories from other countries and recent years. These may prompt you to write a note to yourself: What do I do with my pain?

And for historical underpinnings of the church-state conversation, don't miss J. Denny Weaver's analysis of the mixed blessing we inherited from Constantine.

The next issue of *The Mennonite* will talk about Pentecost. *mts*

MENNONITE
The elder

Jacob A. Rempel can stand for Mennonite victims of injustice. Our stories as a conference are many; some are in this issue.

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Credits: Cover photo of Jacob A. Rempel in exile is from *In the Fulness of Time* by Walter Quiring and Helen Bartel, page 187. Used by permission of the publishers, Aron and Helen E. Klassen, Kitchener, Ont.

Correction: Eugene Thieszen ("It's Who You Are That Matters," March 22 issue) is still a mission partner with the Commission on Overseas Mission.

The Mennonite is available on cassette tape.

THE MENNONITE

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Waldemar Janzen

What do we tell our children about the TIME OF TERROR in Russia?

We learn from history, but more than that, we are formed by it. It can never be told objectively. It is always both selection and interpretation.

What do we "Russian Mennonites" choose to pass on to our children from our history in Russia? How do we interpret it?

This question becomes particularly acute when we come to the years after 1917. A purely factual report includes destruction, revolution, the time of Nestor Makhno, typhoid, dispossession, exile to Siberia, famine, disenfranchisement, closing of churches, loss of independence, arrest and concentration camps, war and front-line duty, separated families, treks of refugees to Germany, forced repatriation of many, again Siberia and other places of exile, and finally slightly improved conditions, with personal and religious freedom still heavily restricted.

The first generations of those affected by these "facts" often appear numb. Or they react with the basic creaturely instincts of fear, intimidation, hatred, bitterness or silence and a desire to forget. But the horror is a part of our history and must be told. This is being done well in many ways. The earliest were simply reports of terror. Gradually we are gaining some distance; we reflect on the past and even recreate it artistically.

But we have not yet found our way through to a widely accepted and convincing theological view of the time of terror (as I shall refer to it). What should be our attitude to that time, to our tormentors and persecutors? How do we want our children's attitude to the time of terror to be formed?

One impressive example offers itself. During the same period the European Jews suffered even more terrible persecution than we Mennonites. They have given their suffering the name "holocaust," burnt offering. The Jews in the state of Israel as well as in the rest of the world have, with some exceptions, kept the memory of the holocaust as fresh as possible. Their goal is to bring to trial and punish all those who can be convicted of participating in those atrocities. In this way it is hoped not only that justice will prevail but that any possibility of similar persecutions will be nipped in the bud.

The hallmarks of this kind of justice are guilt, judgment and punishment. How do we Russian Mennonites feel? Do we want to follow this example?

Not a few of us have said, "I am against war, but if it's a matter of fighting Communism, I am ready any time." Is this an emotional outburst of the moment or a considered response to history and the present?

Let us consider several possibilities. If you should know of a Russian, Ukrainian or even Mennonite "informer" who at that time betrayed others but is now living in Canada, would you want him or her brought before the court under the new Canadian law? Would *you* be an "informer"?

If a completely different regime were to take over in the Soviet Union there would probably be investigative agencies to find the chief offenders among the Soviet authorities. Mennonites could contribute much material to the prosecution of such criminals. Would we do it? Would it not be a matter of justice? Would we not owe it to our relatives who perished in the concentration camps of Siberia and Central Asia?

We can try to forget

But before we accept the Jewish understanding of justice as our own we should ask ourselves which other avenues may be open to us. One of these is the history-denying desire to forget. This is a decidedly American way. Wave upon wave of immigrants rolled into the newly discovered continent from the Old World. People wanted to leave the burdened history of Europe behind and make a fresh start.

While some Russian Mennonites in Canada would have been ready to fight Communism at any time, others chose the way of forgetting. As a young teacher at Canadian Mennonite Bible College in the 1950s, I asked many of my students about their family histories. Many of them could go back to the time of immigration but had no knowledge of the family's history in Russia before that time. Either the parents had not wanted to talk about the terror or the young person had rejected it.

There is now a lively interest in history, focusing not only on Mennonitism as a whole but also on roots. Forgetting and then beginning anew is, however, based on the loss of the past, of history, and thus of one's identity.

After being deeply hurt, numbness is a natural first reaction. Then fear, intimidation, hatred, bitterness, silence, a desire to forget. But the horror must be told.

The new interest in personal history shows how such loss is not acceptable in the long run. So what is left?

What about forgiveness?

Perhaps you have grown impatient by now, thinking that I am avoiding the obvious Christian answer, forgiveness. We are called upon to forgive our enemies, and surely these would include our persecutors in the Soviet Union. But one can only forgive what has been done to one personally. Jesus could forgive his executioners, but Peter, for example, could not forgive them for what they had done to Jesus. In the same way I can forgive the NKVD agents for taking my father away from me, but it is not in my power to forgive them for the suffering they caused my father; that is something only my father could do, and he is no longer living. What then is my responsibility toward what was done to my father? How do we manage the legacy of the time of terror?

My answer takes its direction from the Bible. God's chosen people are continually exhorted to remember the past, but in a special way. All memory is selective, not only with regard to the content but to the emotional accents given to that content.

Israel's history was largely a history of suffering. The patriarchs (Genesis 12-50) prepare the way, but the actual beginning of this history took place during Israel's slavery in Egypt. When this oppressed people was led by God's powerful hand into freedom despite the resistance of the Egyptian authorities and the people's lack of faith, a new chapter began, not only for that people but for all humanity. Thus the deliverance of Israel out of Egypt, God's subsequent leading in the desert and the gift of a new land became the historical material that occupied Israel's memory. But what form did these memories have?

Focus: God saves

The Israelites might easily have focused on the oppressors, ensuring continued hatred of the Egyptians. Or they might have concentrated on the "heroes": Moses, Aaron and Joshua. Instead the focus is clearly on the merciful deliverance of God. The story that was passed on in Israel was one of salvation, not of disaster or heroism. The horrors of Egyptian slavery must be told in order to set the stage for the drama of divine leading; they have no intrinsic value. The great individuals used by God are also subordinate to the theme of salvation. All other historical material is kept alive only to testify to God's great salvation.

Later in Israel's history other motives appeared. Israel was not to forget God's commandments. She was not to forget the sins of preceding generations and her deviations from God's paths, as well as the resulting judgments of God. It must have been difficult for Israel not to steer these memories away from these contents toward the malice of her enemies and the judgments that awaited them (e.g. Psalm 74:18; 137:7). But as far as I am aware there is only one among God's many exhortations to Israel not to forget the past that also requests the people not to forget the malice of their enemies (Deuteronomy 26:17; cf. 1 Samuel 15:2).

The New Testament carries salvation history further. Although the dealings of the Pharisees and scribes as well as the miscarriage of justice by Pilate also belong to the Christian message, the focus of this message is clearly and unequivocally on the obedient suffering of Jesus and on God's power of redemption.

This becomes clearer when we consider an early hymnic confession found in Philippians 2:5-11. Here Jesus' obedient suffering unto death on the cross and his subsequent elevation by God are emphasized with no reference to those who caused his suffering and death. This is how the church should remember. The church's later focus on the Jews as "Christ killers," which led to their persecution, should warn us of the danger of wrong remembering.

Five steps

If we Mennonites from Russia want to process the time of terror in the Soviet Union, we can do so only according to biblical example. This has five implications; (1) We cannot and must not forget that time and thus separate ourselves from our history. (2) We can and may forgive personally, insofar as we have suffered personally, but we cannot forgive for others. (3) We may on no account remember in a way that keeps hatred alive and continues the never-ending chain of acts of revenge. (4) We must testify with praise to God's leading and assistance, experienced so variously by so many in that time. This lies at the heart of biblically based remembering. (5) We should hold onto the patient and cou-

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Starting in the middle

J. Denny Weaver

Stanley Hauerwas has used the phrase "beginning in the middle" to describe the task of identifying the outlook of a tradition before describing what living in the tradition looks like. While identifying the religious tradition in which one lives—the game one is playing—does not provide automatic answers to questions, it certainly rules out some answers and points to a direction we should be taking.

The way we understand the relationship of church and state is one religious game to which Mennonites need to pay particular attention. It is possible to assume we are playing one church-state game while we participate in a different one.

What is Constantinianism?

For most of Christian history, civil authorities—the state—have assumed the right to intervene in church affairs. The representative example of intervention comes in the fourth century, when Emperor Constantine called the Council of Nicea (A.D. 325) to deal with the christological questions that threatened to divide his empire. Some form of intervention endured for centuries under the assumption that constituted authorities had the duty to establish and protect true religion for the good of the society. That linking of church and society is sometimes called a Constantinian view of the church.

With one exception, Anabaptism, the Protestant Reformation of the 16th century did not challenge the Constantinian idea that civil authorities had a role in establishing, protecting and enforcing true religion. By developing several new religious traditions, the Reformation simply created a situation where the authorities now had to debate the identity of the one true religion, which they would then enforce in

A quiz about the Soviet Union

Check yourself: Are these statements true or false?

1. Christian believers in the Soviet Union number more than 40 million.
2. More Bibles have been printed in the USSR in the last 65 years than in all the years under the Christian Czars.
3. Only 8 percent of the Russian population belongs to the Communist party.
4. The All-Union Council of Evangelical Christians-Baptists was founded in 1944.
5. The Council of Churches of Evangelical Christians-Baptists split from the All-Union Council (named above) in 1961 and have no legal status.
6. Every church or congregation must be registered with the Council of Religious Affairs before it may meet for worship or obtain a church building.
7. Mennonite emigration from the USSR, which has brought more than 12,000 to Germany in the last 15 years, slowed for a time and is now picking up again.
8. Mennonite Central Committee does not foster emigration. MCC welcomes and helps those who emigrate and seeks to aid and encourage those who stay in the USSR, whether voluntarily or involuntarily.
9. The USSR has 11 time zones.
10. It is better to deal openly and honestly with Soviet authorities than to smuggle Christian literature into the country.
11. MCC and the Baptist World Alliance translated, printed and shipped 75,000 volumes of the Barclay Bible Commentary to the USSR last year.

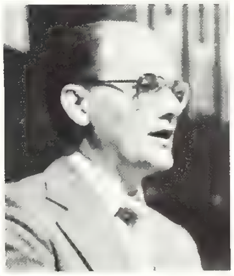
Answer: These 11 statements, compiled for Mennonite Central Committee by Peter J. Dyck, are all true.

rageous suffering of so many in that time and pass it on to others. The church has always done this with its martyrs, as our ancestors have so impressively shown us in the *Martyrs' Mirror*. The issue, however, is never heroism but the power of obedient faith.

If we can become united in such a biblical attitude, we will achieve the following:

- We will preserve the connection with our history.
- Instead of forcing the horrors into our subconscious, we will face them squarely.
- We will refuse all acts of revenge, even if the opportunity should present itself, thus helping to break the chain of retribution.
- We will honor those who suffered during that time, not as heroes but as witnesses. We and our children will gain impressive contemporary models of Christian faithfulness.
- We will keep the memory of injustice and inhumanity alive without putting it at the center of our remembering, or preserving it through a justice based on retribution.
- We will bear witness to a biblical justice that begins where the cycle of evil is broken because evil is voluntarily not returned for evil, to a world in which justice is habitually equated with retribution.
- If we focus our history according to these biblical viewpoints, it will in turn form us into a biblical church.

(Translated from the German by Heidi M. Harms)



Waldemar Janzen, 991 Fleet St., Winnipeg, MB R3M 1K5, is professor of Old Testament and German at Canadian Mennonite Bible College. He wrote this article for Der Bote.

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their domains.

After the failure of their early attempts at becoming an official church, Anabaptists emerged as the only movement that rejected the role of civil authorities in determining the religion of a territory. They separated church and state. To both civil authorities and the majority church that separation seemed to threaten the essence of what held the society together. Consequently that refusal provided perhaps the main provocation for the intense opposition and suffering that early Anabaptists endured.

We tend to link religion and the nation. Any serious candidate for public office needs to profess membership in a respectable church.

The principle of an established religion endured well past the Reformation. A number of countries of Western Europe still have a state-supported religious tradition. The Puritans and other settlers in the colonial era of North America came with the idea of establishing their own version of religion. For the Puritans, freedom of religion meant the right to establish their own religion, rather than that desired by the English crown.

As we in Canada and the United States understand the issue, separation of church and state has developed only in modern times, although one can also call it a return to a pre-Constantinian outlook. The separated relationship evolved gradually. In the United States, for example, only with the first amendment to the constitution did the severing of ties between church and state become the national rule.

Avoiding Constantinianism requires an attitude that keeps clearly in mind that God's activity begins with God's people, the church.

In terms of direct state intervention in explicitly church affairs, that problem seems solved, at least on our continent. No congress or parliament or prime minister or president would presume to tell a church what translation of the Bible to read. While a particular application of separation may sometimes be problematic (Would we

I didn't expect joy

Doug Wiebe

"Refugee" brings different images: a nation fleeing a capricious Pharaoh, a teenage couple with their holy, newborn son escaping a jealous Roman king by slipping into Egypt, Russian Mennonites streaming to the Americas, Laotian "boat people" crowding decrepit sloops in a desperate bid for safety, "illegal aliens" and economic opportunists who "steal" jobs and undermine our economic security.

I, too, had my image of a refugee, an image that was challenged by five months (January to May 1987) as a volunteer at Jubilee Partners, a Christian intentional community near Athens, Ga., that works with refugees from Guatemala and El Salvador.

I had never had a personal relationship with a refugee. I expected people psychologically traumatized by experiences of torture, death, displacement. What I found were warm, happy, joyful people endowed with a wealth of love and generosity.

All spoke eloquently about homelessness. Many had received death threats or had lost someone close to them in political violence. Some bore scars of torture. But they exuded a spirit of joy, happiness, abandonment, hope.

Tears, trauma and conflict were present, of course, but these were counterbalanced by optimism, laughter, quiet strength and determination. I observed the contrast between the refugees' expression of warmth and joy with the alienation, paranoia and fear that many North Americans exhibit in the midst of incredible affluence.

We need to hear from refugees, hear their stories of exodus so that we do not forget our exodus roots. We need to let the refugees soften our hearts and keep the springs of our compassion flowing cool and sweet. We need to let the refugees challenge us to responsible political and economic choices and actions that break down rather than perpetuate cycles of oppression.

The refugee problem is not going away. The United Nations High Commission for Refugees estimates that there are 12 million refugees. As the numbers grow, their need for us and our need for them grows.

But as the needs grow, the hearts of Western European countries, the United States and my own country, Canada, are hardening. The Canadian government has introduced legislation for a tough new refugee determination process. The main thrust of the proposed policy is removal. A recent analysis by the immigration department predicts that more than two-thirds of refugee claimants will be ordered to leave when the legislation is in place late this year.

Perhaps opening the door to all who want to come is not the best way to solve the refugee problem, but neither is an immigration policy that allows entry to only a select few while leaving the basic causes of the problem untouched. It behooves all of us who remember our own exodus to open our hearts to the refugee and urge our governments to pursue a humane, responsible policy toward those who are seeking refuge.

Doug Wiebe's address is 46 Concord Ave., Toronto, ON M6H 2P1.

Starting in the middle

oppose, for example, state intervention on behalf of children whose parents withhold lifesaving medical treatment for religious reasons?), we are clear on the principle that the state should not intervene in church affairs.

At another level, however, the Constantinian linking of Western religion and majority society is still pervasive in many aspects of our culture. Precisely because we often perceive the Constantinian problem as solved, this linkage is more insidious than a direct intervention by the state.

Look closely

Beneath the idea of state establishment and protection of true religion is an assumption about the way God works in history and in the world. All Christians should agree that God is moving history and the world toward a culmination in the kingdom of God. It is not a matter of *whether* God works in history but *where* God works in history. Does God use the existing institutions of society to move all of history toward the kingdom of God? Or does God establish an alternative society—the people of God, the church—which pulls everything into it and in that way transforms all of creation into the kingdom of God?

The question for the modern church is, Does it have enough faith to say that the church, not national entities, foreshadows the direction of the kingdom of God?

Choosing the first way (God working within existing institutions) assumes that the majority forces—primarily national entities—are the principal means of establishing truth and justice in the world. From this perspective one assumes that a true—but invisible—church exists, while the progress of God's history through the majority [Western] civilization and national entities is there for all to see. From this perspective, the bearer of God's providential will seems to be national entities, while the church performs the role of ministering to the spiritual needs of individuals.

An example of Constantinianism among us is when both politicians and preachers state the need for a strong military to oppose "godless communism."

Choosing the second answer (God creates an alternative society) reverses the assumption about what is visible and invisible. This perspective identifies the church as the bearer of God's will. The church exists—visibly—for all to see. Not only does it minister to individual spiritual needs, it should focus the outlook of its members in every area of life. Since the church frequently seems overwhelmed by the majority forces of the world, it takes faith to see that the church and not the national entities that apparently overwhelm it is the foretaste or foreshadowing of the future direction of God's history.

A few selected examples illustrate

Martyr's letter to his wife (1)

Maurice Mierau

When the bailiff came
oh my flesh, my blood
I put on my old jacket and
kissed my son good-bye
(I saw you in the fields
with your hair in the wind)

I took off my hat (not to the bailiff)
oh my flesh, my blood
and prayed God to keep the child
and you, your hair long
on the bed, your body white,
safe to the end

They put me in a dark cell
oh my flesh, my blood
they stretched and burnt my body
for God's truth I have touched
the skin on your thighs
I have smelled your body
and taken leave of you forever
oh my flesh, my blood

Live in quietness, then
wait
for your redemption

The poet Maurice Mierau, 710 Beresford Ave., Winnipeg, MB R3L 1K1, attends Charleswood Mennonite Church.

the pervasive Constantinian assumptions about religion in North American society. Many North American Christians assume that capitalism and democracy are the economic and political institutions that best represent Christianity. North American society then emerges as closer to God's will and worthier of God's protection than other societies. Since an individual can support capitalism and democracy without denying his or her denominational tradition, the diverse denominations can still find a national identity in terms of economic and political institutions. These place the nation closer to God's will than the institutions of non-Western society. Using military force to impose the quasi-religious capitalism and democracy on another society (e.g. Vietnam, Nicaragua) follows Constantinian assumptions about the use of military power to establish and then protect the institutions that most nearly reflect God's will.

Canadian and American Christians have often assumed that the church needs a certain kind of government to ensure its survival. Even when there is no formally established religion, it is easy for North Americans to assume a democratic government is needed for the survival of the church. For example, note the "need" for a strong military expressed by both politicians and preachers in order to oppose "godless communism."

Many of us think that the church exists primarily to provide worship experiences and to reinforce personal ethics. That limitation on the scope of the church is actually a choice to allow the surrounding society to shape one's social outlook and social ethics. Behind that choice is the Constantinian assumption that the dominant ethos—rather than the church—is the appropriate shaper of and outlet for Christian social practices.

If any doubt at all remains about the linking of religion with the national identity, note the need for any serious candidate for public office to profess membership in a respectable church.

We who intend to play the game of church-state separation can actually play a game that fuses many aspects of church with our society. There is no easy answer to the danger of Constantinianism. One should keep in mind the idea that God's activity in history begins with God's people, the church. This is a perspective from which we must examine every facet of our life together as God's children.

The Anabaptists' rejection of the role of civil authorities in determining religion threatened the essence of what held the society together.

To assert the need for more careful attention to the Constantinian problem is not a call to withdraw from the world, nor does it mean that Mennonites cannot dialogue with or learn from the tradition of the established churches. It is to assert that the shift symbolized by Constantine marks a profound change in the way the church perceives the world.

The question for the modern church is whether it has enough faith to say, with the pre-Constantinian church, that it is the church, not national entities, that foreshadows the direction of the kingdom of God. Is the modern church content to limit its focus to personal religion and let the general mores of Western society define the behavior of people called Christian? Or will the modern church discover the faith to reject national entities and majority Western history as the bearers of God's providence and profess unashamedly that the church exists as an alternative society that attempts to shape all of life within the story of Jesus?

J. Denny Weaver, 286 S. Lawn, Bluffton, OH 45817, is professor of religion at Bluffton College and a member of First Mennonite Church, Bluffton.

'When things get hot, we don't pull out'

Steve Shenk

Lederach

Neither personal threats nor mob violence should stop Mennonites from helping bring peace in troubled areas, says Mennonite Central Committee mediator John Paul Lederach, who experienced both recently. "When things get hot, we don't pull out."

Two days after returning from mediation work in Nicaragua—and one week after escaping the rocks and clubs of an angry crowd—Lederach was the main speaker at the Consultation on the Role of the Church in Central America March 20-21 at Eastern Mennonite College, Harrisonburg, Va.

The event was timely in that participants got to hear the latest news about peace talks between the Nicaraguan government and Indian rebel groups. Lederach has been serving as a mediator between the two sides. In another sense, the event was too timely. The other main speaker who had been scheduled, Nicaraguan Protestant leader Gustavo Parajón, had to cancel because of conflict along the Nicaragua-Honduras border and the sending of U.S. troops to Honduras.

Lederach, who is a trained and experienced mediator on loan to MCC by Mennonite Conciliation Service, said the recently concluded second round of negotiations between the Nicaraguan government and the Indian rebel groups—who have formed an umbrella organization called YATAMA—included a 12-day tour of the East Coast, where the Indians are a majority and government authority is resented.

On March 13, violence broke out at the end of a rally in which YATAMA leader Brooklyn Rivera spoke to supporters. Pro-government ruffians began attacking YATAMA supporters with rocks and clubs, and the police did nothing to stop them. At one point, someone pointed to Lederach and said, "Get the North American." Lederach escaped in a pickup truck, but not before the angry mob smashed the windows as it drove away. Lederach suffered minor cuts.

Later, back in the capital city of Managua, the commission members confronted Interior Minister Tomas Borge about how local government officials not only failed to stop the violence but seemed to condone it. Borge, who carries special responsibility for the East Coast, expressed regret, promised to take a more active role in the negotiations with YATAMA.

As a mediator, Lederach had now suffered at the hands of both sides in the conflict. A few months earlier, he was informed of a plot to kidnap his daughter and then of a plot to kill him. Both plots were apparently hatched by the U.S.-supported "contra" rebels in Nicaragua and involved a Cuban-American operative of the U.S. Central Intelligence Agency. After the first threat, Lederach's wife and daughter returned to the United States. After the second one, Lederach took special precautions.

"It is disconcerting that my tax dollars pay for my daughter's kidnapping," Lederach said. He told how the U.S. government wants YATAMA to be allied with the contras in their fighting and in their negotiating with the Nicaragua government. So the United States opposes the negotiations that Lederach is involved in, and a State Department official told Lederach, "We're going to do everything we can to make sure this doesn't work."

Vernon Jantzi, an EMC sociology professor currently on sabbatical in Central America, said that 10 years ago he would not have believed that the U.S. government would get involved in this kind of plot. But then Jantzi, who was in government-related work for several years, heard a U.S. official tell a Costa Rican official that "we are willing to pay to eliminate" leftist leaders of a land-grabbing effort for landless farmers. Even more humbling, as an American citizen, was the Costa Rican's reply. "We're a democratic country. We don't do things that way."

Lederach called the YATAMA-Nicaragua peace talks a "God-given opportunity" for the church. *Steve Shenk, managing editor of* Gospel Herald, *wrote this article for Meetinghouse.*

Marking Mother's Day

"Our sons shall not be taken from us to unlearn all that we have been able to teach them of charity, mercy and patience," said Julia Ward Howe, founder of Mother's Day in 1870.

The photo below is of Nicaraguan women whose sons and husbands have been killed in war. The women make the stations of the cross every week with the Christian base communities, this one in Estelí. Tim Lohrentz, who took the picture, translates the Spanish words (partially hidden) thus: "I don't have hands that aren't now yours."

PERSONAL

Today Spanish, yesterday German

My two mothers

Helen Baergen

I heard my mother sing today. It was in church—a brown, adobe church on a Cochabamba-brown hillside, crowded and smelling of campesino sweat and toil. She sat on the front bench in her layered, once carefully pleated pollera and faded shawl, close to the charranga-playing song leaders and the table pulpit. Her dark eyes were closed, her long, gray braids swung in gentle rhythm as she rocked back and forth on the backless bench. Her brown wrinkles crinkled into a wistful smile, and then I heard her smooth, shrill altiplano voice above the rhythmic clapping around her: "En el mundo feliz . . ." ("In the sweet by and by . . .").

And I remembered my mother singing in her rocking chair behind the living room door, within earshot of the kitchen and its many-childrened activities but out of sight of its demands. Her hair pulled back into a tight bun, her gently wrinkled hands holding *Das Neue Testament* in her aproned lap, she would sing her favorite hymns of faith and hope. "Es erglänzt uns von ferne ein Land . . . Bald ya bald . . . oh wie schön. . . ."

After my mother's children became so "enje-englisht," the words changed to, "In the sweet by and by, We shall meet on that beautiful shore."

By the time she got to the second "in the sweet," her head would nod, *Das Neue Testament* would fall shut, her voice would slip and waver and she would doze only to awaken again with a start. Then her voice, clear and smooth as a blue Saskatchewan sky, would find its way back up to high D and she would continue: "We shall meet. . . ."

No, I didn't really hear my mother sing today. There are too many lonely miles and weary mountain ranges separating us. What I heard and saw and felt through the pollera-ed Bolivian grandmother was the hope and faith my mother passed on to us—clear as her voice on high D, clear as her daily living-it-out, clear as a blue Bolivian-Saskatchewan sky: the hope and faith that with God all things will be made beautiful, feliz, glücklish, well, gozoso, schön.

campesino = peasant farmer
pollera = pleated skirt worn over several petticoats to give it a full, layered look
charranga = 12-string guitar-like instrument
altiplano = highlands of Bolivia

Helen Baergen, Casilla de Correos 556, Cochabamba, Bolivia, is a missionary under the Commission on Overseas Mission.

Bolivian Christians at worship

Glendon Klaassen

IDEAS FOR MINISTRY

While on holiday

Before my wife, Mary, and I left for our holiday, we prayed, "Lord, use this vacation to honor you."

We visited the Science and Technology Museum in Ottawa. At the information table of the Russian exhibit sat a young Russian girl. I didn't trust her communist smile, luring us to her propaganda. Then it hit me. "The Lord wants me to witness to her," I said to Mary.

The next day we returned with two books by C.S. Lewis (rationalist enough) and J.B. Philips. My heart sank when I saw not the girl but an older woman. Again a quick nudge by the Spirit. "Mary, this is the one I was meant to witness to."

I asked her something about the freedom of religion in Russia mentioned in one of the pamphlets she gave us. I asked her, "Do you ever wonder if there is a God?"

"Yes," she answered. "I used to think that religion was for the superstitious and uneducated. But in my travels with trade missions I've met and heard men like the Archbishop of Canterbury and others. These are not naive people."

"Since I've taken some of your material, would you take these books on Christianity and read them if I read your material?"

She blushed and smiled, realizing she had been "set up." "Yes, all right," she promised.

Sensing genuine warmth, I told her I was born in the Ukraine. She jumped to her feet.

"Wait here. I've got something for you." She gave me a hand-carved, wooden soup spoon painted black, red, green and gold. "This was made in a small village just outside Moscow. I want you to have it."

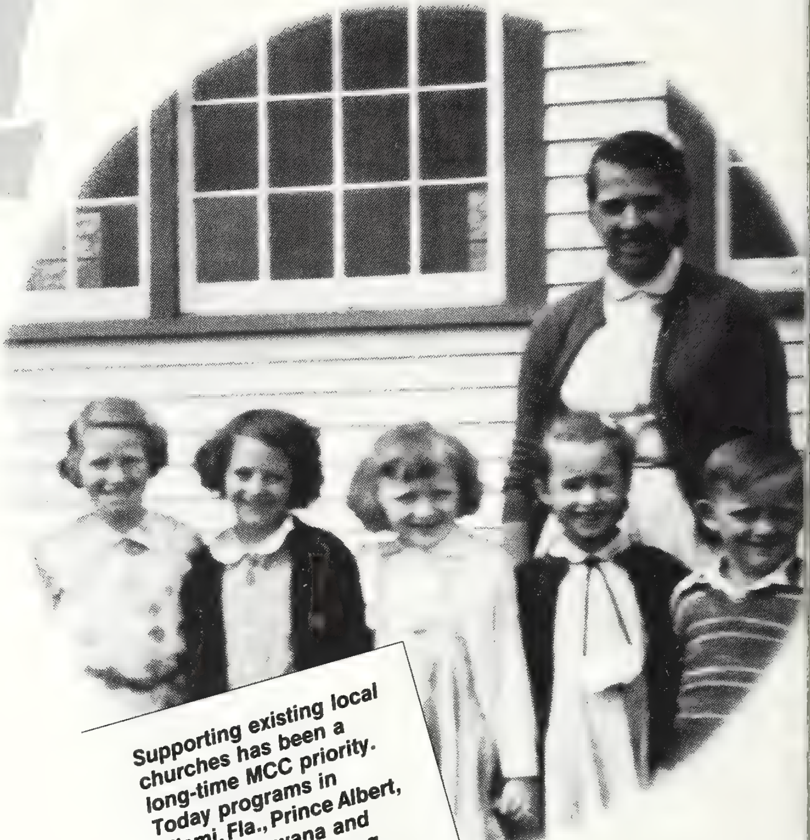
She was the only bona fide, Soviet-approved, communist atheist I've met in adult life, yet she was more open to God than my professor of religion.

By God's grace Mary and I met this woman. By God's grace I couldn't hate her. (My father is still in Russia, taken from us at gunpoint during the war.) By God's grace we remember her with affection and hope to meet her again where there is no East or West.
Walfried Goossen, 16 Helen St., Apt. 106, Dundas, ON L9H 1N4

THE LOCAL CHURCH

In 1954, four years after Newfoundland became part of Canada, MCC began sending teachers and nurses to isolated Newfoundland communities. Over the years Mennonite volunteers built a solid reputation for providing quality education and health care where services had been few.

Supporting existing church programs was equally important. The churches responded enthusiastically, opening their doors for volunteers to teach summer Bible school and Sunday school, to preach and to participate in all parts of church life.



Bible school at Twillingate, Newfoundland, 1950s

Supporting existing local churches has been a long-time MCC priority. Today programs in Miami, Fla., Prince Albert, Sask., Botswana and Honduras are among many in which supporting the local church is a central goal of MCC's service.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
Box M
Akron, PA 17501

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

A "People's Proposal" for an alternative to military service signed by 77 people was recently handed to an official of the People's Chamber (East German parliament), according to the West German news agency DPA. Under the proposal, people unwilling to be considered for the armed services should perform 18 months of "peace service" in a hospital, mental home or in environmental protection. They would not have to swear an oath or be subject to martial law.

After more than two years of study, the South German Mennonite Verband (Conference) has completed a peace witness declaration. The statement, adopted last summer, identifies "Jesus Christ as Lord," as the one who "forgives us," as "our peace," as standing "above the state" and as the one who "frees us to [do] justice and peace," who "puts an end to war" and through whom "creation is renewed." George Epp, Mennonite Central Committee worker in West Germany, observed that "in West Germany the statement represents an even greater achievement than it might in other Mennonite contexts."

Mennonites in Dublin recently contributed 450 Irish pounds (about $725 U.S.) toward the establishment of a peace studies program in an Irish ecumenical institute. The funds were given by the Mennonite Central Committee Peace Office. The Irish School of Ecumenics is setting up one of the only degree programs in peace studies in Ireland.

NEWS

A dozen will experiment

Congregations test new vision for Christian education

Pittsburgh—A dozen carefully selected congregations are testing a new vision for Christian education following a training event March 10-13 near here. They are both large and small congregations, old and new, rural and urban, white and minority, American and Canadian. All are affiliated with either the Mennonite Church or the General Conference Mennonite Church—or both.

Marlene Kropf and other members of the Task Force on Future Models of Education outlined a vision that would affect the way congregations plan their worship services, strengthen their sense of community and reach out in mission.

Praising the Sunday school as serving Christians well since the early 19th century, task force members also noted that it uses a secular schooling approach and compartmentalizes the functions of a congregation. They said the ancient Hebrews and early Christians offer better models of education and argued that a congregation's life should be integrated rather than compartmentalized.

The task force, made up of 16 educators, said the vision deals with *discipling*—helping children and adults "become the people that God wants them to be."

What makes this so different? Task force member Don A. Augsburger answered that congregations would more "intentionally" and "deliberately" refocus their education so that it serves the purposes of the congregation in worship, community and mission.

The congregations, represented by their pastor and several leading members, also met separately to hammer out a vision of discipling to test back home. The congregations will begin experimenting in September and will come together in April 1989 to evaluate. Each test congregation is being assisted by a task-force member.

"We aren't going back with a new package," noted Brenda Martin Hurst, co-pastor of Tabor Mennonite Church, Newton, Kan. "We have to shape it ourselves."

If the suggestions of the task force and the initial plans of the congregational representatives are any indication, much effort will be put into making better use of Sunday morning—especially the worship service. Worship will be festive, with more planning going into it and more thought given to disciple each other through it.

The event closed, appropriately, with a worship service rich in imagery, variety—and education. The sermon time was used for congregational groups to report on their plans for introducing and implementing their newfound vision.
Steve Shenk, managing editor, Gospel Herald

Steve Shenk

In the upper photo (left to right) task force members Marlene Kropf, Norma Johnson, J.W. Sprunger, Mark Miller, Laurence Martin, Don Augsburger and Lois Thieszen Preheim demonstrate some "new models." In the lower photo, participants shape bread dough into symbols of their congregations: Barb Banman, Tabor Church, Newton, Kan.; Charlotte Rosenberger and Marilyn Studer, Plains Church, Hatfield, Pa.; Beulah Gray, Family Church, Los Angeles, and Kate Janzen, Foothills Church, Calgary.

Steve Shenk

The 12-member choir of Associated Mennonite Biblical Seminaries, Elkhart, Ind., gave sacred music programs in Mennonite churches in Iowa and Minnesota April 21-25. Orlando Schmidt is the director.

During the last response to famine in Ethiopia, Mennonite Central Committee Canada received a large amount of money designated for that country. Since all designations are honored, MCCC ended up with more money than it could use for its programs in Ethiopia, while famine victims in other countries needed aid. Board members decided to use such designated funds in the country for famine aid, then food production, then famine-related activities for Ethiopians who have moved to adjacent countries. When these programs are fully funded, designated funds will be used for famine response in other countries in the region.

National Health and Welfare Minister of Canada Jake Epp, arguing in support of bill C-51, the proposed Tobacco Products Control Act, which would ban all forms of tobacco advertising and promotion, stated that "promotion of an addictive, toxic substance which contributes to 35,000 deaths each year in Canada is simply incompatible with responsible public health policy." All tobacco advertising is now to be eliminated by 1991.

NEWS

Lilly Grant funds pastoral internships

Newton, Kan. (GCMC)—The General Conference Mennonite Church is one of 40 religious organizations nationwide selected to receive funds from Lilly Endowment, Inc., for strengthening the quality of ministerial candidates.

The conference's Ministerial Leadership Services will receive a grant of $20,000. It will use the money to work with eight Mennonite colleges in the United States and Canada in sending students to congregations for three-month internships under the Ministry Inquiry Program. Thirty-two students will participate in this experience during the summers of 1988 and 1989.

"The intent is to challenge highly qualified students to learn from pastors and congregational members about the nature and role of ministry," said John Esau, director of ministerial leadership.

Additional funding for the Program, which was initiated on a smaller scale last year, will come from congregations, colleges, area conferences.

Endowment officials and a panel of independent judges chose the Ministerial Leadership proposal from among 200 entries. The Mennonite Board of Education of the Mennonite Church also received a grant. Both Mennonite organizations will be using their funds to serve the constituencies of the Mennonite Church and General Conference Mennonite Church. On the whole, grant recipients represent a wide variety of Christian denominations and organizations.

In announcing the grants, Fred Hofheinz, religion program director for Lilly Endowment, said that the problem of qualified ministers poses a serious challenge to denominational leadership: "The proposals selected for funding offer fresh and promising responses to one of the more important issues facing the churches of North America."

Lilly Endowment, Inc., an Indianapolis-based charitable foundation with a long-standing interest in religion, is distributing a total of $727,000 in grants to support this nationwide effort.

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Mennonite Mutual Aid
800-348-7468 • (219) 533-9511 collect in Indiana

CKC funds help area peace projects

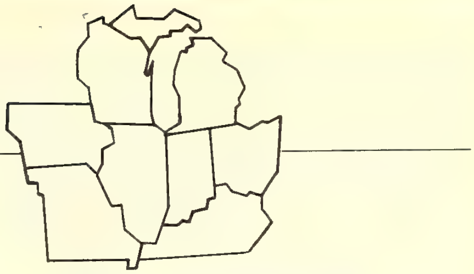
Newton, Kan. (GCMC)—Peace efforts in the Central District Conference and Western District Conference are being given a boost with money from A Call to Kingdom Commitments.

The Lion and the Lamb Peace Arts Center, which is affiliated with Bluffton (Ohio) College and the General Conference, used its first-quarter allotment of $3,494 to purchase children's books, reference books, videotapes and artwork. The Peace Arts Center was opened to the public in April 1987. Its purpose is to promote peace through art and literature.

The St. Louis Mennonite Peace Witness is using its initial $881 disbursement to help meet its overall budget. The Peace Witness is involved in a variety of projects, including draft counseling and Central American concerns.

Fred Loganbill, Newton, was hired by Western District, using CKC funds, to work one-fifth time in facilitating Bible study workshops in congregations across the district. The purpose of the workshops, called Shalom Agenda: Living the Truth (SALT), is to help people gain more knowledge of the biblical basis for peacemaking and reconciliation.

THE MENNONITE
CENTRAL DISTRICT EDITION



CENTRAL DISTRICT REPORTER
April 26, 1988

Camp Friedenswald- renewel and nuturing

Dear Curt,

I learned as a youth that a Christian camping experience is valuable. This summer I experienced that value from a parent's point of view.

Jon and I always encourage our children to attend camp. As usual, they all expressed interest in going, so I sent in the registrations. Almost from the day the registrations were in the mail Hannah, our junior high daughter, began having doubts about attending.

I am aware that a common characteristic of a junior high student is indecisiveness. I didn't realize until last summer to what extent it can be carried out. Hannah would bring up the subject of camp often, sometimes three times a day. Her attitude about it could be different each time. Soon no one in the family wanted to mention camp for fear of creating a new scene with Hannah. Jon's and my answer to her outbursts were always the same: "We encourage you to attend, but if you don't want to go—stay home. It's OK with us." It didn't seem there was anything we could say to relieve her "agony." But we could pray, and we did.

Monday morning, June 15, from 7 to 10 a.m., was a long, long morning. The family helped Hannah finish packing her bags and lunch and loading them into the car. No one talked much except Hannah—"I'm not going. . . . OK, I'll go, but I won't like it. . . . You can't make me go. . . ." On and on. She willingly got into the van but assured us she wouldn't get out.

It took us 10 minutes to get to the bus. It was quiet. I'm sure we all wondered what was going to happen. Luckily the bus was waiting. We all got out of the car, walked Hannah to the bus, gave her good-bye kisses and hugs and watched as she quietly got on the bus.

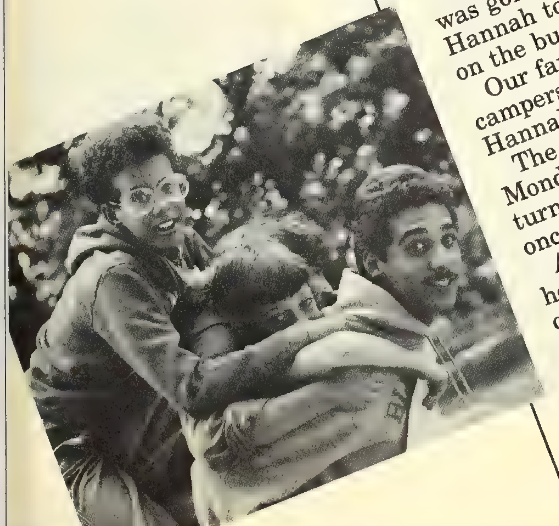
Our family and close friends did a lot of praying for Hannah, camp staff and other campers that week. Several times a day our other children would say, "I wonder what Hannah's doing; I hope she's having a good time."

The return ride to the bus stop on Saturday was as quiet as the one had been on Monday. When the bus arrived, we put on our smiles and hoped we'd get one in return. Our prayers had been answered. Hannah's first words were, "I never missed you once."

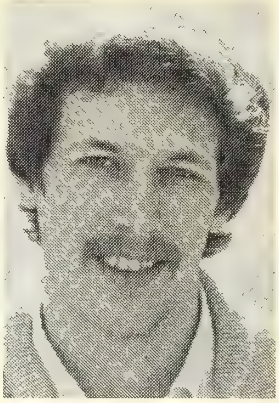
As I listened to her talk and laugh about her experiences I was aware of a change in her attitude. She had a new acceptance and love for others—and for herself. It's a quality that comes with maturity. I thank God for using the camp staff and setting to work this miracle of growth. As a Christian parent, I welcome all the help I can get.

Shalom,
Miriam

(The names in this article have been changed to protect the junior high student.)



A word from the director . . .



Bechler

1988 is not an easy time to raise children. But if the truth be told it has never been easy to raise children. History is full of turbulent times and stories of parents struggling to equip their offspring with values that will stand the test of time.

It was this struggle to teach enduring spiritual values that brought Camp Friedenswald to life. Immersed in the struggle for independence and identity, our children and families need places that give time for reflection, places that give time for taking risks in relationships and places that give opportunities to make commitments that stand the test of time.

When I read articles like the one on the front page, I know that Camp Friedenswald has a ministry that goes beyond fun, a ministry that goes beyond simply providing a place for young adults to work. I realize that Friedenswald provides one more place where parents can find assistance in the immense task of translating values into life experience.

Needed: volunteers to help during summer camps. We need volunteers to work as counselors, maintenance helpers, lifeguards, nurse, office assistant and kitchen helpers. Come join the Friedenswald team for a week of the summer. Contact Curt Bechler for further information.

Thank you to the volunteers who joined the Camp Friedenswald staff to make the 1988 winter retreat season a success. *Curt Bechler*

Can I afford to?

Can I afford to? This is an oft-asked question when a young adult, frequently a college student, ponders the possibility of becoming a "summer staffer" at Camp Friedenswald. The pay hardly makes a dent in a college tuition bill or other expenses that young adults often face. The hours will be long, and the living conditions are not upper class.

This past summer, our son Scott, who had just completed his freshman year at Bethel College, agreed to spend five weeks at Friedenswald as a counselor. Considering the good college tuition scholarship program offered through our church, Hively Avenue Mennonite, we rationalized that perhaps it was something that might be financially affordable.

The environment of outstanding role models as supervisors, a close relationship with peers and providing leadership and a role model for younger campers provided for growth in all aspects of Scott's life. At the end of five weeks, Scott's enthusiasm for Camp Friedenswald, the staff and campers and the mission of the camp was certainly an inspiration to us. What we saw unfold during these five weeks was an experience that most parents dream about their children having as they mature into adulthood. The maturity and self-confidence gained, the spiritual growth, the friendships and sharing and the positive outlook on Christianity were all a product of this five-week experience.

This experience strengthened our conviction that an often overlooked part of the camp's mission is the effect on the lives of the summer staff. Without question their lives will be touched and they will grow in a manner found in few other environments. People often spend years and thousands of dollars looking for this type of growth experience.

Forty-five dollars a week, long working hours, less than ideal living conditions! Can I afford not to? *John Preheim*

Photo below, dramatization of Garden of Gethsemane scene. All summer camp photos by Erin Gundy, summer staff

The Camp Friedenswald committee solicited the articles and photos for this issue's camp emphasis. Shown as they met in mid-May 1987 are these committee members, from left: (back row) **Curt Bechler**, *Silverwood Church, Goshen, Ind., Camp Friedenswald director;* **James Beitler, Jr.**, *First Church, Berne, Ind.;* **Darvin Miller**, *North Danvers Church, Danvers, Ill.;* **Hilary Bertsche**, *Meadows Church, Chenoa, Ill.;* **Dan Amstutz**, *Silverwood Church, Goshen, Ind., and St. John Church, Pandora, Ohio, camp manager; (front row)* **Miriam Nofsinger**, *Peoria-North Church, Peoria, Ill., secretary;* **Stan Clemens**, *First Church, Bluffton, Ohio, chairperson;* **James Kirkton**, *Maplewood Church, Fort Wayne, Ind. Not pictured are* **Marjorie Hilty**, *Grace Church, Pandora, Ohio; and* **Ervin Stutzman**, *First Church, Wadsworth, Ohio.* Photo by Evelyn Krehbiel

'Peace' theme at Bluffton College weekend

"There are hardly any careers that don't involve peacemaking," Bill Keeney told students attending the Intercollegiate Peace Fellowship Conference hosted by Bluffton College Feb. 12-14. Keeney works at the Center for Peaceful Change at Kent State University, Kent, Ohio.

Sixty-five students from eight Mennonite and Brethren in Christ colleges in the United States and Canada met at the BC campus to share ideas on peacemaking. The conference has been held annually for at least 25 years and is sponsored by the Mennonite Central Committee U.S. Peace Section and MCC Canada peace and social concerns committee. Students from all Mennonite-related colleges, Bible colleges and seminaries are invited.

"Most organizations can use people with conflict resolution skills," Keeney said. "These skills help us cope with and deal with other people."

Keeney noted that conflict is a part of daily life. He said, "Conflict can be constructive if used as a catalyst for change when change is needed. But conflict must be resolved in a nonviolent way."

Keeney said the consciousness of the oppressor must be raised. "Make them aware of how they are affecting the oppressed."

The next stage Keeney described was the "parody of power." He said, "The two parties must learn to work as equals, with no 'top dog' dominating an 'underdog.' "

"Peacemaking and conflict resolution are rapidly growing fields," he said. "And it takes a certain value orientation to commit to peacemaking."

Following Keeney's presentation on Friday, students participated in workshops that focused on local peacemaking. Workshops included "Family Violence," "Victim-Offender Reconciliation," "Peace in Education" and "Conflict Study."

Saturday workshops included "Tax Resistance," "Sanctuary," "Feminism," "Non-Violence" and "National Service."

Bluffton College faculty and staff members and other resource people led the workshops.

Saturday's keynote address was made by Marian Franz, who is involved in lobbying efforts to create a peace tax fund as an alternative to a military tax fund. Her presentation was entitled "Speaking Truth to Power: the Pertinent and Impertinent Voice of Conscience." Saturday night the students attended a concert by Chuck Neufeld.

Greg Wilson, chairman of the conference and president of the Bluffton College Peace Club, said, "I see signs of hope. The signing of the INF treaty and the recent refusal of contra aid are two examples. There are always signs of hope, but one person can't do everything. We can only do our part." Wilson is a junior at BC.

Wilson suggested that everyone do their part by "becoming better informed about national and international issues. Learn about what's going on. Talk to others. Then take a stand . . . talk to Congresspeople and get involved in peace groups." *Martha Nelson, Bluffton College News*

Love your neighbor as yourself

The congregation of Topeka (Ind.) Mennonite Church affirmed its commitment to mission in a rather surprising way at a Valentine's Day congregational meeting. The focus of the meeting was to approve the development of a fellowship hall addition that would provide a spacious fellowship area as well as handicap access to the sanctuary. Having ended the 1987 year with a comfortable $5,500 balance, it seemed expedient to transfer some money to the new fellowship hall fund.

However, the congregation was reminded of its mission commitment and particularly of the fact that in 1984 we had not nearly met our mission giving goals. The final solution: $2,500 was designated for the new Fellowship Hall; $2,500 was designated for our various mission commitments, including the General Conference, the Central District Conference, Camp Friedenswald, Bluffton College and the Mennonite Biblical Seminary. The risk for the congregation was beginning the 1988 year with virtually a zero balance.

Pastor Clarence Rempel was pleasantly surprised by the action. "We have moved from conservatively dispensing our mission funds at the end of the year out of what we had left to a quarterly disbursal during the course of the year. That change along with a growing worldwide mission commitment has resulted in increasing and meeting our mission financial goals the past several years. The surprising action of the church is going back to 1984 and completing something they weren't able to do then. I think the congregation is strongly saying, 'We aren't just interested in improving our facilities for ourselves. We are here for a greater mission of proclaiming Christ in the world.' And we are willing to take some risks to do that."

Nurse and WSI needed. Nurse needed for a three-month voluntary service position from June through August. Water safety instructor (WSI) needed for a three- to four-month voluntary service position beginning May or June through August. For more information contact Curt Bechler, Director, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, or (616) 476-2426.

Stephen Series at Oak Grove

Oak Grove Mennonite Church in Smithville, Ohio, is actively participating in the Stephen Series program. The Stephen Series is a non-denominational, lay, caring ministry founded by Kenneth Haugk of St. Louis. The Stephen Series involves a 50-hour training program teaching the art of listening and how to minister to those experiencing life crises such as divorce, dying, death, grief, depression, suicide or to those in need of general support. It is a one-on-one caring ministry.

Marie Beechy, Sher Speigle, Pauline Smucker and Rebecca Kurtz returned from the 12-day leader's training course in Leesburg, Fla., in February. They are implementing the Stephen Series and will be training Stephen ministers and supervising the program in the next months at Oak Grove.

To our contributors

The next issue of the *Central District Reporter* will appear May 24.

Copy and photos for the June 28 issue should reach this address by May 17:

Evelyn Krehbiel, editor
229 Brookwood
Bluffton, OH 45817.

We ask that articles be typewritten and double-spaced. If you compose on a computer, please do not justify the right margin, since natural line length is helpful to know for estimating article length. We urge you to keep a copy of all material submitted.

CNG Foundation names Bluffton College finalist

Bluffton College is one of eight Ohio, Pennsylvania or West Virginia colleges chosen as a finalist for the Consolidated Natural Gas Company Foundation $150,000 Award of Excellence in Education program. Bluffton is one of four Ohio colleges and the only finalist located in western Ohio.

Three winners will be announced later this year, with $100,000 going to the college with the program that is judged best, and $25,000 to each of the runners-up.

The awards recognize innovation and creativity in the region's small, private liberal arts colleges. To be eligible for consideration programs must demonstrate these attributes and be ongoing and successful.

Bluffton College was chosen because of its innovative study center. The center was initiated in 1986 to encourage and support scholarly and creative activities to enhance the faculty's teaching potential. The center focuses on themes that relate to the college's Anabaptist heritage, including peacemaking, conflict resolution, international understanding and service to society.

George A. Davidson, Jr., chairman and chief executive officer of CNG, said, "The awards program was created in 1984 to recognize the creative energies of private colleges and stimulate innovative solutions to today's educational challenges. We look upon these schools as the entrepreneurs of education."

The grants are financed from the profits of CNG and administered through its foundation, which made contributions of approximately $4 million in 1987 to a number of organizations throughout its service areas.

New address for Conrad Wetzel

Conrad Wetzel, associate conference minister with responsibilities in the western Central District, and Martyne, along with their high school son, have moved into the town of Tiskilwa from the Plow Creek farm. The Wetzels' new address is Box 475, Tiskilwa, IL 61358-0475. His telephone number remains the same: (815) 646-4739. The Wetzels have given up their home on the farm so that another family in the Plow Creek Fellowship with younger children can move out to that location.

Dedication of addition at North Danvers

May 22 is the date set for the dedication of the church addition at North Danvers Mennonite Church, Danvers, Ill.

The day's events begin with a fellowship time at 9:30 a.m., followed by a two-hour special service at 10 a.m. Congregation and guests will enjoy a carry-in meal together at noon.

A dedication service and cornerstone setting is scheduled for 1:30 p.m. The community is invited to an open house during the afternoon.

District calendar

Retreat or camp events are on the Camp Friedenswald schedule, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426. For further information ask your pastor or office secretary for a camp folder.

April 29-30—Council of Committees, Camp Friedenswald
April 30—Seminar on conflict prevention and management, Community Mennonite Church, Markham, Ill.
May 2—Opening of Menno-Hof, Mennonite/Amish visitors center, Shipshewana, Ind.
May 22—Dedication of fellowship hall, North Danvers Church, Danvers, Ill.
May 22—Mennonite World Fellowship Sunday
June 6-11—Junior high camp
June 13-18—Junior camp (grades 5-6)
June 13-18—Land and Lakes Bike Trip (grades 7-10)
June 20-25—Pre-junior camp (grades 3-4)
June 20-25—High school camp
June 24-26—Homecoming, 75th anniversary, Eighth Street Church, Goshen, Ind.
June 27-July 2—Music camps (grade 3 through high school)
July 5-9—Soccer camp (ages 9-15)
July 11-16—Family camp 1
July 16-17—Builders Celebration Weekend
July 18-23—Family camp 2
July 23-30—Women's backpacking trip
July 25-29—Family camp 3
July 30-Aug. 7—High school canoe trip
Aug. 13-21—Young adult canoe trip

Youth minister—east appointed

Wendell Badertscher of Colorado Springs, Colo., has accepted a half-time position as conference youth minister for the eastern half of our district. He will start his assignment on July 1. Wendell and Esther will relocate to the Bluffton-Pandora area.

Badertscher is a graduate of Bluffton College and Associated Mennonite Biblical Seminaries with a Master of Arts degree in Christian education. His home church is Salem Church, Kidron, Ohio.

Badertschers

He previously served as director of youth and Christian education at Grace Church, Pandora, Ohio, from 1975-77. He also served on our district program committee.

Currently he has been living and working in Colorado Springs as a carpentry foreman. He has also been active with the Rocky Mountain Mennonite Camp as camp pastor and authoring camp curriculum material for youth. Esther is working as an L.P.N. in a doctor's office and will seek employment in the Bluffton-Pandora area.

They are members of Mountain Community Mennonite Church, Palmer Lake, Colo.

We are pleased that Wendell has accepted this position with our district and look forward to his coming on board with us. He will be at our Central District Conference at Oak Grove and will attend the MC/GC annual gathering of youth ministers in Philadelphia the week after conference.

Mark Weidner

Aspenacious T. Wonderbone, resident of Badertscher home, described as a "professional, courteous listener"

With a warm smile and a gentle, sensitive manner, Ingrid Rogers presented the "gospel of love and justice" and quietly encouraged participants to pray and work for "God's kingdom to come for all" at the annual Peace-It-Together event March 11-13 at Canadian Mennonite Bible College in Winnipeg. Rogers, a scholar, peace activist and Church of the Brethren pastor, presented stories of peace to the 170 young people and sponsors from across Canada in a variety of ways: in song, autobiography and sermon.

Mennonite Central Committee recently sent two containers of material aid to Vietnam. The first, valued at $79,000, included school and health kits and notebooks for Nghia Binh Province, children's clothing, cloth and commercial soap for Thanh Hoa Province, and 17 hospital beds for the pediatric hospital in Ho Chi Minh City. A second container, valued at $100,315, included children's clothing, cloth and commercial soap for Nghe Tinh Province, rolled bandages, health kits, single sheets and laundry soap for a pediatric hospital in Ho Chi Minh City, and 21 hospital beds and 110 cartons of commercial soap for a hospital in Thanh Hoa Province.

Who Speaks for the Children? is a coalition of religious and secular organizations that aims to make an estimated 13 million children living in poverty an issue in U.S. state and national elections this year. About 175 activists and religious leaders gathered in Washington recently to call attention to the problem.

NEWS

160 attend evangelism seminars

Elkhart, Ind. (MBM)—Over 160 people attended Friendship Evangelism seminars in Waldheim and Drake, Sask., and La Jara, Colo., during February. Don Yoder, secretary for evangelism and church planting for the General Conference Mennonite Church, led all three seminars.

Sixty-three people from 10 congregations (Mennonite Church, GCMC and Mennonite Brethren congregations) attended an FE seminar Feb. 5-6 at Zoar Mennonite Church, Waldheim, Sask.

In Drake, 47 people representing four congregations met Feb. 8-10 in the new education wing of North Star Mennonite Church. The seminar was the first event held in the new addition, "an appropriate initiation or goal for a building built to the glory of God," wrote Christine Bergen.

The seminar was conducted in three evening sessions to allow those with daytime jobs to attend.

A Friendship Evangelism seminar is planned May 13-14 in Aurora, Ohio. Ed Taylor, evangelism and church development consultant for Mennonite Board of Missions, will lead the seminar.

Friendship Evangelism and Extending the Kingdom seminars are sponsored by MBM and the GCMC. For more information, contact Melba Martin, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

AMBS dean: The Associated Mennonite Biblical Seminaries solicits applications for the position of dean, beginning **July 1989**. Qualifications include: teaching and educational administrative gifts and experience, Ph.D. or equivalent, and General Conference Mennonite Church or Mennonite Church or related-church membership; pastoral and/or other church leadership experience preferred.

Send letter of application and curriculum vitae to Dean's Search Committee, 3003 Benham Ave., Elkhart, IN 46517-1999, **before May 13, 1988**.

Maintenance worker needed: Four-month voluntary service position available from May through August.

For more information contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

WSI needed: Nurse needed for a three-month voluntary service position from June through August. Water safety instructor (WSI) needed for a three- or four-month voluntary service position, beginning in May or June through August.

For more information contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Mayfair Mennonite Church, Saskatoon, invites inquiries for a **full-time associate pastor**. Applicants should be gifted in youth work and preaching.

Direct inquiries to the Pastoral Search Committee, Mayfair Mennonite Church, 1339 Ave. D North, Saskatoon, SK S7L 1P2.

A seven-year-old, urban/rural congregation is seeking a half-time **youth minister**.

Send resume or inquiries to Search Committee, Immanuel Mennonite Church, 3471 Clearbrook Road, Clearbrook, BC V2S 6A9, (604) 854-3654.

Taiwanese hospital gets grant for TB study

Hualien, Taiwan (GCMC)—Kuo Huang-Chung, a pediatric resident at Mennonite Christian Hospital, Hualien, has received a grant of $2,860 from the Academia Sinica of the Republic of China to study tuberculosis in nine villages in Taiwan.

A study by the Taiwan Tuberculosis Bureau showed that the rate of tuberculosis in these villages is higher than the national rate of tuberculosis, in spite of the existence of a treatment program.

Kuo and his assistants will use a set of questionnaires to find out why the treatment program is not more effective in the nine villages. One anticipated cause is the prevalence of liver disease due to alcohol consumption.

"With the information acquired through this research project, it is hoped that steps may be taken to eliminate the conditions in the community that are conducive to tuberculosis in the first place, then to raise the level of patients' compliance to treatment," said Kenneth W. Steider, administrative assistant at Mennonite Christian Hospital.

Kuo Huang-Chung (left) takes a blood sample from a Taiwanese villager for a tuberculosis study.

COM

"Mennonites of the North Penn Area" is the theme of the new exhibit that opened recently at the Mennonite Heritage Center in Souderton, Pa. Individuals in the community and congregations have allowed the center to use their artifacts along with those from the Heritage Center collection for this historic and educational exhibit. The North Penn area is the most concentrated Mennonite settlement in Eastern Pennsylvania.

Faced with a shortfall in general fund income for the second consecutive year, Mennonite World Conference has announced that measures are being taken to reduce the budget for the coming year. The 1988 general fund budget calls for a 14 percent reduction from the previously approved expenditure budget. Last year's general fund income came to about $189,000, compared to expenditures of about $206,000, a shortfall of $17,000. This came on top of an even larger deficit in 1986, leaving MWC in a financial situation that "needs prompt and careful attention," said Paul Kraybill, executive secretary.

A summer service project will be held in Colombia for approximately 10 college students during July and August. The project, sponsored by the Commission on Overseas Mission, will provide a combination of academic study and physical work. The cost for the project will be about $1,300, including airfare. Applications should be received by May 1. Contact Bruno or Wanda Derksen Bergen, COM, Box 347, Newton, KS 67114, (316) 283-5100.

NEWS

Paul Kraybill explains MWC finances

Carol Stream, Ill. (MWC)—Mennonite World Conference financing is carried out in three areas. The General Fund covers the ongoing operations of the permanent headquarters office and staff, including a wide variety of fraternal activities. For this income, MWC strongly believes it must be supported by the member conferences to which it is accountable. The income budget is $203,000 U.S. (in 1988).

About 80 percent of the General Fund budget should be supplied by the conference, the remainder by private donors. Since the establishment of the permanent office in 1979, a debt has accumulated that now needs attention.

The Assembly Fund revenues pay for the costs of the assembly itself. MWC assemblies have traditionally been "people's" assemblies, and the policy is that the gatherings should be self-supporting. Registration income is not available until the time of the assembly draws near, but expenses start years in advance.

A third fund, Travel Fund, is supported by foundations, church agencies, conferences and individuals. It provides for attendance by delegates from Asia, Africa and Latin America at the triennial General Council and six-year Assembly meetings. The Travel Fund has maintained a consistent balance in spite of large expenditures every three years. For the 1990 assembly MWC is inviting Canadian Mennonite congregations to each sponsor a two-thirds-world delegate by contributing the ticket and hosting the delegate.

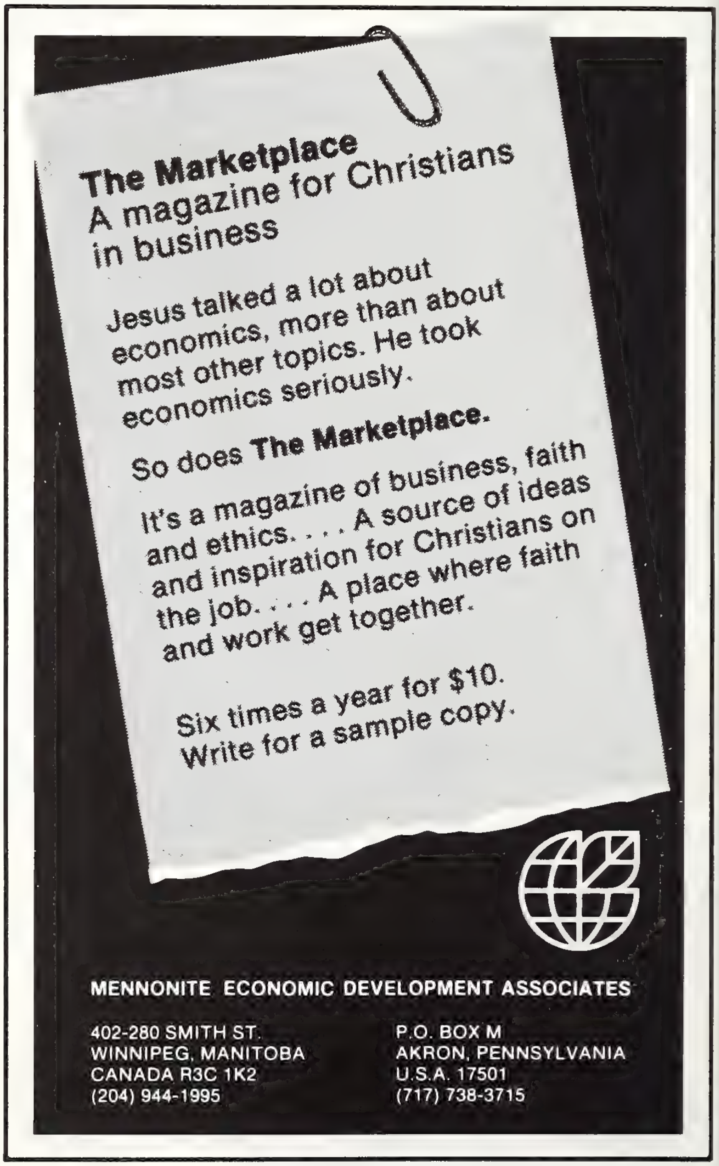
Paul Kraybill, MWC executive secretary, says, "Our worldwide membership reached 774,000 in 1986; the next directory will show significant increases. I anticipate parity between North America/Europe and the two-thirds world by 1992 or 1993 and a million members by the end of the century. We need Mennonite World Conference to remind us of the global body, to share information, to provide fellowship and to open the doors for discussion, understanding and learning."

Opening for **licensed long-term care administrator** for Parkside Homes, Inc., Hillsboro, Kan. Parkside is an active retirement community consisting of 60 licensed ICF beds and 19 apartments.

Send resume to: Art Balzer, chairman, Parkside Board of Directors, 210 S. Wilson, Hillsboro, KS 67063.

Spruce Lake Retreat Center has an opening for **housekeeper/janitor couple**. These are working and supervisory year-round positions. It would be full time for one person with flexibility for the second person from half to full time depending on interests. Salary plus benefits including housing. **Beginning June or July**.

Contact Paul Beiler, Route 1, Box 605, Canadensis, PA 18325, (717) 595-7505.



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"The Ministry of Reconciliation: Managing Conflict within the Christian Community" is a conference designed to equip Christians to resolve conflict according to biblical principles. To be held June 9-11 at the Billy Graham Center at Wheaton (Ill.) College, it is sponsored by Mennonite Conciliation Services, Lombard Mennonite Peace Center, Christian Legal Society, the Social Action Commission of the National Association of Evangelicals, and the Association of Christian Conciliation Services.

The Mennonite Central Committee executive committee authorized $220,000 for Russian-language Bible commentaries at its spring meeting March 26 in Akron, Pa. In 1987, 5,000 sets of a 15-volume Russian-language New Testament commentary were shipped to the Soviet Union. The new MCC action authorizes funds to ship an additional 1,000 sets of the New Testament commentary, already printed, to the All-Union Council of Evangelical Christians/Baptists and to print 5,000 additional New Testament sets as soon as permission for importation is granted. MCC also authorized funds to translate and print an Old Testament Bible commentary.

Mennonite missionaries in Taiwan have expressed concern that consumption of foreign cigarettes in Taiwan increased from 57,000 cases in 1986 to 560,000 cases in 1987. Under terms of a trade agreement, the Taiwanese government has allowed the free import of cigarettes since January 1987.

NEWS

Chinese Mennonite council passes statement of purpose

Philadelphia (GCMC)—The members of the North American Chinese Mennonite Council met here Jan. 4 and passed a statement of purpose.

The overarching goal of NACMC, as written in its statement, is to help develop "a vibrant, unified Chinese Mennonite Church in North America." Members hope to accomplish this by "strengthening Anabaptist distinctives, providing training and leadership, evangelizing others and being a part of the larger Chinese Christian community.

"The statement of purpose helps us to have a concrete grip as to what we should do as a Chinese council. It gives us a direction for the future," said David Chiu, Saskatoon, council chairperson.

Already in progress for this year are plans to have a retreat for North American Chinese pastors and spouses and to have the brochure "About the Mennonites" translated into Chinese.

NACMC consists of representatives from the Commission on Home Ministries of the General Conference Mennonite Church, the Congregational Resources Board of the Conference of Mennonites in Canada and the Eastern Mennonite Board of Missions and Charities of the Mennonite Church, as well as a number of Chinese Mennonite pastors. It was formed in July 1986.

Blankets for the world

MCC Manitoba material aid director Verna Hiebert (front) stands with volunteers by some of the over 500 blankets donated by southern Manitoba Mennonite church members since last Christmas. Since the beginning of the year, MCC has sent blankets to Ethiopia, Haiti and Honduras. Over 300 volunteers helped prepare material aid shipments at the MCC Manitoba office last year. With Hiebert are Anita Falk of the Fort Garry Mennonite Fellowship, Trudy Dueck of Bethel Mennonite Church and Katie Neufeld of Sargent Avenue Mennonite Church, all in Winnipeg.

John Longhurst

Honored for long service

Four retired missionaries who had served in Zaire under the Africa Inter-Mennonite Mission received plaques honoring their years of service at a March 7 dinner in Newton, Kan. They are Peter and Gladys Buller, Goshen, Ind., for 34 years; Mary Epp, Saskatoon, for 30 years; and Peter Falk, St. Catharines, Ont., for 28 years of service with his wife, Annie, who was not able to attend the dinner. Here Erwin Rempel (left), executive secretary of the Commission on Overseas Mission, congratulates Peter and Gladys Buller.

Jeannie Zehr

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A Call to Kingdom Commitments, the General Conference Mennonite Church development plan, had received $2,636,062 as of March 31 of the $5,474,737 that had been pledged to date. A total of $592,141 had been distributed to support 38 projects.

The World Council of Churches has called upon its member churches to commemorate the 10th anniversary of the Kassinga Massacre on May 4 as a World Day of Prayer for a free Namibia. "We hope you will be able to join us in a program of prayer and activity to commemorate this tragic historical event of the massacre of innocent Namibian women and children by the South African forces at Kassinga, which occurred 10 years ago," writes Emilio Castro, general secretary of the WCC, in his letter to member churches. Churches have played a critical role in keeping the issue of Namibia before the conscience of the world, he notes.

"To Live in the World" will be the theme May 12-15 as Mennonites from across Europe gather at Tramelan, Switzerland, for MERK '88, the fourth Mennonite European Regional Conference. The text comes from Romans 12:1-2, with the main lectures focusing on "To Live as God Wants Us to Live," "To Live Like the World?!" and "To Mold Our Lives." Speakers will include Pierre Buehler and Daniel Geiser of West Germany, Claude Baecher of France, Ed van Straten of the Netherlands and Ulrich Scheidegger of Switzerland.

RECORD

workers

Wendell Badertscher, Colorado Springs, Colo., will begin July 1 as conference youth minister for the eastern half of Central District Conference.

Brian and *Nancy Bauman* will begin pastoring at First Church, Reedley, Calif., on Aug. 24. Brian has been pastor at Preston Church, Cambridge, Ont.

Jack Dyck was ordained March 20 at St. Catharines (Ont.) United Mennonite Church. He is the first to be ordained by the new Mennonite Conference of Eastern Canada.

Paul I. Dyck, First Church, Bluffton, Ohio, is the new president of Mennonite Health Association.

Carl and *Hilda Epp*, Winnipeg, have been reappointed by the Commission on Overseas Mission to medical service at Mennonite Christian Hospital in Hualien, Taiwan, effective January 1989.

Dianna and *Leon Eschleman*, Albany (Ore.) Church, will begin a two- to three-year COM term this fall at Mennonite Christian Hospital in Hualien, Taiwan. Their children are Christa, Laura and Scott.

Harold Fransen will begin as half-time pastor at Mississauga (Ont.) Fellowship this summer.

Dave Friesen will retire Oct. 1 as pastor at Bergthaler Church, Gretna, Man.

Eshlemans

Guenthers

Paul T. Friesen has been appointed librarian at Canadian Mennonite Bible College, Winnipeg, beginning Aug. 1.

Henry Funk will retire in August as conference minister for the Conference of Mennonites of Saskatchewan.

Ken and *Marion Landis Funk* will begin in August as co-pastors at Mennonite Fellowship of Rosthern, Sask.

Karen and *Titus Guenther*, Waterloo-Kitchener United Mennonite Church, will begin a four-year COM term this fall as teachers at the Mennonite Seminary (CEMTA) in Asunción, Paraguay. They have two daughters, Angelika and Susanne.

Howard Habegger, pastor at the Union Church, Bogotá, Colombia, will become pastor at Silverwood Church, Goshen, Ind., on Sept. 1.

Gary Harder is pastor at Toronto United Mennonite Church.

Lawrence H. Hart, Clinton, Okla., will be the speaker for the graduating class of Associated Mennonite Biblical Seminaries, Elkhart, Ind., in commencement exercises May 27 at College Mennonite Church, Goshen, Ind.

Ken Heppner has resigned as pastor at Burrows Bethel Church, Winnipeg, effective in June.

Randy Hildebrand is pastor of youth and Christian education at St. Catharines (Ont.) United Mennonite Church.

Agnes Hubert, Winnipeg, currently acting director of China Educational Exchange, has been appointed director of the Mennonite Central Committee Canada Service Education Program. She is the first director of this program, a joint effort of MCC, Mennonite Brethren Bible College, Winnipeg; CMBC, and Conrad Grebel College, Waterloo, Ont.

Valery Izbicki was ordained Jan. 17 to the ministry at Whitewater Church, Boissevain, Man.

Kauffmann

Klassen

Galen Kauffmann began Feb. 22 as assistant counsel at Mennonite Mutual Aid, Goshen, Ind.

Mary Klassen began March 14 as educational resources director in the Congregational Services Division at MMA, Goshen, Ind.

Henry Kroeger retired in January as pastor at Dundurn (Sask.) Church.

Arlin Lapp began Feb. 22 as

Opportunity for ministry in Burns Lake: First Mennonite Church. British Columbia. Youth-pastor position. Half-time salary.

Send resume or for more information to Ben Loewen, Search Committee, Box 599, Burns Lake, BC V0J 1E0, (604) 692-3758. Pastor: Gerry Klassen, (604) 692-3718.

Goshen College solicits nominations and applications for the position of **academic dean**. Desired qualifications include commitment to the Christian faith, active participation in a Mennonite or related church, teaching and administrative experience and an earned doctorate. The position is available July 1, 1989.

Applications should include letter of interest and vita and are due by **July 15, 1988**, to Alice M. Roth, Executive Secretary, Dean Search Committee, Goshen College, Goshen, IN 46526, (219) 535-7501. Inquiries may be addressed to Roth or to the committee's chair, William F. Miller.

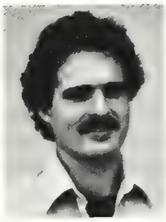
The Dutch Parliament has approved a project to train air force pilots over Labrador, ignoring protests from a delegation of Innu and many letters and telegrams from supporters of the Innu. The Dutch program is to run until 1996. Military officials say the Labrador terrain is ideal for training because it is similar to that of regions of central Europe. The Innu are deeply concerned about the health and environmental impacts of low-level sonic booms produced by the training flights.

Synapses staff has learned that the U.S. Treasury Department expects to rule to outlaw the importing of processed Nicaraguan coffee from Holland and Canada. In the last year more than $500,000 worth of Nicaraguan coffee has been imported to the United States for use by church groups, coffeehouses and specialty shops. Coffee is a key export crop in Nicaragua. Widening the embargo by limiting coffee imports will have a negative effect on independent farmers in Nicaragua. The new regulations are being developed in the Treasury Offices, Office of Foreign Assets Control, headed by Richard Newcomb, 1331 G. St. N.W., Washington, DC 20220, (202) 376-0442.

Members of Eden Mennonite Church, Moundridge, Kan., have decided to construct their new church building on the site where the previous one had stood. The original church building burned to the ground on Jan. 25. The cause of the fire was never determined. Eden members are currently meeting at the Moundridge High School auditorium.

RECORD

Marklunds



E. Miller

S. Miller

an eastern regional representative of Mennonite Foundation at the new office in Harleysville, Pa.

Laura Loewen will begin as pastor at Mennonite Fellowship of Montreal this summer.

Ann and *Rick Marklund*, Cody Bible Church, Bonnyman, Ky., will begin a four-year COM term this fall as teachers at Hualien (Taiwan) Christian School. Their children are Peter, Paul and Purity.

Audrey Mierau has resigned as pastor at Harrow (Ont.) Church effective June 30.

Edwin and *Susan Stamm Miller*, Kalona (Iowa) Church and Lockport Church, Stryker, Ohio, respectively, began two-year Mennonite Voluntary Service terms Jan. 9 in Arvada, Colo. He is a peace education worker for the Arvada Church. She is a coordinator at Jeffco Action Center and the Senior Resource Center. His parents are Edwin and Mary Jane Miller of Wellman, Iowa. Hers are Duane and the late Carol Stamm of Archbold, Ohio.

Rocky Miller, Sarasota, Fla., was elected chairman of the Mennonite Pilots Association in February.

Michael Peake will begin Aug. 15 as associate pastor at Rosthern (Sask.) Church.

Preheim-Bartel

Peter H. Peters, MCCC country representative for India, will begin this summer as executive director of MCC Manitoba.

John Petkau has resigned as associate pastor at Mayfair Church, Saskatoon, effective in August.

Dean Preheim-Bartel began Feb. 15 as a regional care coordinator at MMA, Goshen, Ind.

Clare Ann Ruth-Heffelbower was ordained March 20 at Eighth Street Church, Goshen, Ind.

Melvin Siebert, Central Heights Mennonite Brethren Church, Abbotsford, B.C., has begun a two-month term with Mennonite Voluntary Service in Wichita, Kan. He is a home repair worker with Mennonite Housing and Rehabilitation Service. His parents are Jake and Elsie Siebert of Abbotsford.

Beverly Suderman has resigned as assistant to the pastor at Vineland (Ont.) United Mennonite Church effective this summer.

David Tiessen is pastor at Guelph (Ont.) Church.

Norman Voth will begin as pastor Sept. 15 at Sterling Fellowship, Winnipeg.

Andy and *Sue Wade* have been appointed to a COM Overseas Mission Volunteer term under China Educational Exchange.

Lavon Welty, staff person for Congregational Youth Ministry of the Mennonite Church, has resigned effective July 31.

David Winter will retire in June as principal of Rosthern (Sask.) Junior College.

Don and *Joyce Wyse* will begin their pastoral ministry at First Church, San Francisco, this month.

RESOURCES

books

Tending the Garden: *Essays on the Gospel and the Earth*, edited by Wesley Granberg-Michaelson (Eerdmans, 1987, $7.95) examines the relationship of God, humanity and all creation in order to develop a biblical environmental ethic.

Using critical social analysis and challenging some traditional assumptions of the social sciences, **The Just Demands of the Poor** by Marie Augusta Neal (Paulist Press, 1987, $8.95) shows that the biblical call to do justice in the world today demands a re-examination of the relationship among politics, economics, culture and religion in order to develop an adequate response.

Healing the Heart: *the Power of Biblical Heart Imagery* by Joseph Grassi (Paulist Press, 1987, $7.95) explores the significance of biblical language and images of the heart and applies them to teaching, healing and personal transformation.

Walter Williamson writes about his own and others' experiences in **Miscarriage: Sharing the Grief, Facing the Pain, Healing the Wounds** (Walker, 1987, $14.95).

Split Image: Male and Female After God's Likeness (Eerdmans, 1987, $8.95) by Anne Atkins addresses the preconceptions many people have about the biblical teaching regarding the relationship between the sexes.

Funds provided by the Deaf Ministries Department of Mennonite Board of Missions are being used to help finance a video Bible translation for deaf people. **The Bible: American Sign Language Translation** is a project begun by Deaf Missions, Route 2, Box 26, Council Bluffs, IA 51501, (712) 322-5493. Translation of portions of Mark is available on loan from MBM or may be purchased from Deaf Missions.

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LETTERS

Good spot

At the 1988 session of the Conference of Mennonites in Alberta we had a good spot for *The Mennonite* display, right next to the coffee pot. *Henry Goerzen, adviser to* The Mennonite, *Route 1, Carstairs, AB T0M 0N0*

March 8

Some good Mondays

The letter (Feb. 23) criticizing the preacher-dad for taking his child out of school occasionally should not go unchallenged. Monday being a pastor's day off, he arranged to have the day occasionally with the boy. He is accused of distasteful "favoritism and elitism" in his church magazine.

It is not unheard of for teachers to go on strike. The system survives and so do the kids. Is it likely that the educational system is threatened by an occasional youngster who is off to spend time with parents?

As important as attendance and punctuality are, a slavish adherence to institutionalism should never be put ahead of the needs of those it is supposed to serve.

Go to it, pastor. Have some Mondays with your son. Teach him about God's world. He will treasure it all his life. When he grows up he may be spared some of the anxieties of a world that is too much with us. The great teacher, Jesus, will be with you. *Wally Goossen, 16 Helen St., Apt. 106, Dundas, ON L9H 1N4*

March 9

Peacekeeping is dangerous

The impression (March 8, letters) that the function of United Nations peacekeeping forces is "to buy guns and armored cars and send soldiers equipped to kill human beings in the Middle East" is most unfortunate.

Brian Urquhart, a 69-year-old British citizen and the former, longtime director of U.N. peacekeeping forces, emphasizes that U.N. peacekeeping operations do not and cannot use force in peacekeeping except in self-defense: *"The job of peacekeeping is to stay above the conflict, have no enemies, take a great deal of abuse, be rigidly impartial and not confuse self-defense with reprisals."* The peacekeeping forces are chosen primarily from nonaligned nations. None are U.S. or Soviet personnel, inasmuch as remaining neutral is essential to effective peacekeeping.

The role of these U.N. personnel is not to resolve the conflicts but to be a buffer between conflicting antagonists so as to stop the shooting and create a climate that will enable negotiators to work out a more lasting solution. Some U.N. forces are armed but can use those arms only in self-defense. In the several decades of these efforts, 540 U.N. peacekeepers have lost their lives. Serious peacekeeping is dangerous and costly.

Perhaps the possibility of forestalling violent conflict would be strengthened in our dangerous, explosive world if more such creative peacekeeping efforts received citizen support and adequate congressional funding. The lavish cost of Pentagon weaponry could thereby be reduced.

This essentially was the message conveyed to Washington officials by Robert Burkholder, after a four-year Mennonite Central Committee term in

URGENT OPENINGS

PEACE EDUCATION WORKER
– Brandon, Manitoba
HOUSING MARKETING SPECIALIST
– Cleveland, Ohio
INDIAN SCHOOL EL. ED. TEACHERS
– Kykotsmovi, Ariz.
HOMELESS SHELTER STAFF
– Oklahoma City, Okla.
ALCOHOL COUNSELOR
– San Francisco, Calif.
OFFICE MANAGER
– Saskatoon, Sask.
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southern Lebanon. He underscored how much worse the conflict would be in Southern Lebanon if U.N. peacekeeping forces were not there. *Delton Franz, Peace Section Washington Office, 110 Maryland Ave. N.E., Washington, DC 20002*

March 14

Needed: someone who cares

A hundred years ago the Lord gave us Mennonites the work of bringing the gospel to the Hopi nation. Churches were built in Old Oraibi, Bacavi and Moencopi. At Kykotsmovi, Hopi Mission School opened during the 1950s.

A fire destroyed the Old Oraibi Church. A new one was built in New Oraibi. Hopi Mission School flourishes.

But Bacavi is not only closed but is being vandalized. Since last September no one has been willing to work there for the Lord. Those interested ask for higher wages than are being offered.

Here at Moencopi we are striving to show that we care and do not intend to abandon the mission. There is opposition. Some openly state that this work will fail, so why bother?

Repairs, fresh paint and yard work are needed. Last June the water was cut off. So we haul water from the nearby spring when transportation is available, or I carry it up in gallon bottles from the village pump at the foot of the hill.

The Lord has graciously supplied us with two gas heaters this past month, replacing the iron monsters that voraciously fed on wood and coal and demanded a great deal of physical labor. These were placed in the kitchen and in the recreation room. The church still has a wood-burning stove.

Recently we were given three electric sewing machines to replace the treadle ones. Hopi women who attend our sewing class every Monday night are delighted. Money has also been given to replace the worn-out toys in the recreation room where the children have Bible club and Sunday school and where they gather as often as we open the doors.

A recent generous gift made it possible to have a floodlight installed over the steep steps leading into the church. This will also light the basketball court where the young Hopi men and women practice almost every night. For all these tokens of our Lord's love and provision we are most grateful.

I came in May 1987. My Social Security check has been supplemented by personal gifts from friends who believe in what I am doing—keeping the doors open, lifting up Christ. The Lord has blessed me.

Are there some Mennonites willing to endure a few hardships and trust the Lord to provide? Many men and women are addicted to alcohol, driven to suicide. The deaths around here this past year have many asking, "What is going on?" One young Hopi man wept bitterly in the mission kitchen not long ago, saying, "No one really cares about us." Is that true? *Edna Rutschman, Moencopi Mennonite Mission, Tuba City, AZ 86045*

March 17

Powerful

Thanks for circulating the letter by H.A. Fast and the experience of David Ortman (March 8). Those are powerful connections. *Donald D. Kaufman, 609 Central, Newton, KS 67114*

March 20

Exploring a trail

Thank you for "Darlington's First Fruits" (March 8). While doing genealogical research in Oklahoma City, I came across many references to Cantonment, but since my interest at that point was documentation of my grandparents and great-grandparents (who were buried or who buried children near Hitchcock, Okla.), that reference remained an unexplored trail until reading your fine article with a map and photos.

Could it be that the Mennonites who took over the military buildings were part of the "beating swords into plowshares" that is mentioned in the Old Testament? *David Hiebert, 311 Market St., Scottdale, PA 15683-1907*

March 23

A magazine for newcomers?

I have written a prospectus for a magazine for people who are attending a Mennonite church but whose parents did not. Current church publications are written in a code designed for people who belong already and who share a value system and worldview shaped by generations of being part of the Mennonite family. New Mennonites are mostly urban; other Mennonites are either rural or have a rural mindset. Is it reasonable to expect one publication to reach both?

When we require of people that they accept the rural Mennonite culture in order to be part of the family of God, we throw up a great barrier. A magazine called *New Mennonite* would speak to new urban Christians in a way congruent with their experience. The goal would be an integrated family but a family where individual histories were validated.

New Mennonite would include articles in Spanish, English and other languages as requested and provided by church planters.

There has been talk of starting a church-planting newsletter. That project could be part of *New Mennonite* or continue as a separate organ aimed at church planters only. You reaction to the idea of *New Mennonite* is welcome. Is it an idea that should be pursued? *Duane Ruth-Heffelbower, 1610 Stevens Ave., Elkhart, IN 46516*

March 28

A poem for my friends

The poem [on this page] is dedicated to my Mennonite brothers and sisters who adopted me, prayed for me, shared with me sight unseen, who have written to me, but more—much more—loved me as I do them. And it's dedicated to *The Mennonite*, which opened the doors, so I now count myself one among you. These have proved that God loves us, God is real and works wonders through us daily. *Richard L. Dowdy I, #42035, K.S.P. Box 2, Lansing, KS 66043*

March 29

My prison home

Richard L. Dowdy I

My prison home is dark and gray
It's made of stone and steel.
It's filled with sad and lonely men
With little love to feel.
The sick and sad and broken men
Who live in here with me
Can scarcely even now recall
When they were gay and free.
And in fear we might be harmed
By something we do or say
We don't look each other in the eyes
We glance, then look away.
But sparrows nest outside my cell
They flit from tree to tree,
And Jesus mourns their every fall
And he is here with me.

Addition

Kathy Hildebrand, St. Catharines, Ont., was one of the participants on the Women in Mission learning tour reported in the March 22 issue of *The Mennonite*, the article entitled "South Americans' Faith Impresses Women."

The Germantown Anti-Slavery Petition of 1688

J. Herbert Fretz

In October 1683 the little English vessel *Concord* set anchor in the year-old port of Philadelphia with a handful of settlers from the Rhineland town of Krefeld.

History has long assumed these early immigrants to be Mennonites, having come from the midst of Mennonites on the continent. That they were tied together by religious bonds is certain, but it has now been established beyond a doubt that they were essentially Quakers. Nevertheless, it is true that they or their parents were Mennonites who had been converted to Quakerism some 12 or 15 years before emigration. A few of these pioneers reverted to their Mennonite faith in later years.

At the heart of the anti-slavery petition was Christ's Golden Rule.

Background of the petition

Of immediate interest to us is the 1688 petition against slavery prepared by these settlers of Germantown. They were the first in the New World to clearly enunciate a case against the slavery system as such. There can be no question that the Germantown Petition of 1688 was a protest against the slavery system and that it was squarely directed toward those who held slaves.

The manuscript is a petition 1½ pages long and is signed by "Gerret Hendericks, Derick op de Graeff, Francis Daniell Pastorius, Abraham op den Graef." It is thought that Hendricks was the clerk of the local meeting and that the latter three men were members of the committee appointed by the Germantown meeting to present the petition at the monthly meeting.

The petition

A careful reading reveals five main arguments: (1) Slaves are brought here "against their will & consent, and that many of them are stollen." (2) Slaveholders cause slaves to commit adultery "separating wifes from their husbands, and giving them to others and some sell the children of those poor Creatures to other men." (3) Slavery "mackes an ill report in all those Countries of Europe, where they hear off, that ye Quakers doe here handel men, licke they handel their ye Cattel; and for that reason some have no mind or inclination to come hither. . . ." (4) "Have these Negers not as much right to fight for their freedom, as you have to keep them slaves?" (5) If it is permissible to hold slaves, "we desire & require you hereby lovingly, that you may informe us here in, . . . that Christians have such liberty to do so."

One cannot escape the simple and solid reasoning of this document. Its genuine, quiet earnestness touches the heart. Words are concise, well-chosen and few.

The motivation

The motivation for this Germantown protest probably rose more from their earlier Mennonite background than from their more recent Quaker affiliation. This seems all the more likely when one realizes that these practicing Quakers were in reality rebelling against the mainstream of accepted Quaker practice of the time. It is important to note a general spirit of detachment throughout the petition of "us" (the petitioners) from "ye Quackers" (the Quakers).

Mennonite influence was beginning to assert itself in Germantown by 1688 when Dirck Keyser and William Rittenhouse, the first Mennonite minister, arrived in Germantown. C. Henry Smith concluded that "it is evident that three of the signers of this protest owed their opposition to slavery to their Mennonite training, . . . certainly not to any encouragement received from English Quakers."

The reaction

That the petition was both unassailable in its arguments yet foreign to the Quaker will of the day may be seen in the "hands off" policy it met in the Quaker meetings. The clerk of the Monthly Meeting at Dublin records in a minute at the bottom of the petition that the matter was considered but was found "so weighty that we think it not Expedient for us to meddle with it here, but do Rather commit it to ye consideration of ye Quarterly meeting; ye tennor of it being nearly related to ye truth." Too many Friends owned slaves.

In 1742 a young Quaker storekeeper in nearby Mt. Holly, N.J., felt a twinge of conscience one day when asked to write out a bill of sale for a slave. This was the starting point for a lifelong testimony against slavery in this young man, John Woolman. He had a mystic capacity to kindle the vision of God's truth in others, tempered with an ability to clearly lay out his position with simple, strong persuasion.

But what relation does our Germantown Protest have to all of this? Shall we conclude that when this petition was tabled by the Yearly Meeting of 1688 and passed into the archives all was lost and forgotten until its rediscovery in 1844? No. There is some evidence that the 1688 petition did have an effect on the Quaker consciousness in succeeding years.

In 1753 Woolman composed an anti-slavery letter to Virginia, using the same "golden rule argument" used first by the Germantown Friends. In 1757, while returning from Virginia, he recorded an interesting story of a Mennonite in America who refused to lodge with an acquaintance because the acquaintance held slaves.

Sometime after John Woolman was recorded a minister by the Burlington Monthly Meeting of Ministers and Elders in 1743, he was chosen clerk of the same. It was at this same place—Burlington, N.J.—some 50 years before, and 32 years before Woolman was born, that the yearly meeting there had considered the 1688 petition and, judging it too controversial, set it aside. As clerk of the monthly meeting, it was Woolman's duty to keep the minutes and lists of members. While ruffling through some back pages in the minutes and membership lists made by his predecessors in that office, the sight of their words moved him to write, "As looking over the minutes made by persons who have put off this body hath sometimes revived in me a thought how ages pass away, so this list may probably revive a like thought in some when I and the rest of the persons above named are centered in another state of being."

John Woolman was destined to influence the conscience of Quakers and thence all America against slavery, not by angry denunciations but by the kindly, persistent persuasion of love.

J. Herbert Fretz, 625 S. Seventh, Goshen, IN 46526, is consultant for special and deferred giving for Associated Mennonite Biblical Seminaries. A second article on this subject, by Leonard Gross, will talk about practical applications.

MCC worker learns about reconciliation in Chad

From theory to practice

Dave Gullman

The day had finally arrived. A group of men from nearby Damil were to meet us at the new garden site to install a rower pump.

Charles and I went with the necessary equipment. One person was there. "Where are the others?" I asked.

Saying he would go and look for them, he left us standing there. Abba Gumbo, the head of the group, soon showed up, and we prepared the place to install the pump. A short while later Abba Gumbo went home to prepare food for us. So there we were, Charles and I, installing the pump and not a Chadian in sight.

Abba Gumbo told me to be patient and wait for the others to come before I did anything rash.

I asked myself what I was doing. The garden was not mine and the project was not mine, yet it was I who was working. If the people were to take ownership of the project this was not the way to get started. So we decided to take the pump home and wait until this or another group demonstrated more readiness.

Taking the pump with us we went to Abba Gumbo's house. After telling him of our intent, we were prepared to head home. I was upset, and I'm sure it showed. Abba Gumbo told me to be patient and to wait for the others before I did anything rash.

After waiting for some time, six or seven showed up. I was ready to explain and go home. I was still told to wait. The reason? The food was about ready and we were to be served before discussing the fiasco of the morning. I felt like the one who had burning coals poured on his head.

After we feasted on fish and two cups of tea, the others gathered around to discuss the situation. I explained my position and they theirs. We argued for half an hour. I said I was not interested in doing things for them if they took no ownership. They said it was a problem of too many people in the group and thus no control over who does what. They also said that they had been there earlier that day, but since I had not come they went on to other responsibilities.

We finally came to an agreement. I felt good that we had come to an understanding but bad that I had become angry without knowing the whole story.

I wondered what they, in their culture, did after a reconciliation. I asked if they did anything like praying together. I used the word "salla" for prayer. That was the wrong word, since it refers only to their five daily prayers. So I tried another word, "fatteh." This they understood and said, "Yes, they did "fatteh" when people had been reconciled. So I asked them if we could do "fatteh" and ask Allah to bring peace between us. We prayed together, and I believe God brought peace, and we could then move on in our relationship and in our work together.

This experience has been important in my learning, a process that started while I was growing up as a missionary kid in Ethiopia and continued at Bethel College, where I learned about development as well as people. I've been encouraged to think more about bridging the gap between "us and them," between Muslim and Christian.

Peace and reconciliation, I found, are not just theoretical ideals. They are attainable, and when attained they give a sense of fulfillment that I have not often felt. Sociology and anthropology are not just subjects but tools to use when living, loving and serving. Bible and religion are meant to allow us to form our own beliefs and respect other beliefs, even though we may not believe they have the whole truth.

Jesus Christ has told us that we are the light of the world. Incidents like this bring light to a dark world.

David Gullman, B.P. 801, N'Djamena, Chad, works for Mennonite Central Committee and is a 1984 graduate of Bethel College, North Newton, Kan., in international development.

Dave Gullman, squatting at center left, with a group that approached him about help with a gardening project

REVIEWS

books

Including new people

By Birth or by Choice *by Martha Denlinger Stahl (Herald Press, 1987, 136 pages)*

Reviewed by David Habegger, 1412 Cambridge, Champaign, IL 61821

It is not uncommon for people to think that Mennonite churches are for Mennonites and that to be a Mennonite you need to be born one. This book tells the stories of people who became Mennonite by choice. It tells what attracted them to a Mennonite church and how the various congregations were able to include them. We Mennonites need all the help we can get in learning to reach out, for many of us have been taught, as much by example as by instruction, that we do not talk about our faith to our neighbors.

The first six chapters seek to answer the question, Who can become a Mennonite? Stahl has looked at the reasons one might want to become a Mennonite and the process by which "new" Mennonites are assimilated into the fellowship of a church.

The last 15 chapters are testimonies. These are encouraging messages that can help us share our faith and love. Love in particular seems to be the key that opened the door for the majority of them. In each congregation there were members who were able to welcome and accept new people. One wonders how many seekers have been turned away by a lack of welcome or sensitive response to need.

Particularly helpful are the suggestions for assimilating new people. New members should be given responsible positions on committees and boards. People are often excluded by the way we vote. It would have been helpful to have suggested that a slate of people whose gifts have been discerned is a good way of overcoming the excluding vote. Another method not mentioned is to ask newcomers to help with simple work projects. Helping to cook for a church dinner, or to wash the dishes and pots and pans after a meal are often good ways of helping people be included in the life of the church.

Because the book's major focus is on the eastern half of the United States and is written from the context of Lancaster, Pa., there are a number of illustrations that do not apply to other Mennonite groups, such as references to plain dress, the prayer covering and the practice of foot washing. These illustrations can help those who do not have such practices reflect on what they do practice that might be seen as barriers, and they can help us realize that what might be seen as cultural barriers are not necessarily the things that keep people out of our churches.

Sexual equality

Split Image: Male and Female After God's Likeness *by Anne Atkins (Eerdmans, 1987, 256 pages)*

Reviewed by Rachel Waltner Goossen, Box 97, Goessel, KS 67053

"If we were the body of believers we ought to be, there would be more sexual liberation in our ranks than anywhere else in the world." Anne Atkins, an Anglican laywoman, argues that Christians must promote sexual equality in family life, in the workplace and in worship.

Atkins, who writes for an evangelical audience, emphasizes that the two sexes were created for interdependence and that God intended men and women to treat each other as equals. She probes the Scriptures for enlightenment on a variety of gender-related questions: Should women be ordained for church leadership? How might wives and husbands empower each other for decision making? In a society that cherishes coupling, what relationships should Christian singles pursue?

The answers presented here are sometimes compelling, sometimes disappointing. Atkins affirms that femininity and masculinity are complementary aspects of humanity, created and valued by God. She chastises the wider church for its long-standing emphasis on maleness and gives helpful suggestions for those who would like to cultivate relationships of equality within congregations.

Atkins' orientation to traditional Christian family structures, however, tends to exclude those who find themselves outside the norm. She asserts that in Christian marriage the husband is to act lovingly in his wife's best interests; the wife is to submit lovingly. The two-parent family is part of God's plan, while single parenthood, homosexuality and other alternative lifestyles are inimical to the Christian community.

For readers who want to begin testing their own attitudes toward sexual equality, this book provides a starting point. But for those who see sexual equality as integral to faith and are searching for additional insights, my advice is to skip *Split Image* and explore further the range of Christian feminist thought.

CO stories

Sourcebook: Oral History Interviews with World War I Conscientious Objectors, *compiled by Mary S. Sprunger, Robert Kreider, project director (Mennonite Central Committee, 1986, 220 pages)*

Reviewed by Helen C. Coon, Route 2, Box 21, Turpin, OK 73950

This compilation by Mary S. Sprunger, under the direction of Robert Kreider, includes at least 14 separate interview transcripts and two actual court-martial proceedings of lives affected by World War I, the war, supposedly, to end all wars.

These 16 chapters, plus bibliography and related appendices, are actual transcripts from a number of the 273 or more taped or transcribed interviews that comprise the Schowalter Oral History Collection of Bethel College, North Newton, Kan.

Everyday concerns of today pale in the reading of this spiral volume. It covers the gamut of experiences, from youth with a variety of convictions, mixed counsel from respected pastors and the anguish of parents, wives and sisters. Most dramatic to me was the interview with a man who actually participated in mob violence on Armistice Day, 1918.

Sprunger and Kreider have made an important contribution by bringing part of this oral history collection into our lives. This should be required reading for pastors and workers with youth.

Printing and typing errors occasionally distract from the reading.

Sourcebook covers experiences of our own relatives and neighbors. Although my father was not alive to tell his story at the time of this project, he too was a conscientious objector in World War I. His personal diary, court-martial proceedings and record of sentencing were found in an old shed by his grandchildren. This verifies these transcripts for me.

MEDITATION

Seeds in double-fisted piles

E.F. Cater

Planting a garden is hard work. Normally I am able to look out at the completed task, my seasonal ritual, with satisfaction and pride. Today I have a double blessing: satisfaction *and* renewed spiritual joy.

Let me explain. Today I had help. Small hands and feet were by my side every step of the way. When I held a rake, he held a rake. When a hoe was needed, it was needed by both of us. All went well until little Hans began to get ahead of me.

I cut the furrow for the green beans and before I was finished with the length of the first row, Hans was planting seed. I tried to help by showing how to spread the seed out. Hans didn't want my help. This was clearly his job.

Just how he knew the seeds went in the furrow I am not sure, but in they went. A whole pound of them were planted in just two rows. With deep concentration and energy as only a 3-year-old can muster, he put the seeds into the ground in double-fisted piles.

I smiled as I covered them. I knew I would laugh as the cluster hills of green beans broke the earth with new life. I would remember the excitement with which he planted those seeds.

Joy is expected at harvest. I have discovered joy in planting, a lesson in more than gardening. The energy that Hans put into sowing beans will be matched by me in sowing the seed of God's kingdom. Jesus promised (John 4:36) that the sower and reaper rejoice together. Joy is not the sole possession of those who harvest; it is also the property of those who sow.

With energy and excitement as only the redeemed can muster, I will sow the seed of God's kingdom in double-fisted piles. In maturing we often lose the enthusiasm of youth.

God of mercy, thank you for having the wisdom to teach my foolish heart through a child. I praise you for turning me back to my first love. Forgive me for my proper and stale adult ways. Fill me with the energy and excitement that causes me to see the treasure in your kingdom. Grant to me seed time and harvest, that I may have the full joy of your salvation.

Earl Cater, Route 1, Box 319A, Inola, OK 74036, is pastor at Eden Mennonite Church, Inola.

Jack L. Hardy

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editorial

Blood on the walls

Suppressed grief (discussed in this issue) hinders our relationship to God. Unexpressed pain paralyzes our worship. We may have been grieved or pained by someone or by a situation, or we may be the ones doing the hurting. It cuts both ways.

Suppressed grief and unexpressed pain are sometimes followed by hopelessness or self-destructiveness. Angel Cañon, pastor of Central Mennonite Church in Bogotá, Colombia, tells how he carried a gun for years after the murder of his 17-year-old brother Dimas. Finally, one night, "empty within myself, with a burning thirst for vengeance, I was afraid to keep on living," he says. "I sat at the edge of my bed, lifted the weapon to my head, and thought of suicide." Hating his brother's murderer, he was about to murder himself.

Suppressed grief or pain can also logically be followed by misdirected anger, even abusive behavior. Usually our victims are our children. And if we hide this abuse behind "churchy" veneers, our children find it difficult or impossible to later identify with the church. After all, someone identified with the church has wounded them deeply.

I know of a person who in talking to her relatives learned that her grandfather, a Mennonite deacon, a man who lived for the church, was violently abusive. His wife and children lived in fear. One uncle summarized the situation by saying, "There was blood on the walls." Understandably, not one of his children joined a church as an adult.

Perhaps you have yelled at people for something they did not do, or abused someone for unjustifiable reasons. You need to look deeper: What is the real cause of your anger or grief or pain? Hating grief and pain, we inflict it on those we love.

If we have not dealt with our grief and pain, we can also expect to need strict rules and hierarchical family systems. (Hierarchical families are those in which there is a pecking order, usually from the husband down. Hurting, insecure people need hierarchy.) Having been subjected to chaos, we understandably need predictability. We tend toward inflexibility.

Domestic abuse in our Mennonite homes has been receiving attention, as it should. We seem to be particularly good at hiding our feelings, which simply intensifies them so that we act out inappropriately, hurting those who haven't hurt us.

(Mennonite Central Committee's *Purple Packet*, a resource on domestic violence, is available for $3 U.S. from Women in Mission, Box 347, Newton, KS 67114, or MCC, 134 Plaza Drive, Winnipeg, MB R3T 5K9. It includes a booklet called "You Are Not Alone," fact sheets from the United States and Canada, personal accounts told anonymously, suggestions for handling crisis calls, a bibliography, a list of Mennonites in our two countries who are willing to serve as resource people. The packet can help men and women understand, address and remedy domestic violence.)

THE
PURPLE PACKET
DOMESTIC VIOLENCE RESOURCES
FOR PASTORING PERSONS • WIFE ABUSE
MCC DOMESTIC VIOLENCE TASK FORCE

When we admit that we have wounds and bring them to God and to the gathered congregation for healing, then we can worship rightly. Listen to the conclusion of Angel Cañon's story. We left him sitting on his bed with his gun to his head.

"In that moment of crisis there came to my mind a sentence that in my love for reading I had encountered in the Bible (which I had read more out of literary than spiritual interest): 'Show me, Lord, your way; I will walk in your truth.' Without knowing how to pray, I knelt and said, 'Lord, if you really exist, change my life.' I don't know how much time passed; I just remember that I cried. I cried until falling asleep. When I awoke, I felt a peace so profound that I wanted to laugh, to sing. The thirst for vengeance that I had been cultivating was erased from my life, and in its place was a fire for sharing the gospel."

The blood can be cleaned from the walls. We can be washed in the blood of the One who heals us. *mts*

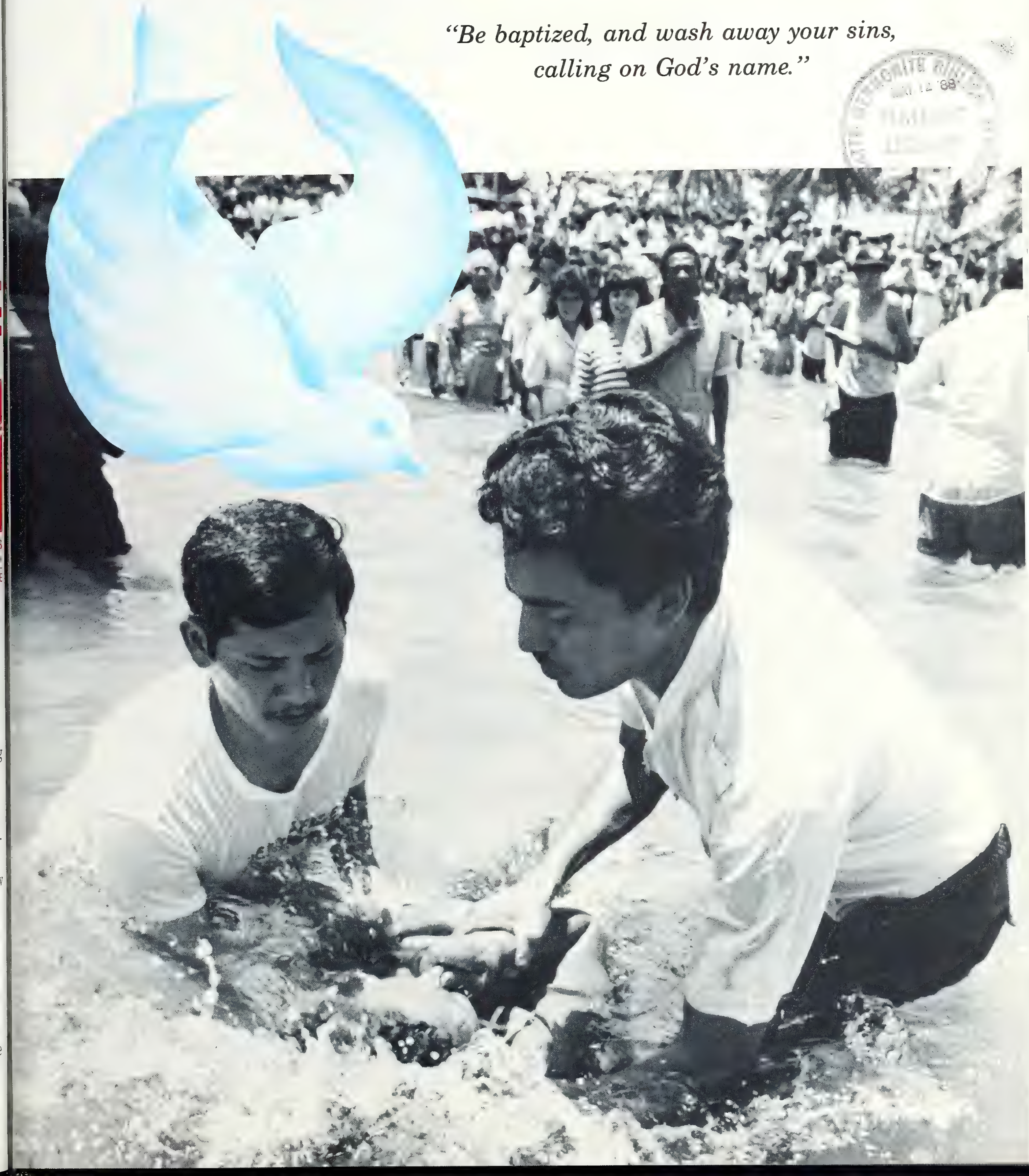
THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

103:09 MAY 10, 1988

"Be baptized, and wash away your sins,
calling on God's name."

'88



PROLOGUE

"I felt God's love from above settle on me like a dove."* These words, the cover photo of a baptism in Honduras and Lavonne Dyck's dove all set the tone of this issue of *The Mennonite*. Pentecost Sunday is May 22.

Ben and Pat Gerber Pauls made the words memorable for me over a decade ago when they visited here in Kansas. At my congregation, New Creation Fellowship, they sang the song as a duet and as personal testimony. Coming from Manitoba and Ohio, they had heard the Lord call them by name to Asunción, Paraguay, where they now live and teach, associated with the Mennonite Theological Center (CEMTA).

This issue includes what Dorothy Yoder Nyce spoke at her daughter's baptism, what Levi Keidel has learned about the Holy Spirit, what Dan and Esther Epp-Tiessen discovered in the Philippines.

Be filled with the Spirit. *mts*

**From Jacob Krieger's song, "I Heard the Lord Call My Name," © 1973, Word of God, Box 8617, Ann Arbor, MI 48107, used by permission of Timothy Lennon*

The words are from Acts 22:16. In the photo Mennonite pastor Adalid Romero (of San Pedro Sula Central Church) and Francisco Calix (San Pedro Sula Aurora congregation) baptize a new church member along the Honduran coast in Central America.

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THE MENNONITE

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To join means to choose:
Christ's way to wholeness,
a community,
a religious heritage

For Lynda and Kent on your baptism

Dorothy Yoder Nyce

Today we support you, Lynda and Kent, in joining the community of believers we call Christian. Why we are named Christians is fairly obvious: We claim to be followers of Jesus the Christ.

To join means that you have made a choice. To choose Christ as the way toward wholeness means that you have not chosen other systems—whether of belief (like Marxism or Buddhism) or unbelief (like atheism).

You have chosen. Today you make that choice public through a symbol or rite. We respect you for being responsible in choosing. While others have influenced you, others do not choose belief for you, in your stead. In a similar way, others do not determine your destiny either. You choose that by the way you live, by the choices you will continue to make.

In choosing Christian faith, due to its nature, you are also choosing communities. Had you chosen Hinduism, you would most often worship a god or goddess more privately. But as Christians you will express faith both alone with God and in groupings of believers.

I welcome you to groups within Assembly—small or large, committees or members' meetings. May I add a word about the latter? Assembly members' meetings model some of the best ex-

Water baptism signifies union—identifying fully with Jesus in his death and rising with him in order to walk a new life. This photo is of a baptism in Danville, Ky.

change and decision making I've ever seen. Your concerns will be welcome. The process is important.

Groups you join through baptism are diverse. They are multiple. Today you become a member of the Assembly congregation, Indiana-Michigan Conference and Central District Conference, the Mennonite denomination, Protestants of all stripes, and Christians—including Roman Catholic and Orthodox groups.

In a sense you are accountable to all of these. Don't let that overwhelm you; don't overlook it either. And remember, to God you are most accountable.

Not only do you join groups today. Through baptism, you become part of an extensive family of believers. You claim a religious heritage, including Mary Royer and John Mosemann, siblings Anna Smith King and John Smith, Lucretia Mott and Christopher Dock, Anna of Rotterdam and Michael Sattler, Claire and Francis, Mary Magdalene and Peter, plus Jews like Miriam and Aaron.

Today you also join one-third of the world's population—almost 2 billion people—those of many nations who claim to be Christians. Believers in remote villages and overcrowded cities. Christians committed to costly discipleship in Honduras or Nepal. Mystics and martyrs, plus prophets like Desmond Tutu.

I wish to impress on you, Kent and Lynda, the people and tasks with whom or to which you commit yourselves more fully today. Your loyalty to God will also emerge as you practice the disciplines of Bible study and reflection, as you, in strength, realize the presence of God within. May your Christian journey be one of discovery and growth as you express and live your commitment to God, in whose world we live and move.

I wish also to remind you that while Christians are united in Christ, we are also divided on many sides. You inherit a belief system scarred by conflict and dispute. Paul and Barnabas could not always work together. The

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Baptism at Cross Lake

John Funk

John Funk

Jeremiah Ross

The assembled congregation hushed as their elder and minister got up to tell them why they had come together. They knew there was to be a baptism service for Sam Ross and Lorna McIvor. What this all meant and how it would happen was a mystery for most. There had not been an adult baptism at Elim Mennonite Church in Cross Lake for some time.

Jeremiah Ross's ministry had seen many changes in the years he had been the pastor in Cross Lake. At one point the congregation consisted of the faithful few who were slowly dwindling in number because of old age. However, today things were different. The church was packed with children, youth, young families, and among them the elders that remained. A youth choir sang enthusiastically to the rhythmic strumming of a guitar. The question of baptism and church membership was again being asked. Now the first two were ready to take this step of obedience.

The choir had sung. The visitors had spoken. It was Jeremiah's turn to address his little flock and perform the baptism. He began with the usual biblical references and concluded with this story:

"In the spring of the year when our oldest child was still small, I went trapping with my father-in-law. One day I decided to take the canoe to check for signs of beaver in a small lake. The north side of the lake was still frozen. Across from me were some low hills. As I sat quietly waiting for the beaver to surface, I was distracted by movement in the hills. As my eyes focused more clearly, I saw a moose running toward the lake followed closely by a wolf. The moose plunged into the water and frantically followed along the shoreline out of reach of the pursuing wolf. The lake was small enough for the wolf to cut off any attempt by the moose to find a safe landing spot. It was a waiting game the moose could not win unless there was some outside intervention. Without realizing it, I provided the help the moose needed. When the wolf became aware of my presence, it gave up its stalking of the moose and quickly disappeared into the hills from where it had come. The moose now was safe.

"Adult baptism is like this. We are pursued by the forces that would destroy us. We look for places of refuge. We can find safety by declaring our obedience to Jesus Christ in taking the step of baptism. The water does not save us. Only as we live in the presence of God can we become completely secure."

The congregation nodded its assent to Jeremiah's message. The baptism went forward as planned. Two new members were added to the church. And 50 people understood the message of the event.

John Funk, 395 Lindsay St., Winnipeg, MB R3N 1H2, is co-executive secretary of Native Ministries Board, Conference of Mennonites in Canada.

RNS

Crusades pitted Christians against each other. Disputes about Scripture have been heated, if not holy. As in Ireland, Catholics and Protestants know hate and hope, so here, we all share shame in current news reports from feuding evangelistic camps. Schism, whether over doctrine or trivia, has marked our broader Mennonite family, too. Hopefully, in your future, the need for Assembly to be a dual conference congregation will disappear.

The task is yours to be realistic about the church and to be responsible in conviction. The task is yours to remember that the gospel attends first to the poor or vulnerable, to remember that Jesus' disciples—grounded in disciplines—will confront injustice and invite others to become disciples. To and for such mission and be-ing—risk and hope—you are today being baptized and, therefore, ordained.

For you, Lynda and Kent, let me add some comments on dying to sin, on being baptized and buried and joined to Christ, on being raised and quite alive with Christ.

When Paul speaks (Romans 6:1-11) of a believer having "died to sin" or "risen and alive with Christ," he thinks of what a believer will be (when the fulness of salvation, or wholeness, is realized).

As Rosemary Radford Ruether suggests, "What conversion means is relative to how one has defined what is wrong with humanity." Ruether identifies the problem of sin as "the desire to dominate." Sin may be thought of as a realm or sphere. It may be thought of as either personal or public and collective. It may be thought of as an act of unlove or injustice. While Jews thought conversion meant a change of lifestyle to follow strict laws, Christians see it not as observing law but as "belief in Jesus as the Messiah."

For believers, water baptism signifies union—identifying fully with Jesus in his death and rising with him in order to walk a new life. It is a symbol to state that we give up the desire or power to dominate in order to more fully look to and find God. It is a symbol to state that we extend our loyalty or authority to Christ or that we, in new ways, will be alive to God.

May your walk with God the Creator, Jesus the Redeemer, and the Sustaining Holy Spirit be marked by joy, surprise and hope. May your walk with different church communities be marked by care, strength and vision.

Dorothy Yoder Nyce, 1603 S. 15th St., Goshen, IN 46526, is a member of Assembly Mennonite Church, Goshen.

Fecundity

Tim Wiebe

A day ends like a favorite psalm
I am cradled in love
a weaned child
Resting in its mother's arms.

In the resilient stillness Peace
from some hidden spring
gently challenges my awareness
beyond
complacency
toward
invocation
acceptance
and fresh composure...

Resolves into knowledge
of responsibility
that in the fecund tranquillity
I have been renewed
to serve my Maker.

Tim Wiebe, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

John Hiebert

What shall we do with signs and wonders?

Levi Keidel

During my most recent term of missionary service in Zaire (1977-81) I was astounded by non-rational phenomena encountered in a village home prayer meeting. People shrieked, moaned and growled. Bodies shook so violently that heads were a blur. Frequently people fainted or had visions.

My theology gave me no frame of reference for such occurrences. These people were devoted Christians. Their tribal grouping has a history of revivalism. They were convinced such things came from the Holy Spirit.

This experience became part of my lifelong interest in spiritual renewal movements. A graduate study program gave me the occasion for research, and I wrote my thesis (*The Relevance of Nonrational Motoric and Psychic Phenomena to Personal Christian Experience*, 1984) on the subject. I have visited North American religious gatherings where signs and wonders were the focus.

What is the role of signs and wonders in the Christian faith? I will (1) take a brief look at history, (2) note three causes for caution, (3) give three reasons for their consideration and (4) attempt to make application to us as General Conference Mennonites.

Signs and wonders have been part of every important revival movement in history. Anabaptists and Hugenots in the 16th and 17th centuries spoke in tongues, fainted, had visions and made prophetic utterances (*Post Christianity in Africa*, G.C. Oosthuizen, 1968). The New England revival of 1734-35 under Jonathan Edwards produced tremblings, shriekings, convulsions and faintings. Such things were common in the ministry of John Wesley, as recorded in his journal. C.G. Finney's early revivals produced faintings and prostations.

However, seeking signs and wonders as an end in themselves has always proved counterproductive. Jonathan Edwards came to discountenance them. He saw that they had become the source of spiritual pride and self-confidence, which provoked God (*Primitive Traits in Religious Revivals*, Frederick Morgan Davenport, 1917).

John Wesley later came to see that signs and wonders pushed many of his followers to extravagance, "bringing the real work into contempt" (*The Journal of John Wesley*, Nehemiah Curnock, 1938). C.G. Finney came to denounce the outbreak of emotional manifestations, saying that the great body of his earlier converts had become "a disgrace to religion." History intones a consistent somber note of warning to any Christian movement that gives priority to non-rational phenomena.

Moreover, signs and wonders may have their source in the demonic realm. Satan has power to counterfeit any supernatural phenomena in the physiological realm (Matthew 7:21-23; 24:24; 2 Corinthians 11:14; 2 Thessalonians 2:9). Shamans of major non-Christian religions and witch doctors of animism methodically reproduce all of the phenomena under our consideration: tongues, healings, shaking, faintings, visions and so on. Much of what they do clearly has its source in demonic power.

Strange phenomena may also have their source in the human psyche itself. Psychiatrist Carl G. Jung expanded our understanding of how elements of supernatural force may have an impact upon our subconscious realm and produce an unpredicted physiological response. William Sargant has shown how strongly excited emotions affect the functioning of the brain and are consequently reflected in bodily responses (*The Mind Possessed*, William Sargant, 1974). David J. du Plessis, noted spokesman for the neo-charismatic movement, wrote in a similar vein:

". . . I consider it heresy to speak of shaking, trembling, falling, dancing, clapping, shouting and such actions as manifestations of the Holy Spirit. These are purely human reactions to the power of the Holy Spirit and frequently hinder more than help to bring forth genuine manifestations" (*The Spirit Bade Me Go*, David J. du Plessis, 1970).

In summary, such phenomena may be a purely physiological reaction to what the human subconscious perceives as an encounter with the divine.

Notwithstanding, these causes for caution about such manifestations do not allow us to dismiss them

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out of hand. To the contrary, there are reasons why an understanding of such things should be an integral part of our faith.

First, the apostle Paul states that gifts of a spectacular nature are distributed among the saints for the purpose of ministry one to another (1 Corinthians 12:8-11, 14-20). Signs and wonders performed in the power of the Spirit validated his own ministry (Romans 15:18-19).

Secondly, Jesus performed signs to demonstrate that the kingdom of God had broken into history and was overthrowing the rule of Satan (Matthew 12:28; Mark 16:17-19). We must not overlook that demonstrations of such power were at times accompanied with such undecorous things as shrieks and convulsions (Mark 1:26; 9:20, 26).

Thirdly, it is incontestable that signs and wonders, in spite of their frequent abuse, have had a positive impact on the church at many points in history. Such phenomena were a part of the great East African revival that began in 1935. The Pentecostal church, with which such manifestations are commonly associated, is by far the fastest growing church in Latin America. It distresses me to hear someone flippantly dismiss signs and wonders as "of the devil." Might not such a person thereby blaspheme the Holy Spirit (Matthew 12:31-32)?

Finally, I'd ask, How should we in our conference view such non-rational phenomena?

First, I believe we must be open to their happening. Living for 25 years in Zaire convinced me that through the course of history, powerful philosophical forces have worked to desensitize us in the West to activity in the spirit realm. Add to this climate denominational traditionalism, and people become even more unbending in these matters. When on the local church scene non-rational gifts erupt against this mental backdrop, premature reaction can provoke factionalism.

Meanwhile, on the world scene, the occurrence of signs and wonders is increasingly seen as normative. North American missionaries working overseas number about 60,000. According to statistician David Barret, present trends indicate that by the year 2020 the world's missionary force will number 250,000, 45 percent of whom will be charismatics ("Mission in the 1990s," *Missiology*, David Barret, 1978). God is moving toward that end-time point of reconciling all things to himself through Christ (Colossians 1:20). If mobilizing a broader range of the Holy Spirit's gifts is a part of God's strategy toward reaching that end, we had best adjust our perceptions accordingly.

Secondly, we must test the gifts (1 John 4:1). How can we distinguish the counterfeit from the real? While the difference may not immediately be distinguishable, ultimately, the frauds will be exposed by their fruits (Matthew 7:15-20). Beware of gifts that produce prideful exhibitionism, self-aggrandizement, sensual gratification, exclusivism or divisiveness.

Gifts that have their source in the Holy Spirit will produce the fruit of the Holy Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22-23). Such gifts produce long-term spiritual growth, the healing and integration of personality and the bonding and maturing of the community of saints (Ephesians 4:11-16).

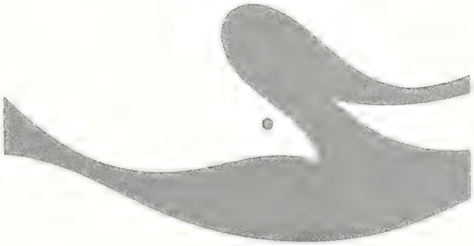
Finally, we must be prepared to affirm them. When over a period of time it is clear that a given "wonder" is having a positive impact on behavior, we must affirm it as having its origin in the Holy Spirit, and we should praise God that his grace in this unusual form is being manifested among us.

Theologian John White puts it well. "God does not get a kick out of our performing little miracles. . . . God wants to open the veil to allow us to see enough of him to effect change in us. Manifestations are useless unless they give us power to serve God better and reveal to us the glory of knowing him" (steno quote from White's message, "Come Holy Spirit!" delivered at McPherson Centre, Burnaby, B.C., May 1987).

Levi Keidel teaches at Columbia Bible College, 2940 Clearbrook Road, Clearbrook, BC V2T 2Z8.

Breeze of the Spirit

Leo Hartshorn



come, holy wind
blow air on desert-still dry bone
rattle skeleton song
dance toward home
windchimes sing
hear it?
the breeze of the spirit

lonely church
with praying fingers
sits silent within
waiting room
waiting womb
stainglass tomb
sleepy arms stretch
toward the fifth wind
o, daughters and sons
of the elusive wind's firstborn
come, be born again

hear the sight
unfurl spirit sail
spread eagle wing and tail
prepare for flight
listen
hear it?
the breeze of the spirit

The poet, Leo Hartshorn, 1417 Monarch Oaks, Houston, TX 77055, is pastor at Houston Mennonite Church.

PERSONAL

South Africans want more contact with Mennonites

Mike Garde

My entry to South Africa, land of my birth, was via neighboring Mozambique, a nation heavily affected by South African support of the MNR, a brutal resistance group. I was fortunate to meet a Mennonite Central Committee worker in Mozambique and a representative of the Mozambique Council of Churches.

Upon entering South Africa, I spent a few days with my family in Pretoria before beginning in Cape Town a month of ministry organized by Graham Cyster.

Cyster works for the Mission of the Churches for Community Development, which has an employment agency, a school for carpentry and bricklayers and supports various projects in the black townships.

They are Baptists and interested in developing ties with the Mennonites. As I had no official role from any agency, I could not help, but I felt with them as they sensed a lack of support for their vision in this area.

I began to understand the Cysters' vision for a transracial community within the South African situation, analogous to the inter-racial Koinonia community in Georgia.

The idea of a community like this is important for Mennonites to support. It has received overall acceptance from archbishop Desmond Tutu (with whom I visited about Irish resistance to apartheid), from Frank Chickane of the South African Council of Churches and from others here.

They have found an ideal location in an area close to the black townships, the colored community and the white community. They hope to begin next year.

Many other useful visits and speaking opportunities filled the rest of my stay in the Cape Town area. The second part of my trip was spent in Natal, where Doug Muller of Christian Leadership Trust organized my itinerary.

I addressed a multiracial ministers' fraternal in Pinetown on personal and social aspects of salvation from Ephesians 2. This issue kept coming up during my visit to a country where so many people choose a spiritual option and turn their backs on the problems or, conversely, opt for a socio-political engagement without a spiritual base.

RNS

Can the Mennonite message of reconciliation find a home in South Africa?

Muller took me to meet the chief minister of Kwa Zulu, Mangosuthu Gatcha Buthelezi. We were ushered into his office, expecting to be part of a general audience. However, he addressed me directly with his remarks, which included some theological observations on the current situation.

I presented him with Duane Friesen's book *Christian Peacemaking and International Conflict.* He said this was just the kind of thing that was needed. It was clear, however, that what Buthelezi meant by non-violence included the right to self-defense. If that did not work, a holy war was on.

While in Durban I stayed with Sal and Rob Goldman. He is a religious objector to war involved with the End Conscription Campaign. I spoke at a fellowship group they were involved with and later to a Christian ECC group on non-violence.

Religious objectors are given six years in dead-end jobs and at the lowest wages. Rob Goldman is interested in pursuing contact with Mennonites about a possible ministry among people involved with the military.

I preached at a number of services, but the most painful experience was at Pinetown, where I had been invited to speak on peace. One hour before the service I heard that the pastor's son had been killed in a military operation in Angola.

The third phase of my trip was not so clearly defined, but I spent the first 10 days in Pretoria, then a week with the South Africa Council of Churches.

I had a good conversation about peace theology with Dr. Kissner from the division for Reconciliation and Justice. He had just come from Cape Town, where there had been a conference on violence centered around a new book entitled *Theology and Violence.*

It includes an interesting chapter by a good friend to Mennonites, John de Gruchy, called "Radical Peacemaking: the Witness of Some Anabaptists." It shows how Mennonite concerns are reaching South Africa. (Most South Africans are unaware that Mennonite workers are banned in their country.)

On my final day at South Africa Council of Churches I met Frank Chickane, the new general secretary. Just as we were leaving the office, police raided the premises and occupied it all morning.

The state of emergency makes it hard to know what is going on in South Africa. On the one hand, whites are trying to hold on to power. Black power is growing. But through its military machine the minority regime looks unassailable. Black union power grows every day, yet in the age of information technology whites control the computers and the levers of power.

I visited Bob and Judy Zimmerman Herr in neighboring Botswana before returning to Ireland. There I met people associated with Mennonite Ministries, which concentrates on African Independent Churches.

We discussed how Mennonite communities might be formed in South Africa. We saw problems with the traditional idea of sending North Americans or Europeans to start communities in a society dominated by a white minority.

Also it was unlikely that Mennonites would get visas, and our record in working with blacks is not that great. We talked about some groups that are moving toward an Anabaptist identity. How do we encourage this? What if they want to join the Mennonite church?

I look forward to an ongoing relationship to the continent of my birth.

Michael Garde, leader in the Irish Mennonite Church, wrote this for Mennonite World Conference after traveling in South Africa last year.

TOGETHER

Define the age of accountability

Jim Coggins

The Canadian Anabaptist Leaders Consultation, about 50 people, devoted a day in January to the subject of child conversion. John Unger, member of Kitchener (Ont.) Mennonite Brethren Church and a professor of Christian education at Ontario Bible College, launched the discussion.

As Anabaptists, he said, we believe that children are innocent, but "when do these 'little angels' become alienated from God" and need to be converted? His personal conviction is that the Holy Spirit is active in children's lives and that "every spiritual encounter of the child" is "valid," although these cannot often be accurately described as conversions.

Eleanor M. Loewen, a Christian educator from Winnipeg, said that "if conversion and church membership are stressed as ends in themselves, nurture and spiritual growth are often neglected." She called for training of Sunday school teachers, helping them understand their own level of spiritual development, stages of development in children and how to teach on the children's level. Teaching children what they are not ready for, she added, wastes time and immunizes them against paying attention later when they could understand.

Walter Reimer, pastor at Blumenort (Man.) EMC Church, recommended a combination of the saturation and selection approaches in teaching children. Parents must pastor their children and not pass their responsibility off to a half-hour of Sunday school each week. The Mennonite understanding of conversion lies somewhere between the born-again experience of evangelical revivalism and the process conversion of the Roman Catholic and mainline Protestant traditions.

Vernon Leis, a pastor from Kitchener, Ont., characterized child evangelism techniques that frighten children with concepts of sin, guilt and judgment as "theological child abuse." Another delegate suggested that conversion is not just a one-time experience but that adults must continue to encounter God and respond to the Holy Spirit. Delegates warned that we should not stress process to the point that a conscious decision and commitment are considered unnecessary.

The umbrella for the consultation is the Canadian Council of Mennonite and Brethren in Christ Moderators.

Jim Coggins, assistant editor of MB Herald, *wrote this for Meetinghouse.*

David Hiebert

IDEAS FOR MINISTRY

Tend the lambs

Our congregations vary in their approaches to baptism. Canadian young people tend to wait until their late teens or early 20s to request baptism. We have different ideas about the age of accountability. Whatever our approach to baptism, we agree that this public statement of personal faith includes faithful participation in a congregation. And that's two-way. The congregation also participates.

Here are two ideas for staying by those who come forward to receive baptism.

The first idea comes from Eden Mennonite Church, Inola, Okla. There, on baptism Sunday, the baptismal candidate is surrounded by parents, grandparents and a mentor—chosen by the candidate. They come forward and lay hands on the person being baptized.

When I witnessed this service of dedication two years ago, I sensed the sturdiness of the church community. Those being baptized, some relatively young, were blessed with mentors. They would be carefully tended.

The second idea comes from Tabor Mennonite Church near Newton, Kan. Here the emphasis is on baptism being an individual matter, deemphasizing the "catechism class" being an automatic step in the process of growing up. Rather the various people asking for baptism "prepare for membership." Each has an extended time with a pastor.

In a recent *Bulletin* of Associated Mennonite Biblical Seminaries, Marlin E. Miller recalls the words of Pilgram Marpeck, a 16th-century Anabaptist leader: In baptism if the reality is there, "the sign is truly and wholly useful, and everything signified by the sign is to be given to the sign, for it is no more a sign but a reality."

Let it be so with us as we surround and hear and encourage those who come forward for baptism.
Muriel T. Stackley

More than 100 noted theologians, physicians and lawyers have signed a statement decrying the trend toward withholding artificial feeding from seriously ill patients. The criticism is in response to a wave of court decisions sanctioning the removal of feeding tubes from comatose patients, as well as to support concern expressed for the practice by the American Medical Association and many medical ethicists. "Deliberately to deny food and water to an innocent human being in order to bring about his death is homicide," said the 5,000-word statement.

The ideological rivalry between East and West, each of which "harbors in its own way a tendency toward imperialism," is to blame for the continuing poverty and injustice in the developing world, said Pope John Paul II in an encyclical on social concerns released recently. "It was inevitable that by developing antagonistic systems and centers of power, each with its own forms of propaganda and indoctrination, the ideological opposition should evolve into a growing military opposition and give rise to two blocs of armed forces, each suspicious and fearful of the other's domination," he said.

NEWS

Marking three anniversaries

Harmony characterizes CDC annual sessions

Alberto Quintela, left, from St. Paul, Minn., leads one of the conference's 19 workshops, teaching how to make Mexican tortillas. Quintela is Many Peoples coordinator for the General Conference Mennonite Church.

Muriel T. Stackley

Smithville, Ohio—Coming from 46 Central District congregations (out of 63), 182 delegates gathered here April 14-16 for their 32nd annual sessions. Ninety-five children and 24 young people had parallel meetings.

This year marks a triple anniversary, and the mood was harmonious: 100 years since the Middle District Conference began, 90 years since the Middle District Conference first met with the Stuckey Amish, which became the Central Conference Mennonite Church (foreshadowing the 1957 union), and 80 years since the Central Conference Mennonite Church formally began.

Even with this history and with 26 of CDC's congregations having dual-conference affiliation with the Mennonite Church, delegates expressed both hope and fear about further integration with the Mennonite Church. This surfaced with the report on Mennonite Biblical Seminary.

Acute disappointment was expressed that the January meeting of MBS and Goshen Biblical Seminary boards did not result in a decision to have one president for the two seminaries. "Not only is it time to have one seminary president," said Dave Suter, Markham, Ill., "but to merge the seminaries" [located in Elkhart, Ind.].

Jake Elias of MBS answered, "We are fundamentally one seminary. We are still expecting the direction of the Spirit, waiting to see what form that oneness will take."

"I'd like to see the much-talked-about polity differences in black and white," said Nancy Kerr, Pulaski, Iowa. James Schrag, Smithville, said, "Our common MC and GC goals, evangelism and church planting, balance our differences in polity."

Mel Schmidt drew some symbols. "In this ongoing romance [between the Mennonite Church and the General Conference Mennonite Church] we have already produced some children. Perhaps the real questions are, Who will get the family farm? Who will milk the cows?"

George Dick, Bloomington, Ill., concluded the discussion with, "Sometimes people find that they were happier before they were married."

In response to this interchange and to Phyllis Baumgartner's request for prayer surrounding the May meeting of the seminary boards, delegates passed a resolution first articulated by Doug Reichenbach, Wayland, Iowa. They will encourage one another to "fast and pray on Wednesdays for a six-week period, until the end of May, when the two boards will decide the future direction of AMBS and its presidency."

"Directed by the Spirit" focused this conference, and worship dominated the three days. Myra Flood of Dayspring, a sister community of Church of the Savior, Washington, spoke about God's direction in personal spirituality, in community and in service. "Inreach precedes and transcends outreach," she said. "Call always grows out of intimacy with God. Sometimes sitting in silence is the most radical thing we can do. And the pain in our lives may be a springboard for ministry."

Central District Conference's fiscal health checked out well. Treasurer Willis Sommer reported $3,500 in excess receipts. Over the past five years budget and receipts have gone up about 5 percent per year. The 1988 budget is $254,590, about $40 per member (the highest per capita average in the General Conference). The budget was presented alongside the four goals of the conference: evangelize and plant churches, teach biblical principles, train workers, strive for unity.

Gary Hasek was commissioned as pastor at Cedar Anabaptist Fellowship, Cleveland, Ohio, and Wendell Badertscher, Colorado Springs,

Ecumenical organizations and church leaders from several denominations have joined a rising chorus of voices from around the world condemning the South Africa government's crackdown on the activities of 17 leading anti-apartheid organizations in that country. Many of the religious leaders are also raising the specter of increased violence in South Africa, accusing the white minority government of closing off more and more avenues of peaceful protest against the apartheid system of racial segregation.

One of the most pressing issues in Labrador, said Canadian programs coordinator Dave Dyck Jan. 21-23 at the annual meeting of Mennonite Central Committee Canada in Saskatoon, is low-level military flying. The native people in the region, the Inuit, are protesting the flights, saying that the aircraft scare away the caribou, on which they depend for food, and violate their desire that their homeland not be used for military purposes. Dyck suggested that MCCC "could make a difference" in Labrador through small-scale job creation, research and advocacy. He cautioned that "if we take Labrador more seriously, we have to be prepared to address injustice there."

Mennonite Central Committee Canada receives over half of its budget from government funding, with much of that coming from CIDA matching grants to the Canadian Foodgrains Bank. "I'm concerned that ownership of our programs remain with the churches," said Conference of Mennonites in Canada representative Arthur Driedger of Winnipeg.

NEWS

Colo., as youth pastor for the eastern half of Central District, beginning July 1.

Some expressed dis-ease with election by acclamation, or the "one-person slate." "We need a way to encourage nominations from the floor," said Paul Goossen, Wayland, Iowa. President Howard Baumgartner, Berne, Ind., concurred. "We on the board are also a bit uncomfortable in that the nominating is appointed by us. Dictatorships are efficient but not desirable." Jim Bare, Elkhart, Ind., said he trusted the nominating committee to prayerfully do their work. John R. Burkholder, Goshen, Ind., suggested that the nominating committee solicit nominees from congregations.

Punctuating the session were testimonies about how individuals have experienced the direction of the Holy Spirit. Four pastors reported on church growth in their congregations: Clarence Rempel, Topeka, Ind.; Cal Zehr, Goshen, Ind.; Weldon Nisley, Cincinatti; and Gary Hasek, Cleveland. District church planter Gary Martin said to pray for workers, that "the harvest is great."

Ivorie Lowe, Markham, Ill., addressed Women in Mission in a separate session, and Jake Elias, Elkhart, Ind., spoke to the men.

The 1989 session will convene at Camp Windermere, Roach, Mo., April 13-16. St. Louis Fellowship and Bethel Mennonite Church, Fortuna, Mo., will host. *Muriel T. Stackley*

Third set of mission curriculum is available

Newton, Kan. (GCMC)—The third set of the "Neighbors Near and Far" curriculum, "Neighbors Near and Far: Africans and Black Americans," has been published by the General Conference Mennonite Church.

Five African countries—Botswana, Burkina Faso, Lesotho, South Africa and Zaire—and four North American black congregations, in Chicago, Philadelphia, Markham, Ill., and Peoria, Ill., are featured in this latest packet. There are a total of 17 sessions, which deal with topics such as civil rights, apartheid and mission work here and abroad.

"This material is well suited for summer Bible school, Sunday school classes or clubs," said Rosella Wiens Regier, managing editor.

All General Conference churches will receive a free copy of the "Africans and Black Americans" packet by mid-May. Additional copies may be ordered from Neighbors Near and Far, Box 347, Newton, KS 67114, (316) 283-5100, for $7.50 per packet. A kit of artifacts may be rented for $5 from the same address. Checks should be made payable to Neighbors Near and Far.

The publication of the "Neighbors Near and Far" curriculum is being sponsored by the Commission on Education, the Commission on Overseas Mission, the Commission on Home Ministries and Women in Mission. The last packet of materials, to be produced in 1989, will be on native peoples in North America.

Farmers receive buffalos, plows

Gawasan, Mindanao, the Philippines (MCC)—Five tribal Manobo farm families here have been selected by officials of the Gawasan Farmers Cooperative to each receive a female water buffalo, five plows and three comb-tooth harrows purchased by Mennonite Central Committee.

The five animals are part of a "buffalo bank," reports Wally Ewert, MCC worker there. They are used to plow a communal garden as well as to work for their new owners. The new tools are also to be shared by the cooperative. Money for the project was collected by Mennonite churches in Saskatchewan. The Ewerts are members of North Star Church, Drake, Sask.

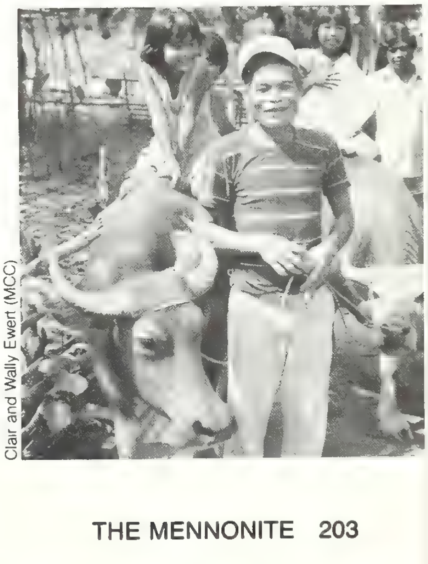
Currently four of the water buffalo are pregnant with their first offspring. The first offspring will stay with the owner, according to Wally. Subsequent offspring will be given to other qualified families. After the first offspring is four years old, the mother will also be given away to another farmer who has no water buffalo.

Farmers agreed to practice "sloping agricultural land technology" on their land. In this method contours are worked around hillsides, and fast-growing, hardy bushes are planted along the edges to prevent erosion.

"With this method terraces will eventually form and good topsoil will be preserved for future generations," writes Claire Ewert. Terracing is especially critical in this area, where deforestation by logging companies has caused erosion and disrupted the traditional Manobo slash-and-burn agriculture.

In appreciation the families recently "adopted" the Ewerts into the tribe. "We are now known as Siguman (helper of the oppressed) and Anugon (love)," Clair writes.

Tin Raganus is one of the farmers benefiting from an MCC-funded water buffalo "bank."



Clair and Wally Ewert (MCC)

Pentecost Sunday, which falls on May 22 this year, is the suggested date for Mennonites around the world to celebrate their common faith in about 70 countries, using 100 or more languages, on Mennonite World Fellowship Sunday, sponsored by Mennonite World Conference. Churches everywhere are invited to examine the theme "Witnessing to Christ in Today's World," which will also be the theme for MWC Assembly 12 in Winnipeg in 1990.

Associated Mennonite Biblical Seminaries, Elkhart, Ind., will offer summer courses for teachers of Bible and religion in church schools, pastors, college and seminary students, and health-care professionals. "Shalom and Health," June 13-July 1, offers three semester hours of credit—or two hours for the weekend symposium and one-week course June 23-July 1. "Preaching/Teaching the Bible," July 8-15, offers two hours of credit. "Greek Language," July 18-Aug. 26, offers four hours of seminary credit. For tuition and registration information, contact Jim Metzler, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999.

Youth ventures will be held in the following locations this summer: Edmonton; Arvada, Colo.; Salina, Kan.; Wichita, Kan.; Portland, Ore., and rural Bucks County, Pa. A youth venture is also being offered in Northern Ireland this summer for the first time. Anyone interested in being a leader for one of these ventures or participating in one of them should contact Youth Venture, Box 347, Newton, KS 67114, (316) 283-5100.

NEWS

FOMCIT accepts Argentinian congregation, statement on artificial insemination

Taichung, Taiwan (GCMC)—"A first time for everything" is what the Fellowship of Mennonites in Taiwan (FOMCIT) discovered when members met here for their 30th annual conference Feb. 1-2.

On their agenda was a membership request from a church in Argentina. The request wasn't so strange considering that the church consisted of Taiwanese Mennonite families who had immigrated to Argentina in the last several years. Still, by accepting the church into FOMCIT, members gained their first overseas church.

FOMCIT members also agreed to help the church find a Taiwanese-speaking pastor in cooperation with the General Conference Mennonite Church.

Another sign of the changing times was FOMCIT's approval of a statement on artificial insemination. "We recognize artificial insemination as one of the new technologies of medical science that has made it possible for many childless couples to have children. However, we believe this procedure, used indiscriminately, violates some of the basic principles of God's purpose of creation," reads the statement.

It goes on to say that direct artificial insemination, involving only the husband and wife, is acceptable because it does not interfere with God's plan for the family, whereas any other method of artificial insemination, including surrogate mothering, is entirely unacceptable.

Mennonite Christian Hospital in Hualien is expected to pass the same statement on artificial insemination at an upcoming meeting. The General Conference Mennonite Mission in Taiwan passed it at an earlier meeting.

In other action GCMC missionaries Verney and Belva Unruh were recognized for their nine years of service in Taiwan (see related article). Simon Wung was elected as the new chairman of FOMCIT, replacing Joshua Chang. Sheldon Sawatzky, GCMC missionary, was elected as vice chairman.

A motion expressing support for the new president of Taiwan, Lee Teng-Hui, was passed. Simon Wung's brother is the president's pastor. *Carla Reimer*

Spruce Lake Retreat Center has an opening for **housekeeper/janitor couple**. These are working and supervisory year-round positions. It would be full time for one person with flexibility for the second person from half to full time depending on interests. Salary plus benefits including housing. **Beginning June or July**.

Contact Paul Beiler, Route 1, Box 605, Canadensis, PA 18325, (717) 595-7505.

Taiwanese Mennonite Church honors Belva and Verney Unruh

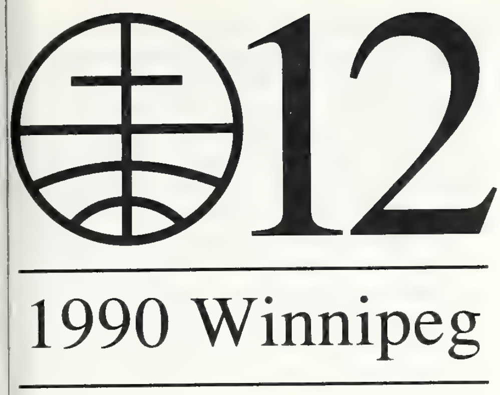
Taichung, Taiwan (GCMC)—"The Lord's Servant, Good Shepherd; Adding Beautiful Footprints" is the literal translation of the words engraved in Chinese on the plaque presented to missionaries Verney and Belva Unruh by the Fellowship of Mennonite Churches in Taiwan in honor of their nine years of service in Taiwan. The presentation was made at the 30th annual conference of FOMCIT Feb. 1-2.

The Unruhs, who will retire in June, have served with the Commission on Overseas Mission for 37 years. Their first area of service was in Japan from 1951-1966. They returned to the United States in 1966, and Verney became the secretary for Asia for the General Conference. Since 1979 the Unruhs have worked with FOMCIT in evangelism and church planting. They have also pastored the Fu-An Church in Hualien and conducted a Japanese worship service in their home. Verney also served in administrative positions for FOMCIT, the General Conference mission and Mennonite Christian Hospital. Belva assisted with public health education at Yuli Clinic, an extension of the hospital.

In coming to Taiwan the Unruhs had to learn new languages—Taiwanese for Verney and Mandarin for Belva. "Their willingness to learn another language speaks of their commitment to the task of cross-cultural missions," said Sheldon Sawatzky, conference missionary. Reflecting on their years in Taiwan, the Unruhs said, with no hesitation, that they were good years.

Joshua Chang, FOMCIT chairman, with Verney and Belva Unruh

Sheldon Sawatzky



Mennonite World Conference has announced the selection of a logo to provide a unifying focus for its 1990 assembly at Winnipeg. The logo features the existing MWC globe-and-cross symbol, with the numeral 12 beside it to signify that the upcoming assembly is the 12th for MWC. The globe-and-cross symbol "is the central element," says designer Glenn Fretz of Toronto, who originally designed it in advance of the 10th assembly in 1978 in Wichita, Kan. The symbol "describes the whole world as the limits of our Mennonite community," Fretz says. "The cross, of course, symbolizes our Christian belief as central, the reason for coming together."

Two new churches have been planted in Japan by General Conference missionaries and the Japanese Mennonite Church in recent months. Robert and Alice Ruth Ramseyer have planted a church in Hiroshima, and Gloria Hegge and Takeji Nomura have planted one in Kobe.

NEWS

CMBC introduces service education programs

Winnipeg (CMC)—At its February meetings the Canadian Mennonite Bible College board approved the implementation of two new programs in service education: the regular undergraduate three-year Bachelor of Theology degree with a service emphasis and a one-year certificate in service education on the graduate level.

Discussion and planning for the service education initiative have been done in close cooperation with the Mennonite Central Committee service education advisory committee, made up of representatives from MCC Canada and participating Mennonite colleges. However, each school has been encouraged to develop its own program, with the advisory committee offering coordination and resources. With financial assistance from Canadian International Development Agency, MCC Canada is prepared to fund the programs on a matching-fund basis up to a total of $9,600 per year per college.

CMBC will begin its service education options in the 1988-89 school year. The Bachelor of Theology (service education) program will require students to meet normal B.Th. requirements, with the addition of six extra hours and a significant "service education" emphasis. This emphasis includes a semester of supervised internship, several specific courses on service, development and cross-cultural issues and required courses in the peace studies, religious ethics and non-Western theology areas. A number of new courses will be initiated to be used in conjunction with existing courses to meet requirements. The program is for undergraduate students who want to pursue theological studies through service.

The service education certificate program is for students who already have a professional or general bachelor's degree. The audience for this program would be those who have been or are planning to go into long-term service. Course selection will take into consideration the prior educational and service experience (and/or anticipated service placement) of the student. This program includes studies in Bible, theology, ethics, and cross-cultural development and social issues.

Adolf Ens serves as the CMBC faculty representative on the MCC advisory committee. In 1987 he was appointed coordinator of the CMBC service education program. Ens and academic dean Gerald Gerbrandt were instrumental in setting up the programs.

Asked about the significance of the new service emphasis, Ens said, "Many of our students do not yet have specific vocational goals when they come to CMBC, but they do lean strongly toward service vocations. The Bachelor of Theology (service education) program will offer them training in the service option along with their Bible, theology and arts courses." Ens added, "The one-year certificate program, on the other hand, is more specifically geared to those who are already committed to service. They will receive specifics in the service area but will also be exposed to biblical and theological studies, which they may not have had in their previous studies."

Mennonites have become known for their emphasis on discipleship and service. Their relief, service and mission agencies have received worldwide acclaim as models for helping the poor and disadvantaged in society.

The programs of these organizations are only as strong as the people who serve as field workers and in administration. The organizations as well as the schools have become increasingly convinced that both those who enter service and those who return from assignments would be greatly helped if a new area of study, focusing on peace, justice, mission, service and international studies could be developed.

The actions of MCC Canada and the Mennonite colleges in establishing programs of studies in the service area is one response to this call for help. CMBC's implementation of the service education program will fill a need in bringing in the kingdom of God. *Margaret Franz, editor, Conference of Mennonites in Canada*

Have you read about the building of the first new Mennonite church in Holland since the 1960s? Please join the effort of building the new Vermaning in Den Ilp/Landsmeer by sending your check to: Mennonite Disciples Fellowship (for Mennonites Den Ilp/Landsmeer), c/o Pastor Victor Buller, 512 W. Faribault, Duluth, MN 55803, (218) 728-2611.

Anyone between 17 and 25 years old interested in putting the finishing touches to this building project should inquire about the work camp to be held July 16-30. Write to Mennonite Voluntary Service, Ms Jikke de Jong, W. Foppesstrjitte 28, 8808 HR Dongjum – the Netherlands, phone: (31) 5170-6704.

Maintenance worker needed: Four-month voluntary service position available from May through August.

For more information contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

WSI needed: Nurse needed for a three-month voluntary service position from June through August. Water safety instructor (WSI) needed for a three- or four-month voluntary service position, beginning in May or June through August.

For more information contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Sheldon Sawatzky

A budget of $19,671,900 was approved for 1988 by the Mennonite Central Committee Canada board at its annual meeting Jan. 21-23 in Saskatoon. Revenues of $15,570,550 are expected, with the remainder to be made up by drawing on $4 million in the MCCC account in the Canadian Foodgrains Bank and on $101,350 from reserves.

Over 100 U.S. Congresspeople have appealed to Soviet authorities for the release of seven Lithuanians detained in psychiatric hospitals for political and religious reasons. The Soviet news agency Tass announced on Jan. 5 that the Presidium of the Supreme Soviet had enacted a statute providing a measure of legal protection to people interned in psychiatric hospitals and had transferred certain psychiatric hospitals from police control to the jurisdiction of the Ministry of Health. The signers of the letter said the January statute "gives us hope that the internment of individuals in psychiatric hospitals for their religious and/or political views will become a thing of the past."

Despite pleas from Pope John Paul II, Soviet Nobel Peace Prize laureate Andrei Sakharov and presidential candidate Jesse Jackson, the state of Florida executed Willie Jasper Darden at dawn on March 15, only a week after Gov. Robert Martinez signed Darden's seventh death warrant. Darden, convicted of the 1974 murder while on prison furlough of Carl Turman, a Lakeland, Fla., furniture salesman, had already survived six death warrants, more than any other death row prisoner in Florida history. He had steadily maintained his innocence throughout his 15-year ordeal.

40th Puerto Rico assembly studies Anabaptism

Aibonito, Puerto Rico (MWC)—Anabaptist themes came to the forefront March 9-13 as guest speakers Rafael Escobar of Guatemala and Jan Gleysteen of the United States addressed the 40th annual assembly of the Puerto Rico Mennonite Church.

The sessions, held under the theme "The Revitalization of the Church," took place at the Aibonito Mennonite Church.

Ramon Bermudez, newly ordained pastor of the Bayamon congregation, gave the opening message on "Revitalization of the Internal Life of the Church." He said that revitalization would mean a community of believers committed to living as Jesus did. Puerto Rico doesn't need more temples, he said. Puerto Rico needs more churches—extended families.

Escobar, pastor of the Casa Horeb Mennonite Church in Guatemala City, spoke three times, emphasizing the need to return to Anabaptist theology based on the Bible. In his Friday talk, "Revitalization of Our Anabaptist Roots," Escobar urged that Mennonites not look to great leaders or movements or to material things but put in practice the Word of God, as the Anabaptists did.

Escobar also offered a Saturday youth message on "Revitalization of Our Youth" and concluded his series at the Sunday afternoon closing service with a talk on "Revitalization of the Personal and Community Lifestyle."

God's gifts are received for the edification of the community of Christ, he said, not for personal satisfaction or to show how "spiritual" a person is.

Jan Gleysteen, noted Mennonite historian and photographer of Scottdale, Pa., shared several slide presentations on topics related to Anabaptist history. Also in attendance was fraternal delegate Francisco Melo, representing the Mennonite churches of the Dominican Republic. Melo is general manager of four Mennonite bookstores in that nation.

In business sessions Jose Enrique Jiminez was installed as the next executive secretary, and council members assumed office. They include Miguel A. Rolon, Enrique Ortiz, Jose L. Vazquez, Ramon Bermudez, Damaris Bonilla, Rigoberto Negron and Jeremias Soto.

Issues discussed by delegates included going ahead with a study of the church conference, a suggestion that members consider shifting some of their funds from private banks to the Mennonite cooperative and endorsement of investigation by the Cayey church of the possibility of beginning an evangelical primary school in that city. *Based on reports in* Alcance Menonita, *official periodical of the Puerto Rico Mennonite Church*

Opportunity for ministry in Burns Lake: First Mennonite Church. British Columbia. Youth-pastor position. Half-time salary.

Send resume or for more information to Ben Loewen, Search Committee, Box 599, Burns Lake, BC V0J 1E0, (604) 692-3758. Pastor: Gerry Klassen, (604) 692-3718.

Interim director for church-related day care. Licensed for 22 children. Minimum requirement for education/experience. Excellent summer opportunity with long-term possibility.

Send resume to Beatrice Mennonite Church, 1220 Summit, Beatrice, NE 68310, or call (402) 228-3644.

Mayfair Mennonite Church, Saskatoon, invites inquiries for a **full-time associate pastor**. Applicants should be gifted in youth work and preaching.

Direct inquiries to the Pastoral Search Committee, Mayfair Mennonite Church, 1339 Ave. D North, Saskatoon, SK S7L 1P2.

Seminarians explore Chicago

Students from Associated Mennonite Biblical Seminaries, Elkhart, Ind., spent a weekend in March in Chicago's inner-city ministry. AMBS alumnus Ulli Klemm, pastor at Albany Park Mennonite Church, organized and hosted the event. Albany Park member Larry Cruz (right) talks with AMBS students in front of the Chicago office of Jesus People U.S.A. From left, Anna Janzen, Backnang, West Germany; Craig Cressman Anderson, St. Paul, Minn.; Scott Brubaker-Zehr, Kitchener, Ont.; Erwin Tiessen, Leamington, Ont.; and Lorraine Letkemann, Lethbridge, Alta.

Bruce Hiebert

For the first time, Mennonite Conciliation Services is offering conflict management seminars from the East Coast to the West Coast. There are now MCS regional chapters in California, Illinois, Indiana, Kansas, Ohio, Virginia and Pennsylvania that can schedule seminars for churches and other groups. The four basic seminars offered are Introduction to Conflict Management, Personal Styles and Conflict, Collaborative Communication Skills and Decision Making in Groups. For more information contact MCS, Box M, Akron, PA 17501, (717) 859-1151.

The Bruderhof is hosting a conference titled "A New Testament Church in the 21st Century: Searching for Answers in a Troubled World." Workshops will explore current issues: hunger, homelessness, prisons, death penalty, substance abuse, abortion, family life, Third World, labor, race, non-violence, church unity, church discipline and forgiveness, and the church in relation to the state. The same conference will be hosted at four Hutterian Bruderhofs: Rifton, N.Y., June 10-12; Norfolk, Conn., June 17-19; Farmington, Pa., June 24-26; Robertsbridge (England), July 1-3. Contact Woodcrest Bruderhof, Box C88, Rifton, NY 12471, (914) 658-3141.

An experimental program to involve young adults in short-term study and service opportunities overseas and in North America was approved by board members of Mennonite Central Committee Canada at its annual meeting Jan. 21-23 in Saskatoon. "We have fewer opportunities for youth," said Ron Mathies. "We have to do something to attract them, to give them an opportunity to learn and serve."

New Mennonite church goes up in the Netherlands

The cornerstone was laid March 29 for the new Mennonite church of Den Ilp/Landsmeer, north of Amsterdam. Not since the 1960s has a Dutch Mennonite congregation built a new building.

The stone refers to the text cherished by Menno Simons, "For no other foundation can any one lay than that which is laid, which is Jesus Christ" (1 Corinthians 3:11). A traditional lead case, immured behind the stone, contains a letter by Paulus Wals, former secretary of the 60-member congregation, and the names of the present-day Sunday school children. The building replaces one built in 1864.

Mennonite Voluntary Service will organize a two-week international work camp to help with painting, cleaning and landscaping the grounds. Dedication will probably be Oct. 2. (At present the group meets in a converted hay barn.)

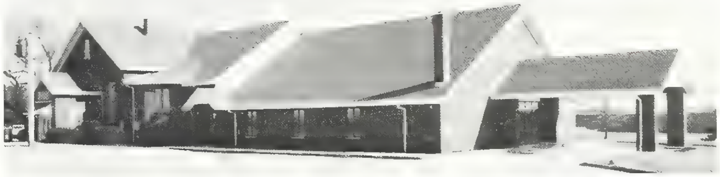
An exhibition of Dutch Mennonite hymnbooks from the 16th century to the present will mark the opening of the new church.

Total cost of the project is $330,000; less than 10 percent of this amount is still lacking. The group feels sure that this, too, will come. *Tim Pannabecker, Intermenno trainee from Bluffton, Ohio.*

Paulus Wals lays the cornerstone. The new building represents a continuing Mennonite presence in the area since 1530.

Illinois church dedicates addition

North Danvers Mennonite Church, Danvers, Ill., will dedicate its new fellowship hall addition on May 22. Erland Waltner, Elkhart, Ind., will be the speaker. The original building was constructed in 1872 and renovated in 1917, then added to in 1964 and 1965. In 1853 the congregation was the first Amish Mennonite Church west of Pennsylvania. Lee Hochstetler is the pastor.



King to address Mennonite writers' conference

King

Newton, Kan.—Michael A. King, pastor and author, will deliver the keynote address at a Mennonite writers' conference in September. King, pastor of Germantown (Pa.) Mennonite Church, author of numerous articles and co-author (with Ronald J. Sider) of the book *Preaching About Life in a Threatening World* (Westminster Press, 1988), will speak on "Writing as the Song of the Soul."

The writers' conference, to be held Sept. 23-25 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., will also include a talk by Larry Cornies of the *London* (Ont.) *Free Press* on "The Role of the Religious Press Today," an editor's panel with *Gospel Herald* editor Daniel Hertzler, worship led by Lois Deckert (editor of *Window to Mission*), a poetry reading and 25 workshops.

King will lead two workshops: "Breaking into the Writing Market" and "Coping with Rejection and the Dark Night of Despair." Other workshops will cover a broad range of topics, including feature and news writing, writing for children and youth, poetry, writing reviews, memoirs and popular histories.

Sponsors of the writers' conference are the Mennonite Church Communications Advisory Council, the General Conference Mennonite Church Commission on Education, Mennonite Publishing House and the Meetinghouse publications.

Brochures and/or registration material are available from Mennonite Writers' Conference, 616 Walnut Ave., Scottdale, PA 15683, or from Box 347, Newton, KS 67114.

In Pune, India, 350 delegates participated in the All-India Congress on Missions and Evangelism Jan. 4-8. The purpose of the delegates meeting on the campus of Union Biblical Seminary was to evaluate the missions and evangelism accomplishments over the past decade and to seek God's guidance in planning strategy for the next decade and beyond. The theme was "Into the '90s with Christ."

Ten thousand German Bibles left Stuttgart on Feb. 4 on their way to the Soviet Union as a gift to German-speaking Christians in the USSR from Mennonites in Europe, North and South America. Sent by truck, the Bibles arrived at Moscow on Feb. 12, according to a cable from V. Logvinenko, president of the Baptist Union. The shipment also included 25,000 Russian Bibles. The German Bibles, a 1984 Luther edition with helps and references, will be made available to Kirchliche Mennonites, autonomous Mennonite Brethren, German-speaking Mennonite Brethren in the All-Union Council of Evangelical Christians-Baptists and other German-speaking Baptists.

The Blind Mule and Other Stories is the title of a literacy reader compiled and edited by Mennonite Central Committee U.S. worker Melanie Zuercher. The booklet's four stories are ones Bill Shouse, 98-year-old literacy student of Jackson, Ky., told his tutor while learning to read. "We hope the mountain flavor of these stories will encourage other local literacy students to read," says Zuercher. More than 400,000 people in Kentucky are functionally illiterate; 800,000 have less than an eighth grade education.

NEWS

Police seize refugees from Swiss Mennonite farm

Mont-Dedos, Switzerland (MWC)—A surprise dawn police raid on a Swiss Mennonite farmstead harboring refugees has prompted expressions of shock and concern in the Mennonite press of Switzerland and France.

Mr. Musey, a Zairian, had come to Switzerland 18 years ago to study and had since become a professor of philosophy. He applied for asylum in Switzerland, along with his wife and three children, two of them born in Switzerland.

However, a 1987 Swiss referendum made sweeping changes in the rights of asylum in Switzerland. When the Musey family was threatened with expulsion, the Michel Burkhalter family of Mont-Dedos offered to take them in.

"The situation lasted eight months," reported Pierre Lugbill in *Christ Seul*, the French Mennonite magazine. "Just at dawn of Jan. 11 the farm was surrounded by dozens of armed policemen, supported by a helicopter. It was a ridiculous deployment of force at a farmstead where non-violence was professed. The Musey family was whisked onto the helicopter before being expelled to Zaire. Mrs. Musey just had time to plead, 'Pray for us.' "

Writing in the Swiss Mennonite periodical *Der Zionspilger*, Charly Ummel commented, "The means used at Mont-Dedos shocked us profoundly." He noted that even a local parliamentarian had written that the armed intervention was a mistake.

For his part, Lugbill reminded French Mennonites that France also is in the process of revising its position with regard to foreigners in general and refugees in particular. He observed, "The Burkhalter family did not act just out of sentimental reasons but from Christian motivations, right in line with the parable of the Good Samaritan."

Ummel observed that in past centuries Mennonites in Europe had often been refugees themselves, but more recently there has been a tendency not to give much thought to such problems: "Like many of our fellow-citizens we are tempted to become fat, dense and contented. A quiet conscience."

As a conference, the Swiss Mennonites opposed the national referendum that tightened restrictions on refugees.

Botswana church commissions two Mennonite workers

Mochudi, Botswana (MCC)—The choir escorted Sandi McLaughlin and Elinor Miller into the March 20 worship service. This was the day these Mennonite workers would be dedicated for work among the Independent Churches in Botswana.

McLaughlin and Miller sat on a front bench of the Spiritual Healing Church here while the pastor spoke of their work and call. "The Lord calls who he wants. God looks on the inside of a person. When David came, God said to Samuel, 'Be quick and anoint him; he is the one.' The work of these women is also the work of God. They have been called like David was, not because they were important people but because the Holy Spirit has sent them."

McLaughlin, from Plain City, Ohio, and Miller, from Sugarcreek, Ohio, are beginning their second terms of work in Botswana under Mennonite Ministries, made up of Mennonite Central Committee and Africa Inter-Mennonite Mission workers.

In their first terms they worked as in-service trainers for teachers of religion in Botswana's schools. At the end of their terms, they decided to spend another term working at religious education in the churches. "We felt the churches were the places where children should be taught about faith, not the schools," says Miller.

During a between-term leave in North America they studied at Eastern Mennonite Seminary, Harrisonburg, Va. In September 1987 McLaughlin and Miller returned to Botswana for more language study to prepare for this new work.

Lynn Roth (MCC)

MCC workers Sandi McLaughlin and Elinor Miller are dedicated for work among the Independent Churches in Botswana.

The March 20 service was both a commissioning for Miller and McLaughlin and a dedication of their uniforms. Many church groups in Botswana, especially the Independent Churches, wear distinctive church uniforms or garb. For their work, McLaughlin and Miller chose to make uniforms that were different from those of any one church so that they could identify with all of the churches.

"Let us turn to God to bless these women," the pastor said, "that their dresses be a uniform of strength for them, for the work they have been given by the Holy Spirit. These are not ordinary clothes. These are special clothes for the work of God."

Those in church again sang and clapped, while the pastor anointed Miller and McLaughlin's heads with oil and prayed over them. *Judy Zimmerman Herr, MCC southern Africa representative*

A Sunday evening hymn sing at First Mennonite Church in Denver was the first event in the week-long inter-Mennonite seminar on church music and worship for Denver-area Mennonites. Mary Oyer and Rebecca Slough served as resource people for the week. More than 30 people participated in the seminar sessions each evening at the Glennon Heights Mennonite Church. All the pastors of the seven participating Mennonite Brethren, General Conference and Mennonite Church congregations took part in the seminar.

John Rempel, chaplain and professor of religious studies at Conrad Grebel College, Waterloo, Ont., presented the eighth annual Benjamin Eby Lecture at the college on Feb. 7. In his lecture, "Surely the Lord Is in This Place: Worship as the Hallowing of Time and Space," Rempel suggested that the radical Protestant reformers, in their urgency to free medieval Catholicism from the captivity of its "broken symbols" and in their conviction that sacraments could not be channels of divine grace, reduced them to "mere symbols." This corrective has been responsible for the loss of what Rempel called the "metaphorical imagination in the sacramental world."

Calvin Graber, a member of Salem Mennonite Church, Freeman, S.D., recently received the National Outstanding Young Farmer award from the U.S. Jaycees. The 33-year-old farmer formed a family corporation with his father in 1975 and set specific goals for the farm in 1976. Currently Graber owns four cows from three different home-bred cow families. His Jerseys are listed high on the breed's CPI list. Graber is one of four National Outstanding Young Farmers for 1988.

RECORD

dEATH

Norman Schmidt, pastor at Grace Church, Lansdale, Pa., died April 13. Ted VanderEnde, pastor at St. John Church, Pandora, Ohio, conducted the funeral. Twenty of Schmidt's 35 years as a pastor were spent at East Swamp Mennonite Church in Quakertown, Pa. In addition to his wife, Janis, he is survived by four sons, three daughters and 11 grandchildren.

WORKERS

Herman and *Ruth Lehman Buller*, Commission on Overseas Mission/Africa Inter-Mennonite Mission workers in Zaire since 1966, have returned to the United States for a one-year North America Assignment followed by retirement. They plan to settle in Goshen, Ind. In Zaire they provided support service to AIMM personnel.

Ronald L. Frantz, interim half-time pastor at Evanston (Ill.) Church since February, was installed there April 24.

Henry Klassen, president; *Harry Hyde*, vice president; and *Jeanne Zook*, secretary, are the newly elected officers to the board of AIMM. *Earl Roth*, AIMM executive secretary, and *Lawrence Giesbrecht*, executive committee member, left April 20 for a six-week administrative visit in Africa.

Schmidt

Bullers

William J. Lyons II will be an assistant professor of business and director of the Bluffton (Ohio) College business studies center beginning with the 1988-1989 academic year.

J. Leon Martin, pastor at Deep Run West Church, Perkasie, Pa., has resigned effective June 30. He will also be retiring after serving 36 years in the ministry.

Elsie Miller, associate pastor at Lorraine Avenue Church, Wichita, Kan., has resigned effective Nov. 30. She will be moving to Ohio.

Galen Penner resigned in April as pastor at Lehigh (Kan.) Church.

Ray Reimer and *Rosie Epp* will be concluding their pastorate at Southern Hills Church, Topeka, Kan., this summer. Ray will be going to graduate school at Princeton (N.J.) Theological Seminary.

Sawatskys

Russell and *Etsuko Yamazaki Sawatsky* have completed a COM overseas mission volunteer term. They taught English conversation and Bible at Mimuro Christian Church in Urawa, a suburb of Tokyo. They also helped with preaching and overall leadership. They are living in Chilliwack, B.C., with their daughter, Rika, until August. They will attend Canadian Mennonite Bible College in Winnipeg this fall.

Doris Schmidt, North Newton, Kan., began May 3 as secretary for Women in Mission of the General Conference Mennonite Church.

June Thomsen began in April as part-time director of Christian education at First Church, Bluffton, Ohio.

A seven-year-old, urban/rural congregation is seeking a half-time **youth minister**.

Send resume or inquiries to Search Committee, Immanuel Mennonite Church, 3471 Clearbrook Road, Clearbrook, BC V2S 6A9, (604) 854-3654.

Staff position available in Commission on Education: **secretary of adult and young adult education**, beginning fall 1988. Application deadline—**June 30**.

For more information call or write to Norma Johnson, executive secretary, COE, Box 347, Newton, KS 67114, (316) 283-5100.

Administrator for Congregational Evangelism and Church Growth concerns for home ministries department. Full time. Qualifications: experience in evangelism, awareness of church growth issues.

Contact Freeman Miller, Eastern Mennonite Board of Missions, Salunga, PA 17538.

Goshen College seeks applicants for an **admissions counselor** to begin mid-summer 1988. Duties include representing the college to prospective students and their parents, communicating with prospective students and helping meet overall admissions office goals. Qualifications include a commitment to Goshen College's mission, writing and speaking skills, willingness to travel, bachelor's degree, and preferably, related experience.

Send letter of application, naming three references, and resume to Richard Gerig, Director of Admissions, Goshen College, Goshen, IN 46526. An equal opportunity employer.

LETTERS

Through our belief

I am questioning the following quotation in the letter entitled "Emphasize the Second Coming" (April 12): "the acceptance of Jesus' death on the cross and his shedding of blood to wash away our sins."

If the death on the cross and the shedding of blood washes away our sins, this would include everybody—all terrorists, murderers, thieves, liars—all are automatically saved from sin. I do not say that Christ did not die on the cross or shed his blood for us, but that in itself is not responsible for our sins being forgiven. It is a part of Christ giving his life for us. It is through his grace, which made it possible; it is through our belief in him that we are accepted by him. *E.R. Moser, 410 W. Elm St., Bluffton, OH 45817*

April 23

Addition about Hopiland

Edna Rutschman is an experienced missionary in her 70s doing valuable work on the Hopi reservation. When she wrote an article for Mennonite periodicals, the *Mennonite Weekly Review* noted some misunderstandings in it and asked our office about it. We then worked with Mrs. Rutschman, who had been on the Hopi reservation less than a year, and included some corrections and understandings of Hopi church policy. Meanwhile *The Mennonite*, unaware of the revision, used an edited version as a letter to the editor in the April 26 issue.

Some things we were working to correct or include but which slipped in the letter were these:

1. The Bacavi Church is not closed, nor are there people unwilling to serve. After a bad experience with the previous pastor, the Hopi Mennonites wanted to be more cautious about accepting just any pastor. Wilbur Coombi, an Indian pastor from Oklahoma, has been called to serve there.

2. Our understanding with the Hopi church is that Anglo outsiders will not ask for workers unless the Hopi Church Council makes the job description and the request. The church work is the responsibility of Hopi Christians with the support of our conference. Task-oriented outsiders can usually drive through and immediately suggest what the local churches should do, but we believe we should listen much more and work with Hopi leadership.

3. It is our understanding that reports should not list alcohol and drug-abuse problems without acknowledging our part in creating unemployment and the gradual taking of the land that was the livelihood of Indian people. To avoid the impression that white people are superior ones helping the inferior, it is good to be reminded of Hopi accomplishments. A few of them are these: (a) Three self-supporting, independent congregations with native pastors have grown out of the work of early Mennonite missionaries. One of the pastors preaches regularly on the radio in the Hopi language. (b) Local Mennonite leaders teamed up with local Baptist leaders to pastor a joint interdenominational congregation and to govern the Hopi Mission School. This interdenominational cooperation was done outside of denominational board actions and has overcome one of the divisions brought onto the reservation by our denominations. (c) Local Hopi Christians developed an annual, much-appreciated Bible conference without the help of Caucasian outsiders. (d) When "sewing class" is used, readers should not conclude that Hopi women do not know how to sew. There are meetings to share knitting, crocheting or embroidery skills with those who have less experience. *Stanley Bohn, Commission on Home Ministries executive secretary, Box 347, Newton, KS 67114*

April 25

RESOURCES

books

Do What You Love, the Money Will Follow: *Discovering Your Right Livelihood* by Marsha Sinetar (Paulist Press, 1987, $7.95) says, "Our work is more than something by which to 'earn a living'; it is that which helps us build our life."

Youth groups who liked *Clip Art Book, Vol. 1* for spicing up announcements and church publicity may now get **Youth Specialties Clip Art Book, Volume 2** (Zondervan, 1987, $14.95), which has more copyright-free cartoons, illustrations, designs, headlines, borders and symbols.

The Horn of Africa Project, part of the Institute of Peace and Conflict Studies at Conrad Grebel College, Waterloo, Ont., has published a new public education document called **War and Famine: Indigenous Perspectives on Conflict in the Horn of Africa** ($3 Canadian). It is a series of short essays that reflect positions of five major players in the conflict in that region.

Preaching Through a Storm by H. Beecher Hicks Jr. (Zondervan, 1987, $7.95) is the anatomy of a preacher and congregation in conflict.

The goal of French theologian Claude Geffre's book **The Risk of Interpretation:** *On Being Faithful to the Christian Tradition in a Non-Christian Age* (Paulist Press, 1987, $12.95) is to enable readers "to recognize that faith is not faithful to its own thrust and to what is given to it to believe unless it leads to a creative interpretation of Christianity."

Marion L. Soards sets out to speak to all three areas of Pauline studies—life, letters and theology—in **The Apostle Paul:** *an Introduction to His Writings and Teaching* (Paulist Press, 1987, $8.95).

First Corinthians: *an Introduction and Study Guide* (Paulist Press, 1987, $5.95) explains the problems of the Christian community at Corinth, the circumstances surrounding them, and Paul's approach and answers to them.

Admitting that he finds the study of Christ's resurrection endlessly challenging, Gerald O'Collins presents the fruit of 20 years of research, reflection and writing in **Jesus Risen:** *a Historical, Fundamental and Systematic Examination of Christ's Resurrection* (Paulist Press, 1987, $16.95).

—compiled by Gordon Houser

I was given a gift of tongues

Helena M. Brown

I needed the gift of tongues. When my friend and former pastor, Werner Froese, now pastor of a Mennonite church in Mexico, asked me to conduct workshops for his Sunday school teachers in High German and Low German, I accepted the challenge with enthusiasm. This would be fun.

True, I hadn't used either language much in the previous 20 years. While my father was alive we spoke to him in Low German, but he died in 1963. Worship services in our church had once been conducted in High German, but these had been discontinued years ago. Still, I felt I could handle this assignment and made the necessary preparations.

Having done numerous Sunday school workshops when I was Foundation Series representative in Alberta, I had plenty of material on hand. It was only a matter of translation.

But I soon found my vocabulary woefully inadequate. Moreover, High German nouns have gender. But which gender? I thought "lesson" should be masculine; I discovered using a borrowed German-English dictionary that it was feminine. I also had to revive my knowledge of the grammar. One evening Henry and Erna Goerzen came over to help with the translation of charts and transparencies I had decided to do in High German. Some constructions were stilted, and some required complete rewriting.

Telling Bible stories in Low German was hilarious. We had always used that language, with its picturesque connotations for fun things. Defying literal translation, the stories lost their luster when translated into English. I told the story of Zacchaeus to myself as I drove along in my car and laughed aloud. How would I be able to convey the serious concepts of Bible lesson preparation and growing in faith in Low German?

For three weeks I made charts and transparencies, prepared my notes and read Bible passages aloud in High German. Finally I felt ready. I got out my big suitcase, put the charts and pictures in and set off for Mexico.

The night before my first presentation I began to quail. Would I really be able to do it? It had looked so easy two months ago.

As I sat in front of the Bible school students waiting for Mrs. Froese to introduce me, I am sure the students were as apprehensive as I. Suddenly I remembered a silly Low German story.

Two men, Hans and Hein, were walking down the street in Chihuahua. Hans bought a huge, ripe tomato and began to eat it with gusto. Hein resolved silently that at the next stand he would buy some of the red fruit too. Soon they came to the market and there they were—big, shiny red peppers. Hein bought one and took a huge bite. Fire exploded in his mouth. He clenched his teeth and tears coursed down his cheeks. Hans looked at him slyly and asked, "Well, Hein, how does it taste?" "Keep quiet, man," Hein spluttered. "If I open my big mouth, I'll burn the town down."

I made the plunge, stepped in with both feet, and we were swimming together. The Lord gave me much liberty and a feeling for which language to use. He brought personal incidents to mind that I had never used before, and these touched all our hearts.

The lessons I presented at the Bible school that Thursday afternoon were on lesson preparation and storytelling. Saturday at the Blumenau church I was responsible for the whole day. Here I repeated the Thursday lessons in the morning and gave "How a Child Grows in Faith" in the afternoon. To introduce the last one I gave my personal testimony, telling how I had come to know the Lord.

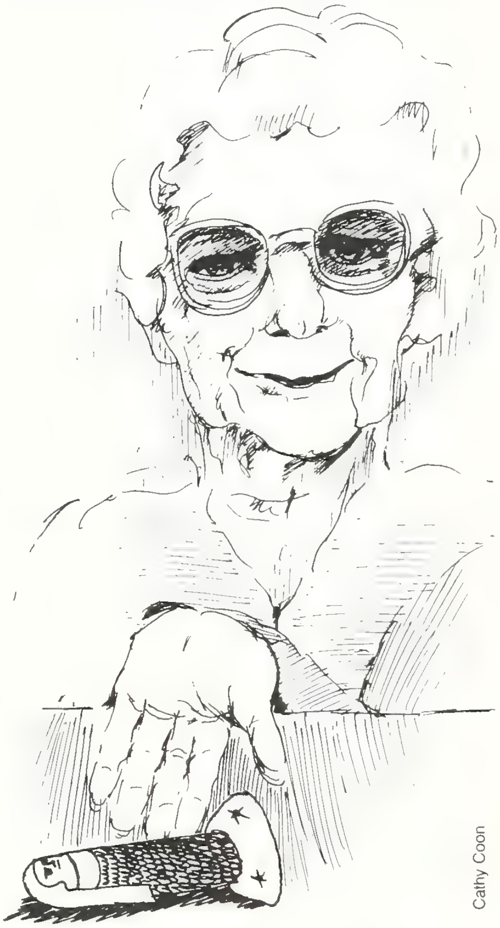
We made puppets of corncobs and set them in ends of raw potato to make them stand. I told, in Low German, how anxious Zacchaeus had been to see this Jesus who could make the lame to walk, the blind to see and—just as I was going to say, "even raise the dead," one of the puppets fell over. So I lifted it up and said, "and even raise the dead."

When I wanted to illustrate the importance of having materials and pictures ready beforehand, I reached for my pictures and lo, they were in the other room.

I used all the languages—reading in High German, explaining in Low German, interjecting an English word here and there and, when all else failed, using my hands.

When I got home, I read the last entry in my journal:

"Now on this 16th day of January 1988 I am asking this, Lord. Grant me an anointing for the service two weeks from today that will make the lessons vibrant with thy life. Minister to my heart as well as to the teachers.



Cathy Coon

"Lord, I may not remember to pray this prayer again, but if I forget thee, do not thou forget me.

"Let me go forth confident that I have asked according to Luke 11:13.

" 'If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him.' "

I did have the gift of tongues.

Helena M. Brown, Box 262, Didsbury, AB T0M 0W0, is a member of Bergthal Mennonite Church, Didsbury.

We also received the evangel

Dan and Esther Epp-Tiessen

We grew up with an understanding of evangelism (which in New Testament Greek means "proclaiming the good news") as essentially a one-way street. Workers are sent out by European and North American churches to the peoples of other nations to share the good news in both word and deed. Whether this evangelism takes the form of verbal proclamation or consists more of Christian service in areas such as health care, education and agriculture, the assumption is that *we* possess the good news and our calling is to share it with those who do not.

Our experience working with Filipinos (1982-86) quickly created cracks in our understanding of evangelism. We realized that through the stories and struggles of our Filipino friends, God's good news was being offered to us, if we were open to accepting it. Midway through our term of service we came across a statement by Mennonite Central Committee Africa administrator Tim Lind that helped us make sense of our experience. The gist of that statement was this:

Those of us engaged in Christian service or mission are not so much those who seek to bring the good news to people in other parts of the world as we are people who seek to complement the good news God has entrusted to us with the good news that God shares with us through the lives and stories and cultures of others.

This helped us understand and acknowledge that we seemed to be receiving more good news than we were bringing to others, that we were being evangelized.

Several friends in particular shared their good news with us by bringing new meaning to certain biblical passages. Nung Emil, for example, evangelized us by reminding us of the importance of putting heavenly treasure before earthly treasure.

On one occasion I, Esther, visited the home of Ging-Ging, one of the students who lived with us. Ging-Ging's family lived in a small, dusty town at the end of the bus line. Her father, Nung Emil, was a farmer who eked out a living growing corn, rice and coconuts on the family's three to four acres of land. Ging-Ging's mother had been blind since her early 20s, but she still raised the pigs, chopped wood and cooked the meals.

The house of Ging-Ging's parents was a small wooden shack. I remember noticing, as I walked up to it, that it had no windows. I realized later that the cracks between the wall boards were so wide that lots of light came in, and windows were not really necessary. Inside the house were a homemade table and two benches, a few grass sleeping mats, several blankets and some kitchen utensils.

One evening, after a simple meal of rice and soup, I sat with the family at the table. We began talking about the family in town that had just bought a TV. This was a big event in the village, and many people were envious. Nung Emil sat at the table listening quietly, his calloused hands whittling a small piece of wood. After a while he spoke. "It's not important to have many possessions, because the Bible tells us we cannot take these with us when we die."

Spoken by someone who, by my own standards, possessed almost nothing, these words moved me deeply. I was humbled by the recognition that while I profess to live simply, I have surrounded myself with material comforts. Nung Emil's comment reminded me that where my treasure is, that is where my heart is also. The poor are frequently closer to the kingdom than the rich.

Perhaps the reason that I, Dan, always felt close to Jesse was that he was about my age, and his enthusiasm for life was contagious. Jesse, his wife, Helen, and their four children lived up in the mountains, a two-hour hike from the nearest road.

Jesse was one of the leaders in a local Christian community. Besides meeting regularly for worship and Bible study, this group also banded together to initiate economic projects to better their livelihood. Produce was sometimes sold cooperatively so as to bypass the exploitative local merchants who did not pay the farmers a fair price. Because most of the fertile flatland in the region was controlled by wealthy landowners growing sugarcane for export, Jesse and his neighbors were forced to farm the steep, eroded hillsides. Life was difficult, and frequently there was not enough food.

Because of Jesse's activities in promoting the welfare of his community, he and the other leaders earned the suspicion of the local political leaders and the police. Jesse's remote community was repeatedly harassed, threatened and raided by the military. When a military informer in a neighboring village was killed, the local officials used this as an opportunity to get even with Jesse.

Children are dearly loved in the Philippines.

Jesse and two other leaders were arrested and kept in jail for months and months while their trial was repeatedly postponed. Helen tried to keep up with the farm work, but she also had four young children to look after. Soon the food supply ran low. One of the children became ill, and of course there was no money for medicine. While Jesse was still in prison, his 2-year-old son died.

A few days later I visited Jesse and we talked. As he tried unsuccessfully to choke back his tears, he said that he was not out to get revenge on those responsible for his imprisonment and the death of his child. That is not how Christians are to respond, he said. Judgment is in God's hands. As Christians, we are called to forgive.

During subsequent visits Jesse talked about his ongoing commitment to work for the welfare of his community. In some ways Jesse became a mirror for me of Jesus. Like Jesus, Jesse was able to combine a strong commitment to a just cause with love

Dan and Esther Epp-Tiessen

Lunch break during a group project in the Philippines

and forgiveness toward those enemies who sought to undermine that cause.

In recent years in the Philippines virtually anyone who works with the poor, trying to help them understand and change their situation, has been labeled a communist and considered suspect by the authorities and the military. Even church workers who are motivated by obedience to Christ are regarded as subversives. Because of this, many of them are subjected to arbitrary arrest, imprisonment, torture and even death.

One friend who was willing to face the threat of persecution was a young woman named Jet. Jet worked with a church-based agency monitoring human rights violations. One of her tasks was to follow up disappearances. This often required that she go to the various military detention centers to ask whether a certain person was being held there. Other times it meant going to the city morgue or the funeral parlor to see if the missing person's body had turned up. More than once she went to the morgue looking for friends, and more than once she found them.

Jet's friends feared for her safety, especially after a military informer's car began to stop regularly outside her house. Since many other individuals engaged in similar work had been arrested, tortured or "disappeared," we often feared that Jet would be next.

Jet herself admitted to worrying about what might happen, but she did not let her fear lessen her commitment to serve her people. I remember speaking to her after she had found the tortured body of a co-worker at the funeral parlor. I asked how she could continue to do work that endangered her life. Her simple answer was, "As a Christian, this is what I must do."

We believe firmly in the importance of evangelism and Christian service, but not evangelism and service based on our having cornered the market on God's good news. When we promote competition and personal welfare at the expense of the well-being of family and community, when we bow to false gods of instant gratification, consumerism, technology and militarism, we need to be evangelized. Other peoples and cultures can tell us the good news about openness to God's guidance, about caring for community and family, about distinguishing between perishable and imperishable treasures.

We who "go out" must freely talk about God's good news. Equally important is that we expect to *receive* the good news. In this way, those sent out can also evangelize those of us who stay home.

Dan and Esther Epp-Tiessen, 41 Brubacher St., Kitchener, ON N2H 2V8, are members of Charleswood Mennonite Church, Winnipeg.

REVIEWS

films

End-times fable

The Seventh Sign, *written by W. W. Wicket and George Kaplan, produced by Ted Field and Robert W. Cort, directed by Carl Schultz*

Reviewed by Gordon Houser, assistant editor

Strange things are happening around the world. All the fish in the sea off the coast of Haiti die. A village in the Israeli desert is found frozen. A river in Nicaragua turns to blood. The signs of the end are occurring, and a stranger with striking eyes appears at each one.

The final sign—the seventh—involves a woman about to give birth. Demi Moore performs this role with greater maturity and more intensity than in her previous films. The other actors do admirably well, but with a script that is so absorbed with the details of its story, the characters are not fleshed out well. They are, with the exception of Abby Quinn (Moore), more like so many pieces to a puzzle.

The movie attempts to make "the apocalypse" realistic with some excellent special effects, and there is some nice detail (like a black janitor in a synagogue). But it fails in some psychological details. The script seems to want to be eclectic, as other myths are combined with the biblical account of the end, but here, too, it makes some mistakes (e.g. misquoting the Bible). It also takes a cheap shot at liberal ministers.

The Seventh Sign is called "an apocalyptic thriller," and it will keep you glued to your seat as its multifaceted plot winds down to the (literal) final hour. But in the end, though it presents the unusual message (for Hollywood) that the way to bring life is to give up one's life, it also puts it in a humanistic context where "God's grace is empty." And the moralistic speech at the end should have been cut. It cheapens an otherwise noble attempt to tell a fascinating story.

Demi Moore plays Abby Quinn, an expectant mother in The Seventh Sign.

Columbia Pictures

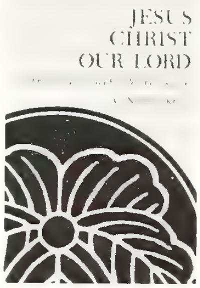
REVIEWS

books

Solidarity with Christ

Jesus Christ Our Lord: Christology from a Disciple's Perspective *by C. Norman Kraus (Herald Press, 1987, 263 pages*

Reviewed by John Driver, Centro de Estudios, 3 de Febrero 4381, Montevideo, Uruguay



In authentic Anabaptist tradition, C. Norman Kraus finds in Jesus not only the key to interpreting the New Testament texts that report on his life and mission but also the normative criterion for understanding the entire biblical message. This christology from a disciple's perspective is offered as "the introductory volume of a full systematic theology" yet to come. We certainly applaud its appearance and look forward to the publication of a second volume.

Written in a cross-cultural setting, *Jesus Christ Our Lord* responds to two fundamental questions: Who is Jesus the Messiah? And what is the mission of Jesus the Messiah? The approach of traditional Protestant theologies (both conservative and liberal) has been characterized by a largely rational methodology. In contrast, the Anabaptists of the 16th century approached biblical interpretation from the perspective of the disciple community seeking to undergird its life and work as the people of the Messiah.

While Kraus seeks to read the Bible from the perspective of an Eastern culture (After all, the Bible is an eastern book!) and finds new dimensions of meaning and application in the Scriptures, the methodology and results are similar to those being experienced in some of the Christian communities in Latin America. Living as they do in social, economic and ideological situations similar to those that characterized the New Testament milieu, the Bible provides a rich source of guidance to these disciples in their suffering.

The recent recovery of Anabaptist vision, as it has been popularized among Mennonites, has been largely historical and to a certain extent ecclesiological in its focus. However, the implications of this vision for our understanding of the meaning of the life and death and resurrection of Jesus, as well as the mission of the Messianic community, have largely escaped us. This christology written from discipleship, peace and missionary perspectives should help us recover a more full-orbed biblical understanding of Christ and his mission and that of his community.

Throughout the book the author offers examples of biblical interpretation in a Believers' Church mode. In the final chapter he describes the radical Anabaptist alternative for understanding and experiencing Messianic salvation in terms of "solidarity with Christ." This image stands in contrast to the traditional ways Catholics and Protestants have perceived the experience of salvation as doctrinal belief, incorporation into the body of Christ or imitation of Jesus.

Undoubtedly all of these views include some measure of biblical truth. However, solidarity or *koinonía* with Christ is presented as the characteristic interpretative category for perceiving the experience of salvation in the Anabaptist tradition. This image is supported by a broad foundation of New Testament teaching.

But solidarity with Christ is not simply a powerful image for understanding the experience of salvation. It also defines our participation in Christ's mission. Here again the Anabaptist perception of its missionary vocation stands in marked contrast to traditional Protestantism. The witness of the Messianic community is seen as a representative continuation of Jesus' witness to the Father. This calls for "espousing the patience and purpose of Christ in servanthood." This will mean living a martyr existence under the sign of the cross. Our mission is the mission of Jesus the Messiah. Therefore the church dare not redefine mission in ways that justify recourse to violent power and allow it to escape martyrdom. We are saved and carry out our mission under the sign of the cross and in the hope of the resurrection in solidarity with Christ.

The author has written with admirable clarity on a theme systematic theologians have sometimes clouded with theoretical approaches and abstractions. However, it is not an easy book to read. It requires serious study (including the extensive footnotes, a mine of information and insights) if it is to be appropriated. And it may be that Christians of Eastern and Third World cultures will find this vision more understandable and more attractive than their counterparts within Christendom.

Pentecostal missions

The Third Force in Missions: A Pentecostal Contribution to Contemporary Mission Theology *by Paul A. Pomerville (Hendrickson Publishers, 1985, 208 pages)*

Reviewed by Glendon Klaassen, secretary for Latin America

Pomerville, an Assembly of God missiologist who served as a missionary in Indonesia, presents a Pentecostal theology of mission. This book is both a challenge to Pentecostals, who have not articulated their theology with much clarity, and a challenge to the other Evangelicals and conciliar Christians who may consider the empowering work of the Holy Spirit.

Anyone observing contemporary missions must concede that Pentecostalism indeed is a "force in mission," with results today of rapid expansion and growth in many countries. Generally the two main Christian mission forces are the Roman Catholics and the Protestants. Pomerville, however, presents Pentecostalism as a distinct third force that emphasizes not only the inward ministry of the Holy Spirit (often understood as rational belief), but uniquely, the outward "experiential dimension." It is in this "God with us" experience that Pentecostalism makes its major contribution to missions. Especially in evangelizing the animistic cultures, the dynamic, powerful dimension of the Holy Spirit is crucial, according to this author.

Though evangelism is being emphasized more among Mennonites today, the neglect of evangelism at times has been partially due to a neglect of the Holy Spirit doctrine and experience.

Both theological thinkers and practitioners will find this book worth reading. As a Mennonite mission administrator I found commonality, especially in the emphasis on the evidential coming of the Spirit in life, though our focus is more on life-changing ethical living than on the "signs" usually highlighted by the Pentecostals.

How to be a Spirit-ruled church (1 Corinthians 2:1-16)

William Keeney

"Pneumacracy" is another title for this article.

Democracy is rule of the people. Autocracy is self-rule. Theocracy is the rule of God, as in the Old Testament period or in Calvin's attempt at Geneva. Monarchy is a single rule. Oligarchy is the rule of the few.

The word for Spirit in Greek is "pneuma." Thus the rule of the spirit is a pneumacracy.

The New Testament church was an attempt to be ruled by the Spirit. When Peter (Acts 10:44ff.) saw that the Holy Spirit had come upon Cornelius, a Roman soldier, and those with him, he said, "These people have received the Holy Spirit just as we did. Can anyone, then, stop them from being baptized with water?"

In Acts the Holy Spirit directs the taking up of a collection for famine victims in Jerusalem. It sends Barnabas and Saul into mission and helps resolve the dispute about membership requirements (Acts 15).

These decisions recall Jesus' promise (John 16:3) that the Spirit of truth would "guide you into all truth."

First Corinthians 2:10-12 tells us that "it was to us that God made known his secret, by means of the Spirit. The Spirit searches everything, even the hidden depths of God's purposes. As for a man, it is his own spirit within him that knows all about him. In the same way only God's Spirit knows all about God. We have not received the world's spirit; we have received the Spirit sent by God, that we may know all that God has given us."

But a word of caution needs to be entered. Not every spirit is the Holy Spirit. Hear 1 John 4:1: "My dear friends, do not believe all who claim to have the Spirit, but test them to find out if the spirit they have comes from God."

A church ruled by the Spirit first needs to be guided by the mind of Christ. Nothing contrary to Jesus' life, teaching and example can be of the Spirit. Thus we need to be steeped in Scripture to know how God has acted in Jesus Christ. We learn how the Holy Spirit has guided the church in understanding the mind of Christ.

Second, we can test people by the standards given in Galatians 5:19-26. The attitudes of the world's spirits are contrasted with those of the Holy Spirit.

Third, 1 Corinthians 2 suggests that the Holy Spirit is not speaking when divisions are produced within the church. The Holy Spirit does not create enmity and hostility. This does not necessarily mean that everyone is in full agreement or that no controversy arises. When Peter came to Antioch and first ate with gentiles and later withdrew under pressure from the Jewish party, Paul "withstood him to his face." A furious controversy also arose when the men from Judea came and tried to change the practices of the church. When differences arose, they had to be confronted, not ignored.

Democracy assumes that the voice of the people is the voice of God. In Acts 15 the vast majority probably would have favored not having gentiles in the church unless they had first become Jews. But the minority of Paul, Barnabas, Peter and James spoke the truth given by the Holy Spirit. They prevailed, and the church was able to break the boundaries of a parochial restriction and become universal.

A Friendly illustration. The Quakers at their best seek to respect the Spirit of God in everyone. They do not seek a win-lose outcome of controversies but a win-win solution. They seek an answer that is satisfactory to everyone, one to which everyone gives consent, even if not in full agreement.

When the Quakers have a continuing difference and cannot decide in a larger group, they continue operating on the previous policy. Meanwhile they appoint a small group with strong representatives of the differing points of view. The smaller group tries to fashion a consensus that will be acceptable to the larger group. At times it has meant that subgroups may operate independently while respecting the right of others to act differently.

Some people say that consensus is impractical and doesn't work. But often what is "impractical" in the world's spirit works under the rule of the Spirit. Communal groups have usually failed in history. Yet the Hutterites have had over 450 years of communal living based on Christian beliefs. Others consider pacifism impractical, that you need under certain conditions to harm or even kill other people. Yet pacifist groups have existed in the Christian church and tell stories of deliverance in seemingly impossible situations.

Majority rule can breed factions and friction, "my program versus your program." Differences become a power struggle, and party politics prevail. We in the church should not engage in power struggles. The church should be a fellowship of saints striving to find the power to serve. This is a search for the power of the Holy Spirit.

The search for the rule of the Spirit builds fellowship as people seek the will of God for all. This requires an attitude that looks for the working of the Spirit, a search for the discovery of the truth.

To be a Spirit-ruled church requires the best of minds, the best of spirits in the church. The church should not be a democracy—the rule of the people, the balancing of powers, the victory of the stronger party.

The church should be a pneumacracy, the rule of the Spirit of Christ. If we live by the rule of the Spirit, we will speak the truth in love, we will find answers that lead to unity, directed by the mind of Christ. Our problems and disagreements can become occasions for deepening our fellowship.

Pauls says, "Now we have received, not the spirit of the world but the spirit which is from God, that we might understand the gifts bestowed on us by God."

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editorial

The high cost of accountability

Let's face it: Baptism and church membership in our conference congregations are frequently a result of birth and nurture as much as of rebirth and evangelism.

We eager parents, aunts, uncles and grandparents joyfully watch as the young people we have nourished and prayed for take their places at the front of the church and say out loud that they intend to follow Jesus, that they intend to fit themselves into God's rule. Even if this is socialization as much as it is transformation, surely it's all right. (Is there a small nagging doubt deep inside you?)

It *can* be all right. If, that is, the person being baptized owns that decision. And Scripture helps us by describing all kinds of owned conversions, from entire households (Lydia's in Acts 16:15) to personally being knocked out of the saddle (Paul's in Acts 9).

If, however, the person being baptized does not own that decision, we cannot say we're not practicing infant baptism. The burden of telling the difference between *owned* and *unowned* rests with the wisdom of pastors, parents, aunts, uncles, grandparents and other mentors. It also rests with the person being baptized.

To assist us, take time out for a word from our 16th-century founder. "Little ones," said Menno Simons, "must wait according to God's word until they can understand the holy gospel of grace and sincerely confess it; then only is it time, no matter how young or how old, for them to receive Christian baptism."

Menno insisted that baptism has no saving significance. Its significance is its symbolism of inner transformation, a witness that binds Christ's church together in a fellowship of believing Christians. Therefore, the Anabaptists did not hold that baptism was a sacrament but an act of obedience to the command of Christ. "Since Christ has ordained and commanded to baptize believers and did not utter a syllable about infant baptism, we therefore believe and teach that believer's baptism is of God, and infant baptism of the dragon and the beast" (*Complete Works*, p. 133).

As you know, for this insight, Menno and company were hunted and hounded and hung.

Perhaps I'm exhibit A for the subject of accountability. I owned my 13-year-old decision to be baptized in a 13-year-old way, though I had not yet separated myself from my eager, praying parents. I own it still. I had a loving and thorough catechism teacher in the person of Jacob J. Enz, and I believe that helped the decision to stick. In intervening years I have reaffirmed my baptism as meaningful enough for who I was then. I never wanted to negate or deny it by asking for baptism again. But I have wished to have been more of an adult when making the original decision.

Some of our young people are stronger than I was at 13. No way are they going to be baptized just because most everyone else in the membership class is. And the mere suggestion of this response typically sets eager and praying pastors, parents, aunts, uncles, grandparents and other mentors to trembling. In whispers and in the shadows the questions come tumbling out: "Is that young person lost to the church? Will he ever see the light? I hate to see him go off to college unbaptized. Where did I go wrong? I should have insisted that she go to church camp last summer. He's too independent for his own good. I knew we were in trouble when she said she had read *The Koran*. Maybe a teacher at college can do what I was unable to do."

Blessed are the families who allow and encourage the free flow of ideas and discuss them in the light of Christian conviction.

Blessed is the congregation that does not treat its baptizable young people as a class or a group but as individuals. We come into the kingdom one by one by one. Peer, pastoral or parental pressure is a horrific sin. It is tantamount to hastening a birth or unwrapping a butterfly's cocoon. If you do it you can expect birth defects or damaged wings.

Blessed is the parent who, having parented and still praying all the while, stands back and allows God to be God to that young person.

Blessed is the candidate for baptism who has studied and prayed and decided to fit into God's rule no matter what the cost. *mts*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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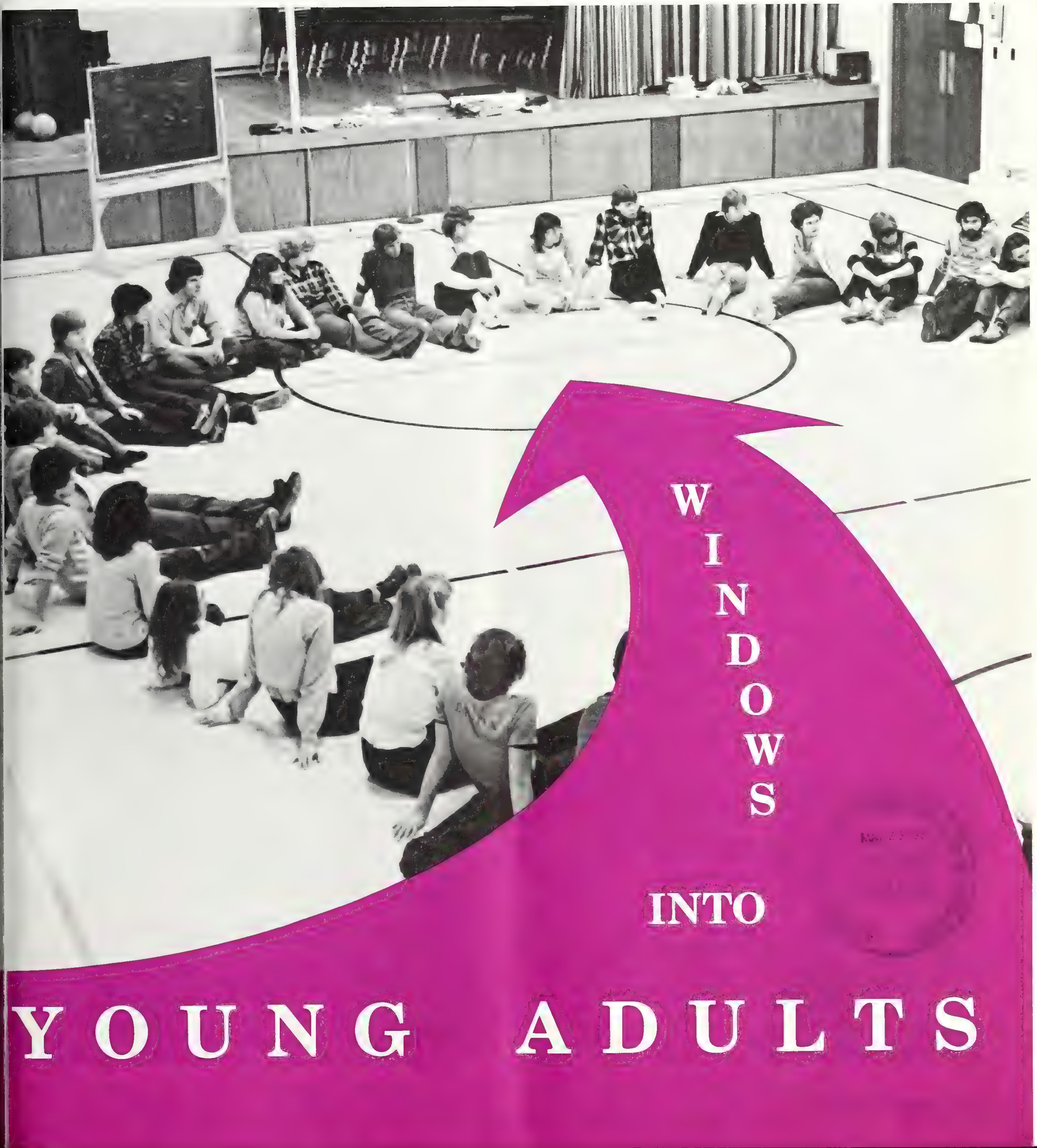


WINDOWS INTO YOUNG ADULTS

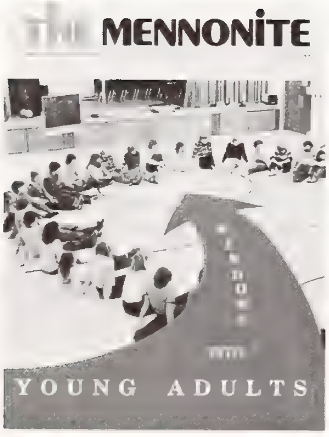
PROLOGUE

This issue at several places lifts up the first of our conference's goals, evangelism. Don't miss Don Yoder's first column of the year, tucked into our regular "Ideas for Ministry" slot. (That slot, by the way, is open to your thoughts, spoken or written. Send me your ideas for ministry.)

The next issue (June 14) follows the sequence of our four conference goals. It will feature the Commission on Education and by definition includes the goal of teaching biblical principles.

After that, in the June 28 issue, articles by and about Mennonite Biblical Seminary folks will lift up goal #3: Train church leadership.

That leaves "achieve Christian unity" for a major focus later on. These emphases, however, happily blur into each other. Watch for subtle ways in which they are addressed throughout *The Mennonite*. *mts*



The Ontario people on the cover were not technically young adults when Larry Cornies snapped this photo. But they certainly are now, shaping the future of the church.

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Credits: Cover photo by Larry Cornies

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THE MENNONITE

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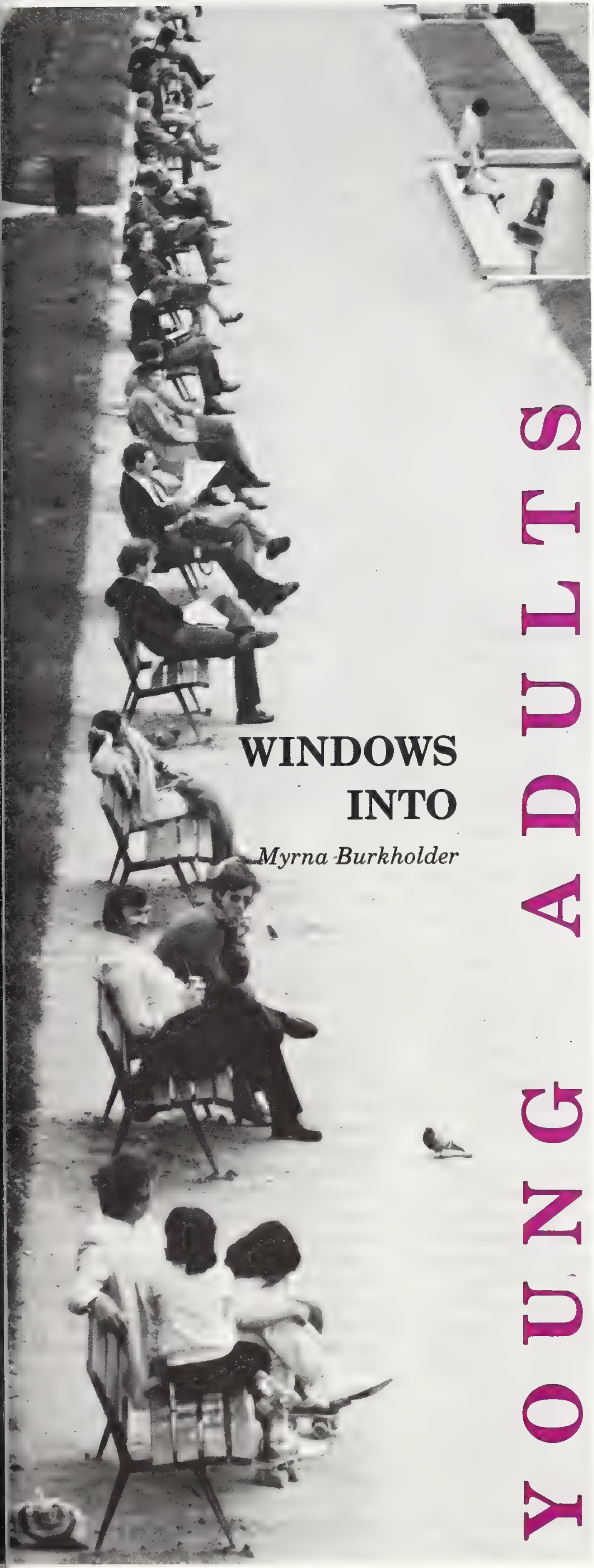


Jean-Claude Lejeune

WINDOWS INTO YOUNG ADULTS

Myrna Burkholder

Many young adults prefer a worship that includes the use of their senses and feelings as well as their intellect.

As the General Conference Mennonite Church develops strategy for reaching its denominational goals, the makeup and thinking of our young adults need to be taken seriously. During the next decade, whether or not they decide to invest their lives in the church and its mission may determine whether or not the church will reach its goals. Who and where are these young people?

One group includes "scattered" young adults who have moved away from their home congregations. Many are young professionals seeking jobs or further education. The 1986 study conducted by the Commission on Education and Student and Young Adult Services of Mennonite Board of Missions (Mennonite Church) surveyed young adults, undergraduate and graduate students from the SYAS/COE census listings of some 12,000 students and young adults. Responses were received from 634 young adults and 1,298 students. My comments will focus on responses from young adults, particularly responses that relate to congregational growth and development.

The majority of young adult respondents are single. Over half (53 percent) indicate they are never-married singles. (An additional 1 percent are widowed, divorced or separated.) This reflects a growing trend toward delayed marriage for many young people. It reminds us of the importance of ministry with singles. In congregational settings singles need to be made to feel as comfortable and welcome as couples.

A large percentage of married young adults have no children. It is not surprising that, given the large percentage of singles, 73 percent of those surveyed have no children. Overall this indicates that most Mennonite young adults are having fewer children than their parents or grandparents. Having large families has helped the church maintain its size. But if this group is not reproducing itself numerically, it will need to make great efforts in outreach and evangelism to contribute to denominational growth.

The majority are typically mobile. Sixty-eight percent indicate they have lived in their present location less than five years. Young adults are typically characterized as mobile, so this statistic fits the pattern. How congregations work with mobility is an important ingredient in effective ministry with young adults. Congregations need to find ways of keeping in touch with their young adults who move elsewhere. This takes time and energy, but it is more helpful than letting "out of sight, out of mind" be a rule of thumb in working with young adults.

Most believe in the teachings of their denominations, but few indicate they could never join another denomination. Sixty-five percent say they feel their denomination more accurately reflects the Word of God than teachings of other denominations. However, in a separate question only 22 percent indicate they could never join another denomination.

Those who minister to young adults should discuss what they believe about the Bible in addition to studying the Bible itself.

These answers are both good and bad news. The good news is that so many seem to feel positive about the beliefs of their denominations. The bad news is that if Mennonite congregations are not attractive to Mennonite young adults, particularly in urban areas, to which they are migrating in large numbers, they will go elsewhere. We can't take denominational loyalty for granted among young Mennonites.

Most consider their religious beliefs important. Ninety percent say their religious beliefs are important or very important to them. In a similar study conducted among young adults in Dayton, Ohio, in 1976, only 56 percent of those identified as having church membership indicated the same. Apparently most Mennonite young adults have not lost the religious values acquired through their family and church.

How do they nurture their spiritual lives now? About 70 percent indicate they spend time alone or in small groups fairly often for meditation, Bible study, prayer or reflection. The value these people place on their religious beliefs and the time they spend in personal nurture are indications of their faithfulness.

Most attend church regularly but often find worship uninspiring. Seventy-seven percent indicate they attend church because they want to, but a surprising 60 percent indicate they get only some, very little or no spiritual inspiration and strength from a typical Sunday morning worship service in their congregation. How can church services become more inspiring for young adults? Many young adults prefer a more holistic worship experience that includes the use of their senses and feelings as well as their intellect.

Their beliefs about the Bible are more diverse than beliefs about God or Jesus. Seventy-six percent have no doubts about God's existence, and 75 percent have no doubts that Jesus was not only human but the divine Son of God. However, beliefs about the Bible are much more diverse. Five percent believe the Bible is divinely inspired and inerrant. Forty-seven percent believe it is divinely inspired and infallible. Twenty-eight percent believe it is authoritative and reliable but not infallible. Eleven percent believe it is a record of God's revelation but as such is not the Word of God. And eight percent believe it is just a great book written by highly inspired authors.

Since Mennonites have always had a strong biblical orientation, the diverse understanding of the Bible among these young adults is significant. It is important that those in ministry with young adults discuss what they believe about the Bible in addition to studying the Bible itself.

Responses to moral issues vary from more conservative to more liberal than Mennonite young adults in the 1972 church-member profile. Seventy-nine percent feel therapeutic abortion is always wrong or usually wrong. Forty-eight percent of the young adults in the 1972 church-member profile conducted among five Mennonite denominations felt it was always wrong. This is an example of an issue in which Mennonite young adults today are more conservative than Mennonite young adults 16 years ago.

There were other responses, however, that indicate a more liberal view than in the 1972 study. For example, only 3 percent of the young adults in the SYAS/COE study feel that social dancing is always wrong, whereas 25 percent of the young adults in the 1972 study indicated the same.

In the SYAS/COE study an additional 7 percent feel social dancing is usually wrong, and 44 percent feel it is sometimes wrong. This might indicate that these people feel that how and where social dancing takes place is important. Forty-three percent feel that social dancing is never wrong, and 3 percent are uncertain.

Whether or not we are in agreement with the majority of the young adults on these two issues, an understanding of their beliefs/values is important.

Most agree that Christians should not take part in war or war-promoting activities. Eighty-one percent agree or strongly agree that Christians should take no part in war or any war-promoting activities. Seventy-four percent agree or strongly agree that Mennonites should actively promote the peace position and should attempt to win as many supporters to the position as possible. Seventy-seven percent also agree or strongly agree it is the business of the church to try to influence the actions of government in regard to such issues as war and peace, race relations, poverty, etc.

These responses seem to indicate that Mennonite young adults today no only feel strongly about the peace position for themselves but that it has relevance for the larger society. Many Mennonite young adults are becoming involved with peace and justice efforts as individuals or through their congregations. These efforts should be affirmed and encouraged.

The findings from this study would indicate that the young adults included in this study are faithful in their beliefs and commitments. Inasmuch as they represent other Mennonite young adults, this generation has the potential for carrying forward the good news into the next decade on behalf of us all. Given the opportunity to do so, they probably will.

Urban young adults are church starters. The 1986 study profiled 88 Mennonite congregations begun as a result of student and young adult involvement during the past 30-40 years in urban and university settings.

- Many of these congregations relate to both the General Conference and the Mennonite Church. Thirty-three of the 88 are dually affiliated; five more are affiliated with several Anabaptist denominations.

Typically when students and young adults meet in urban and university settings, they prefer joint denominational membership rather than choosing between the two. This is in keeping with the tendency for students and young adults to be ecumenically minded.

- There is a positive relationship between age and size of congregations. The average membership of these congregations ranges from 230 for those started in the 1940s to 32 for those started in the 1980s. The average size is 57 members. This is smaller than average for either the Mennonite Church (95) or the General Conference (139). Most of these congregations are considerably newer than most Mennonite congregations, so the difference in membership is understandable. Seventeen of the 88 have been started since 1980.
- About one-fourth of the members are from non-Mennonite background. These congregations were largely

Most young adults believe what their congregations have taught them.

Jean-Claude Lejeune

started by what is sometimes described as "swarming"—ethnic Mennonites finding each other in new settings. However, since one in every four members is from other than Mennonite background, the doors are open to others. Hopefully, as Mennonite Church and General Conference denominational goals are met, the percentage of members from a non-Mennonite background will increase in these congregations as they will in other Mennonite congregations.

- Most have salaried leadership and meet in a church facility. Sixty-six percent have their own building or rented church space; 25 percent meet in non-church space; only 15 percent meet in private homes. One-third are self-supporting, one-third receive some conference subsidy and one-third have unsalaried lay leadership. Seventy-nine percent have salaried leadership ranging from part time to more than one full-time pastor. Five are pastored by women; 10 are copastored by men and women.

Most groups become conference members within the first three years of their existence. Seventeen congregations are without conference membership, although six of these are negotiating membership. Of the 11 groups not seeking conference membership, most are small student fellowship groups in university settings where Mennonite students in transition meet for worship and fellowship.

- Peace witnessing ranked highest among congregational mission efforts. Sixty-eight indicate peace witnessing as one of their primary mission efforts. The value these churches have for the peace tradition is expressed through the high priority given to congregational peace witnessing. This emphasis often attracts non-Mennonites who are looking for a congregation with strong peace convictions.

Sixty-seven percent indicate social action involvement, and 65 percent indicate assistance to Mennonite young adults in transition as important congregational mission efforts.

- These groups express a strong sense of community and caring. Sixty-four percent of the congregations list their sense of community and caring as one of their primary strengths. One said, "We have a high level of caring for one another." Other attributes include acceptance of diversity, flexibility and commitment to spiritual growth.
- A variety of congregational nurture needs were identified. Identified nurture needs include wanting more emphasis on stewardship, needing resource people who promote spiritual renewal, evangelism and outreach, and needing more meaningful worship. Fifty-three percent of the congregations list needs of this kind. Other broad areas of need include more emphasis on evangelism and outreach, desire for growth and stability, and leadership problems.
- Future goals most often include development of specific program features. Specific program goals include additional community services or social action, additional student or young adult ministry, additional peace and justice witnessing, strengthening of worship, and programs for children. Future goals also include improving aspects of congregational life such as spiritual life, ministry to each other and development of congregational goals. Concern for growth and outreach and congregational structure were also listed frequently.

This study represents only one slice of the diversity found in urban Mennonite congregations. Many other urban Mennonite congregations often represent more racial and ethnic diversity. Some others also consist of mostly new Mennonites. All of these differences add to the diverse picture of urban Mennonites today.

Note: The percentages reported in this article were rounded off to the nearest whole number. The study reported on in this article is entitled SYAS/COE Study Project Part II: "It Matters Where You Scatter" Young Adult Profile Study. Request a copy from SYAS, Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370, (219) 294-7523. The cost is $5.

Myrna Burkholder, Elkhart, Ind., is director of Student and Young Adult Services, a program of Mennonite Board of Missions (Mennonite Church) and the Commission on Education (General Conference Mennonite Church).

Muppies as church starters: two case studies

Tim Stair

They are similar; they are unique—Minneapolis and Philadelphia. Each has has a number of urban Mennonite young adults and older "baby boomers," popularly referred to as "muppies" (Mennonite urban professionals).

Wherever muppies have migrated, congregations eventually emerge. Faith Mennonite Church in Minneapolis and Germantown Mennonite Church in Philadelphia are good examples of congregations muppies embrace and attend. Each belongs to both the Mennonite Church and the General Conference Mennonite Church.

Congregations like Germantown and Faith are often thought to be comprised of "migrating" and (at least once upon a time) "rebellious" Mennos. Currently both groups estimate that only 60 percent of their members are multigenerational Mennonites. The rest are a mixture of new Mennonites, many with a church background; some with none.

Germantown in Philadelphia, dating back to 1690, is the oldest Mennonite church in North America. This congregation was near extinction when its "muppie revival" began in the mid-1970s. The turnaround began when the few people remaining decided to work hard at engaging young adults. In 1982 they invited Michael A. King, then an Eastern Baptist Seminary student with Anabaptist convictions, to become pastor. The congregation now has 70 members.

Faith Church in Minneapolis started as a young adult and student fellowship in the 1950s. Young adults comprised the majority of its 24 charter members in 1961. Faith has grown steadily since that time. Today it's home to nearly 140 members. Myron Schrag is the pastor.

Both Germantown and Faith churches are neighborhood oriented. Their neighborhoods have both names and personalities.

In older Germantown few houses are single-family dwellings; many are row houses. The neighborhood is a mixture of older white ethnic Europeans, younger professionals (both white and black) and low-income blacks. The congregation encourages involvement by its members on neighborhood boards and committees. Virtually all members live within a two- to three-mile radius of the church, many of them in the Germantown neighborhood itself.

Faith Church's neighborhood in Minneapolis is called Longfellow-Seward. It is an older, central city neighborhood with rambling family houses that are still home to single-family units. The neighborhood is largely comprised of older people and young professionals, but its cosmopolitan flavor is increasing, with a smattering of Asians and a growing number of Native Americans and Hispanics.

In 1981 some members of the church moved into this neighborhood. Since that time more from the neighborhood have become members. Links between the neighborhood and the congregation are now strong.

Faith and Germantown struggle with what it means to be located in cross-cultural neighborhoods. Faith Church has grown from its original core of ethnic Mennonite students and young adults to include people from a variety of church backgrounds. People from the community are joining the church who have no church background and who represent various heritages. The congregation's celebration of diversity has made them feel welcome.

The immediate area surrounding the Germantown Church is largely low income and black. The congregation is largely white and middle class. They recognize that their patterns of worship and leadership are not likely to attract those closest at hand. They have a goal of being cross-cultural and cross-racial in their lifestyles. They form friendships with people who may not be attracted to the congregation itself.

Both congregations are facing space limitations. Germantown is faced with the implications of the history of their facility. How much flexibility do they have to add to or renovate a historic facility? As a congregation they have also asked, How large do we want to grow? The members have made intimacy a primary goal but also want to be able to welcome new people.

Faith Church is bursting at the seams. They have started a new congregation in neighboring St. Paul, where Helen Quintela is giving pastoral leadership. This effort may serve as a model for church planting in other parts of the city.

Finally, the historic peace stance of Mennonites has been key to the mission of both congregations. Germantown's peace and social concerns committee works diligently at educating members regarding various local, national and international issues of justice and reconciliation. They bring these issues to the attention of the congregation and try to present appropriate avenues of Christian response and action.

Faith also has a peace group, although it is less formal than at Germantown. Several in this group worked with the congregation to discern appropriate involvement in non-violent action at Honeywell, a large military contractor. This led to support from the congregation for a clear Christian witness to both the company and others involved in the protest. Faith also initiated a thriving interdenominational peace group and operates a Mennonite Central Committee self-help shop.

Germantown Mennonite Church of Philadelphia and Faith Mennonite Church of Minneapolis demonstrate that urban young adults need not lose and have not lost faith. With creativity and struggle they have started churches, demonstrating what it has always meant to be God's people.

Tim Stair is consultant for urban young adult church development with Student and Young Adult Services, a program of Mennonite Board of Missions (Mennonite Church) and the Commission on Education (General Conference).

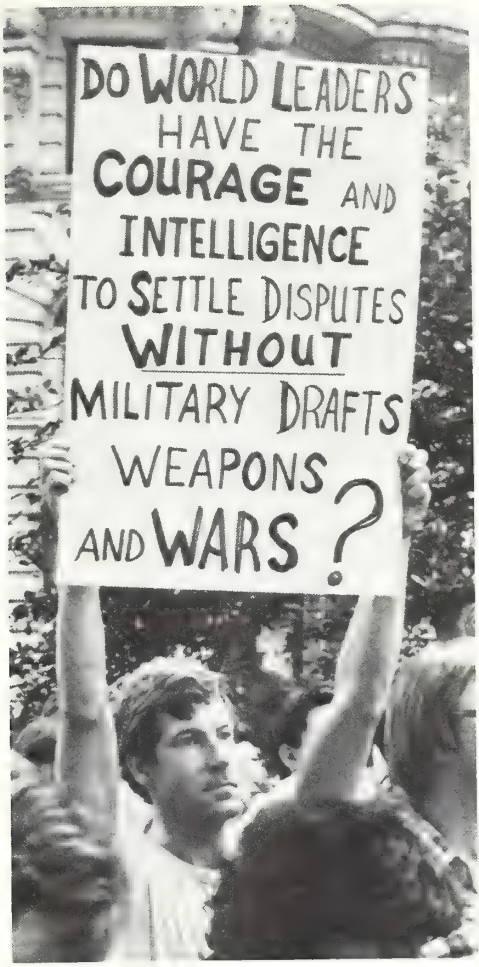
I pray for the summit

Bek Linsenmeyer

Author's note: I wrote this article at the request of Edgar Cheporov for Novosti Press Agency in the Soviet Union.

As I look to the upcoming summit in Moscow May 29-June 2, I have feelings of relief and jubilation that our two leaders are continuing an imperative, albeit difficult, process toward peace. My hopes for the summit center around changing perceptions. For too long both our citizenries have been awash in negative propaganda about "the enemy." There is a grain of truth, certainly, in what we have known about each other. But the picture has always been incomplete. Because of the negative images, each believes the worst about the other. Each meeting helps open the window of understanding a little wider. Because of media coverage, we alter our impressions for the better.

During Secretary Gorbachev's December 1987 visit to the United States my family and I watched the news avidly. The evening that we saw the signing of the Intermediate Nuclear Forces treaty, Dean and I told our children that we were watching one of the more important events of their lifetimes. The INF treaty is important. However, the hope it offers is more significant to me. Finally, in a darkened landscape, someone has put a light in the window.



RNS/Jim Owen

The upcoming summit should put more lights in more windows. Oleg Benyukh, head of the information department of the Soviet embassy in Washington, in a telegram to me in May 1987 wrote, "There is no alternative to peace." Unfortunately there is an alternative: destruction. So we need to struggle to come to terms with one another.

In marriage we either commit ourselves to working at communication or we build walls. If we want to be together, we must come back again and again, even when offended, to try to understand each other. Is not the same process necessary between governments? However haltingly and overcoming tremendous barriers, we must move toward respect and tolerance. I am thankful when our leaders work at the process.

I don't know what this summit will accomplish, but I hope that it will include work for a comprehensive nuclear test ban, that we will move toward eliminating long-range and tactical nuclear weapons and that we will finally commit ourselves to leaving outer space for peaceful activities.

This seems impossible unless I look at history, at former enemies who now peacefully coexist. In the 1940s, for example, could citizens of the United States have imagined having a working relationship with Japan?

In the past year I have been privileged to receive gracious letters from people in the Soviet Union because of a peace effort I initiated between children of our two countries. When we began we hoped for 15 plaid comforters, one for each of the Federations. More than 50 have been made. That means that several thousand people have joined to send messages of friendship.

My desire for peace grows out of my journey with God. I have come to believe that God's love is not influenced nor limited by geography or politics. I choose to trust God to take us over the walls of differences into valuing each other. In the church we speak of the fellowship of all believers. I work toward that being actualized.

Bek Linsenmeyer, 3201 R St., Lincoln, NE 68503, is a member of First Mennonite Church, Lincoln. She initiated the Peace Comforter Project in 1986.

Conflict is normal

"I never realized until now that preadolescent children had such a fundamental fear of nuclear war and that children and youth's lives are so profoundly affected by that threat," said a participant in a Parenting for Peace and Justice workshop at Associated Mennonite Biblical Seminaries, Elkhart, Ind. The February event was led by Richard Blackburn, the director of the Lombard Mennonite Peace Center in Lombard, Ill. Solutions to conflict arise, Blackburn said, when we first change our attitudes toward it. He said, "Conflict is normal and can be constructive."

Oceans of love: a church growth parable

Bunnie Rowland

Ken Peterson

One day my family and I went to one of our favorite "day off" places, the ocean. I felt low, depressed.

Walking barefoot on the shore, I waded out to the waves and swam. For many strokes I continued toward the endless horizon. There, far beyond the shore, relaxing on my back, face lifted to the sun's warmth, I thought, "As these waters of the ocean seem endless, abundant, so God's love for me is boundless."

I opened my heart to this love of God, and my troubles washed out to sea. Reassured, warmed by this eternal love, nothing could separate me from abundant, vibrant living. The ocean had reminded me of a limitless source of power for my weary heart.

We refer to the ocean as limitless. We may even think of the world as one gigantic ocean, which is broken here and there by islands and continents. The Mariana Trench, a great fissure in the floor of the Pacific Ocean, just off the Philippines, is almost two miles deeper than the world's highest mountain is high. If the ocean were divided among all the people of the earth, each of us would receive the equivalent of 110 billion gallons of ocean water.

This source is so great that we have divided it into smaller bodies—Pacific (North and South), Atlantic (North and South), Indian, Antarctic and Arctic oceans. These vast expanses of water join together as the world ocean.

W. Phillip Keller writes in his book *Ocean Glory*: "Father, not only are you within my very spirit, by your Spirit, but also you are without, surrounding me on every side. It is under the never-ending, never-tiring, never-changing impulse of your presence that I am privileged to move. . . ." Like the infinite ocean that we swim in, God's love is an inexhaustible source of power we can draw upon and that we may in turn share with others.

Reaching out to others can be a frustrating experience as well as uplifting. Our resources are limited. We tire, become irritable, burdened with our own cares, perplexed about life's mysteries. Our love seems to go on a far, waterless journey, and we are left dry.

Church growth takes a great deal of energetic caring. Mountainous obstacles can confront our path to others. How can we share what we so desperately need?

Like the sparkling ocean waves, the answer is reflected: "God has oceans of love for both you and all people of the earth. Draw upon that source. Share from the immeasurable love of God in Christ."

Romans 5:8 assures us of God's love for us just as we are—weak, limited humans: "God commends his love toward us, in that, while we were yet sinners, Christ died for us." Second Corinthians 5:11, 14 reveals the source that motivates us for reaching out to others: "We try to persuade people . . . for Christ's love compels us."

Whence comes this love to us that compels us to reach out to new people and grow as a church? The body of Christ, the church, is our source of God's love. A healthy church is a loving church. A church that makes its theme the love of God is an inexhaustible source to draw upon for winning others.

The Scriptures are placed in the hands of the church. If we interpret them through the pure and holy love of Christ, then we feed people with love. We experience God's love through the Holy Spirit and through our relationship with God's loving people. We do not need to depend only on our limited resources. There is a whole congregation that we can refer people to that will add another dimension of the many-colored love of God.

Church growth takes a great deal of energetic caring. How can we share what we ourselves so desperately need?

Let us as congregations, as districts, as a conference, swim beyond the earthly shore and immerse ourselves in the eternal love of God in Christ, love that is patient and kind, not envious or boastful or proud, not rude or self-seeking or easily angered. This love does not delight in the evil of others. It protects, trusts, hopes, perseveres and never fails (1 Corinthians 13:4-8). God's ocean of love waits for us to plunge into its waters. We can then, in turn, call others to join us in the swim.

Ken Peterson is pastor at Calvary Mennonite Church, Aurora, Ore.

PERSONAL

What good is belief that doesn't affect how you live your life?

Everett Ramer

Arthur Freer

When I was looking for a job, an important criterion in my selection process was that it must have nothing to do with the defense industry. Ironically, such industries commonly describe themselves in advertisements as "vital industries." Vital comes from the Latin word for life.

This position is not original with me. I share it with many Mennonites. However, my position is different from the one held by most of the other people in the College of Engineering of Kansas State University, where I studied.

From antiquity, engineering and warfare have been inseparable. This does not mean that engineering is inherently evil. It is simply a discipline that deals with technology, and warfare has always placed a high demand on technology. However, it is fair to say that engineers have welcomed this relationship, for warfare has always generously rewarded those who have pressed technology into its service. For example, the major donors to engineering education programs today are engineers who graduated during the 1920s and '30s and who got filthy rich during World War II.

The difficulty of finding an engineering job that is not defense-related varies greatly with the area of specialization. My field, combustion, is surprisingly one of the most difficult at the present time. Defense industries have always employed a significant number of combustion engineers and have funded much combustion research, particularly in the aerospace area. In the past there were always ample alternatives available in the energy and automotive industries. But these days these industries are not hiring many Ph.D.-level combustion engineers and are not funding much combustion research.

Recently a well-known scientist spoke to our university about the greenhouse effect, a problem that poses a threat to the future of our world. This scientist lamented the fact that so many of our scientific resources are currently being wasted in unproductive areas. This was a not-so-thinly-veiled reference to our nation's obsession to encircle the earth with nuclear-powered lasers. His desire, and mine, is to make our "vital industries" really vital.

Everett Ramer, 3868 Hilpert, Pittsburgh, PA 15227, now has a job with the Department of Energy. He is a former member of Manhattan (Kan.) Mennonite Fellowship. He and his wife, Miriam, have worked for Mennonite Central Committee in Zaire.

The heavens are telling

Dorothy Shank

The heavens are telling
Us: Don't pollute the air
With laser beams streaking,
Demonic missiles wreaking
Wars up in the stars.

Keep the skies' Creation-perfection,
Their wild-blue-yonder beauty
Unblemished by hostile earth
maneuvers.
These are truths
The heavens are telling.

Dorothy Shank lives at 1623 S. Eighth St., Goshen, IN 46526.

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ideas FOR MINISTRY

This waitress gave a lesson in evangelism

I was eating breakfast in the Garden Coffee Shop in the Bismarck Hotel, located in the loop in Chicago. Our waitress took our order. It was the first time we had eaten in that restaurant, yet she conveyed a sense of special interest in each of us as a person.

As we sat around the table, we talked and ate. It was interesting to watch our waitress greet those who came for breakfast. As they entered the restaurant she greeted many of them by name. Even those whom she did not know, she greeted with a smile and a welcome. As they sat at a table she would bring them the morning paper, coffee and a special greeting suited to each person. I especially remember her short conversation with John, who was seated at the table next to ours.

John was one of the regular customers who ate there most mornings. The conversation went something like this. "Good morning, John. We missed you yesterday morning. How is your family, especially your daughter?" It only took a minute, but it was an important minute as she listened to John.

Do those who come to our churches receive the same warm greeting? Do they experience the same kind of interest and care? If they are absent, do they know that someone misses them? Are we as interested in them as this waitress was interested in us as we ate breakfast at the Garden Coffee Shop on West Randolph Street.

The toast was a little on the dark side, but I knew that if I asked Margaret to bring me some new toast she would do so gladly. Fact is, without my requesting it, she offered to bring us a new order of toast.

Do you know where I ate breakfast the next morning? That's right, I went back to the Garden Coffee Shop. *Donald E. Yoder, Commission on Home Ministries secretary for evangelism*

"Beyond Pluralism: What Mennonites Believe Today," a retreat to explore the role and importance of theology in the Mennonite community, attracted about 40 participants—theologians, pastors and lay church leaders from Ontario to Ohio, and young Mennonites from several East Coast cities. Held March 11-13 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., the event was a combination of academic theology, worship and informal discussion.

Despite some problems, the Mennonite Central Committee hog repopulation program in Mombin Crochu, Haiti, is on track and its major goals are being met, says David Powell, recently returned MCC agricultural worker in Haiti. The project began in 1983 after thousands of the island's pigs were slaughtered in an effort to eradicate the spread of African Swine Fever. Since 1983 workers in MCC's hog repopulation program have been giving healthy piglets, born to an original shipment of 35 sows, to community groups in a number of villages.

NEWS

MCC still sends food

Foreign workers must leave war-torn northern Ethiopia

Winnipeg (MCC)—In April the Ethiopian government ordered foreign aid workers to leave Eritrea and Tigray, provinces in the northernmost part of the country. These two provinces, severely affected by famine, are also the location of separate wars against the Ethiopian government.

The Ethiopian government demand has precipitated concern about relief operations already precarious due to fighting. Massive migration in search of food would result in the re-emergence of large feeding centers, where in 1984-85 many people died. Until now this has been avoided by distributing food in locations closer to the homes affected by the famine.

The two wars have heated up in recent weeks. In announcing that foreign aid workers should leave Tigray and Eritrea due to security concerns, the government implied concern for the safety of foreigners. Others fear the removal of foreign observers will free the area for major military action.

The Addis government did not publicly acknowledge these two wars in the north until recently. The conflict in Eritrea is rooted in its unique history separate from Ethiopia and in what Eritreans describe as the right to self-determination. Eritrea was independent from Ethiopia and colonized by Italy until 1941. It was federated with Ethiopia largely through the decision of the United Nations and then annexed in 1962.

Ethiopian refugees construct temporary shelter.

History of conflict. Armed struggle against the Ethiopian government dates back to resistance that began in 1961. The war has continued ever since with large areas controlled by the Eritrean People's Liberation Front (EPLF) even before its major advances in March. In these areas the government has been confined to major towns and roads.

Eritrea is important to Ethiopia because of its strategic position along the Red Sea coast, cutting off the rest of Ethiopia from the sea.

While Tigray also has a separate cultural history, it has been more fully a part of Ethiopia. Tigrean resistance is rooted in feelings of repression by the ruling class. Forceful agitation for what they describe as a democratic Ethiopia dates back to 1975, when the Tigray People's Liberation Front (TPLF) was created, which now controls large areas of rural Tigray.

Bob Hovde, Mennonite

Mennonites in the North Bronx area of New York City held their first worship service on Jan. 24. Church planter Thomas Finger, an Anabaptist theologian, directs the new church-planting effort. He had served on the teaching staff of Northern Baptist Theological Seminary for 10 years. The group has chosen the name North Bronx Mennonite Church. Thomas says they will use a slogan to show a fourfold emphasis: in a world of loneliness—community, in a world of need—sharing, in a world of materialism—simplicity, in a world of conflict—peace.

All 34 Goshen (Ind.) College students in J. Daniel Hess's Communicating Across Cultures class had to wear headbands March 7-11 with "CAC" printed on them as part of an experiment in prejudice. Those wearing the headbands could use only two restrooms on campus. They were restricted to designated seating areas in chapel and convocation and to one table in the snack bar and dining hall. They ate rice and beans (with fruit, cheese and eggs) and had to spend 15 minutes doing menial labor in the union. Most class members found the experiment intense. "What felt strangest to them was being totally unnoticed," said Hess, who suffered with his students.

At a recent conference on "Theology, Politics and Peace," former U.S. President Jimmy Carter said that politicians are doing more than churches to ease human suffering. The three-day conference, which examined the role of religious values in political decisions, was held in Atlanta. It was sponsored by the Carter Center and Emory University's Candler School of Theology.

NEWS

Central Committee co-country representative in Addis Ababa, says the government is expected to try to regain major areas lost to the EPLF and TPLF in recent weeks.

Hovde reports an alternate relief effort run by Tigrean and Eritrean relief agencies from across the Sudanese border. Their efforts also face major constraints due to the conflict, but these relief agencies have access to larger areas within Tigray and Eritrea than the government does.

MCC Ethiopia workers, in addition to Bob and Linda Hovde, include Ken and Laura Litwiller of Hopedale, Ill., and Tim Fretz of Ridgeway, Ont. They work in Welo Province, south of Tigray and Eritrea, and so are not directly affected by the government's order. Based near Dessie, they direct the Gerado Catchment Rehabilitation Project in conjunction with the government's Relief and Rehabilitation Commission and the Ministry of Agriculture.

MCC has sent a total of 6,100 metric tons of wheat, 366 tons of oil and 180 tons of skim-milk powder in 1988. These commodities were unloaded at the Ethiopian ports of Massawa and Asseb at the end of February and will be distributed to drought victims in northern Shewa through the Baptist Mission in Ethiopia and used in a food-for-work program of the Catholic Secretariate in Mekelle (Tigray) and of the MCC Gerado project.

The arrival of the food at the port is only the beginning of a long story of logistical hurdles, particularly at Massawa, where conflict and a large famine response combine to put immense pressures on the availability of scarce transport and storage facilities. Food convoys have been attacked; the government in turn is reluctant to open roads despite assurances by opposition forces that they will allow relief convoys to pass if unaccompanied by government military convoys.

Despite this fragile relief delivery system, about half of the MCC-donated food has arrived at final distribution points within Tigray, and the remainder waits in storage at the port and at the airstrip near Mekelle for U.N. transport. Food that arrived at Asseb is temporarily stored at the port and at distribution points of the Baptist Mission in northern Shewa and at Gerado. While commodities are less difficult to move from Asseb, congestion and the unavailability of trucks also causes delays.

The ties between war and famine cannot be denied. The human and material costs of the ongoing conflict are horrific. While relief aid in the present Ethiopia context is imperative, longer-term solutions must be found. *Ardith Frey, MCC Canada Overseas Services*

The **Gretna Bergthaler Church** (150 membership) is seeking a **full-time pastor**. Knowledge of German an asset.

Send resume to the Pastor Search Committee, Box 113, Gretna, MB R0G 0V0.

Principal/administrator for Lititz Area Mennonite School. 203 students in grades K-8. School is 10 years old and located in north-central Lancaster County.

Send inquiries to John Charles, Lititz Area Mennonite School, 1050 E. Newport Road, Lititz, PA 17543, (717) 626-9551.

A seven-year-old, urban/rural congregation is seeking a half-time **youth minister**.

Send resume or inquiries to Search Committee, Immanuel Mennonite Church, 3471 Clearbrook Road, Clearbrook, BC V2S 6A9, (604) 854-3654.

Church planters' workshops planned for July

Elkhart, Ind. (MC and GCMC)—Church planters and their spouses in the Mennonite Church and the General Conference Mennonite Church should attend one of two workshops planned in July.

One of the workshops will take place July 11-15 at the Foothills Conference Center, just west of Denver. The other one will be held July 18-22 at Black Rock Retreat Center, Quarryville, Pa.

The theme for both workshops is "Creating Communities of the Kingdom." Doug Fike, church planter and pastor at Communion Fellowship in Goshen, Ind., will be the resource person at both workshops, speaking on "The Potter and the Clay." He will also incorporate teaching and share experiences from Communion Fellowship about creating covenant in new congregations.

Irv Weaver, director of evangelism and church development for Mennonite Board of Missions, says the stories and experiences participants share with each other will also be an important part of the workshops.

Church planters and spouses who are in the first four years of a church planting assignment are especially encouraged to attend.

Workshop planning involved Eastern Mennonite Board of Missions, Mennonite Board of Missions and the Commission on Home Ministries of the General Conference Mennonite Church, in cooperation with the General Conference districts and the Mennonite Church conferences. MBM and CHM will administer the workshop in Denver; the Quarryville event is the annual School of Apostles administered by EMBM.

For more information contact your conference/district mission leader or Don Yoder at CHM, Melba Martin at MBM or Ruth Zimmerman at EMBM. *Phil Richard*

Hereford Mennonite Church, Bally, Pa., held a dedication service for its new history book, *The Growth of a Congregation*, on May 15. The history was written by former pastor Douglas Good, who died on June 13, 1987. His father, Rufus Good, of New Holland, Pa., compiled and edited the book. Mennonite historian John Ruth spoke at the dedication.

Nilson and Mary Jane Assis are Commission on Overseas Mission workers in Brazil. Nilson wrote recently, "My oldest son and I went over to a neighbor here in the building to talk about some business. As we talked she showed appreciation for a little booklet about the Christian faith I had given to her husband some time ago. We talked. She listened with great interest to our experience with Christ and his leading through the indwelling Holy Spirit. The Holy Spirit touched her in a special way. We prayed together. Praise the Lord! He blessed us with our first convert in Brazil."

Three staff people belonging to the Commission on Education received engraved brass trays honoring their years of service. At the March 7 dinner, Dick and Mary Rempel received a tray for 25 years of service, and Marilyn Kaufman received one for 37 years. Dick is manager of Faith and Life Press, and Mary has been involved in several curriculum projects. Kaufman is a secretary at the press and in charge of circulation for *The Mennonite*. Recognition was also given to COE staff who had served for five, 10 or 15 years.

Peace church leaders want to make a visible witness

Richmond, Ind. (Meetinghouse)—New Call to Peacemaking, the cooperative peace organization of the Mennonites, Brethren and Quakers, sponsored a "long overdue" meeting in February. Though the churches have a long history of interaction and cooperation, it had been 20 years since leaders of the Historic Peace Churches last met.

World War II and relief and reconstruction efforts provided many occasions for peace church leaders to consult. The leaders held fewer meetings after that, and none had taken place since 1968. Grass-roots contacts, however, have increased through New Call to Peacemaking, founded in 1976.

The leaders discussed a worldwide gathering that will be coordinated with Church and Peace, the peace church organization in Europe. Plans are for it to focus on the actions of people practicing non-violence in places of oppression, such as the West Bank, Central America, South Africa and the Philippines.

The purposes would be to encourage the people in those situations, to learn from them and to provide models to other Christians on how to respond non-violently to revolutionary unrest.

Edgar Metzler, a Mennonite who is the national coordinator of New Call to Peacemaking, said the leaders agreed that the Historic Peace Churches witness is needed now as much as ever.

"We want to find ways to make visible to the world Christian community a peace witness that is not limited to opposition to nuclear weapons," he said, "but is the call of Jesus Christ for Christians everywhere." *Paul Schrag*

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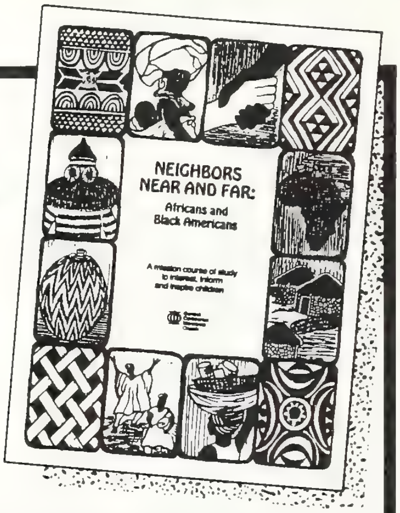
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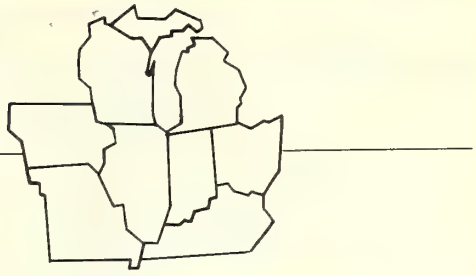


CENTRAL DISTRICT REPORTER
May 24, 1988

Photo by J. Augspurger

32nd district conference—part 1 of report

The 32nd annual Central District Conference was held April 14-16 at Oak Grove Church, Smithville, Ohio. The conference theme was "Directed by the Spirit." The 174 delegates and 111 non-delegates (with close to 100 additional people attending on Friday evening) had a Spirit-filled adventure. In this issue and the next we provide some glimpses of the gathering.

Sixteen people—adults, young people and children—came all the way from Bethel Church, Fortuna, Mo. Next year, on April 13-16, 1989, the Bethel people and members of the St. Louis Fellowship will cohost the conference at Camp Windermere, Roach, Mo. Many district people remember the CD conference there in 1972. Mark your calendar for next year's conference.

Conference '88

It was a good conference. We found a wealth of opportunities to worship God in thoughtful ways, to be informed about the work of the conference, to be renewed in mind and heart and to think about the work and witness of the conference. The Oak Grove congregation and its sister churches did a fine job of hosting us and making us feel welcome.

What did I appreciate?

- the openness of Myra Flood in sharing her spiritual journey and the perspective that we need to be continually changing (Conversion is a continual process even after the decision to follow Christ.);
- the interesting and entertaining ways in which the committees reported (Is it OK to be entertained and to laugh at conferences?);
- the thoughtful sharing of a broad spectrum of people about how they have recently been "directed by the Spirit" (Our testimonies rarely should be more than six months old.);
- the quality and variety of music that was used, from the Bluffton College Camerata Singers the opening night to the volunteer choir at the close. The organ music was moving, as was the singing that was sometimes done a cappella. I even learned a new gospel song that I don't remember singing—number 533, "God of Our Strength."
- the resolution supporting our gov-

continued on next page

Conference '88 *continued*

ernment's peace initiative with Russia, the resolution encouraging prayer and fasting each Wednesday for six weeks as the two seminary boards of the Associated Mennonite Biblical Seminaries consider appointing a single president, and the resolution asking pastors coming into our district to have a course in the theology and practice of evangelism.

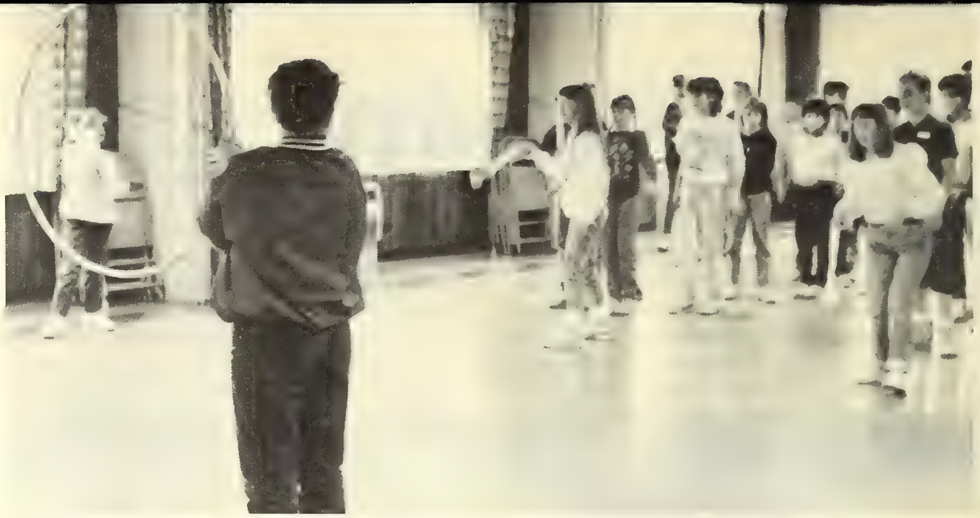
Some concern was expressed about the process of having a single slate for each office, for it could easily become a means by which entrenched leadership is perpetuated. But it can also become the means by which the various interests of the conference are brought into the conference. The value of this method can be tested by asking whether the nominating committee sought to have broad enough representation among those nominated. People with more experience can answer that.

The committees came largely to inform the delegates about what they were doing. No questions were asked of the delegates. Should delegates be used to determine long-term goals and direction? Is there a way of testing more questions with the delegate body and even with the church members who never get to a conference? Can we call upon the church members to do more than "pray and pay"?

As I said at the outset, it was a good conference, and I was blessed in attending. *David Habegger, First Church, Champaign-Urbana, Ill.*

The conference banner was designed by Joanne Murray, with construction supervised by Gladene Hershberger.

Directed by the SPIRIT
Gal. 5:16


A children's session at Smithville Mennonite Church. Photo by Richard Pannabecker

CDC officers and committee members

Below are listed people now serving as your Central District representatives. Newly elected or re-elected people are in boldface type and for them the church home follows the name.

President—Howard Baumgartner

President-elect—Ruth Naylor

Secretary—**Barbara Loges**, Zion Church, Donnellson, Iowa

Treasurer—**Kent A. Yoder**, Silverwood Church, Goshen, Ind.

Members-at-large—**Tom Kauffman**, Mennonite Church of Normal, Ill.; James Mohr

Ministerial committee—Phyllis Baumgartner; David Ewert; Melvin D. Schmidt; Mark Weidner, conference minister; **Marcia A. Yoder-Schrock**, Hively Avenue Church, Elkhart, Ind.

Program committee—**Paul L. Goering**, Eighth Street Church, Goshen, Ind.; Sue Jaberg, Paulette Reichenbach

Historical committee—Steve Estes; Delbert Gratz, Bluffton (Ohio) College librarian; **Richard K. MacMaster**, First Church, Bluffton, Ohio; Howard Raid, archival volunteer; Ward W. Shelly

Evangelism and church development committee—Lee Hochstetler; Mary Kauffman; **Clarice Kratz**, Maple Avenue Church, Waukesha, Wis.; Robin LaRue; **Carl D. Liechty**, First Church, Lima, Ohio; Rich Miller; Clarence Rempel; **John William Swartzendruver**, Pulaski (Iowa) Church; Sara Von Gunten

Education and publication committee—William Gering; Jo Ropp; **Judy Schrag**, Oak Grove Church, Smithville, Ohio; Joyce Schumacher; **Martha Augsburger Showalter**, Ann Arbor (Mich.) Mennonite and Church of the Brethren Fellowship; J. Andrew Stoner

Camp Friedenswald committee—James Beitler, Jr.; Hilary Bertsche; Stan Clemens; James Kirkton; **Franzie Loepp**, Mennonite Church of Normal, Ill.; **Amy E. Miller**, St. John Church, Pandora, Ohio; Darvin Miller; Miriam Nofsinger; **Ervin Stutzman**, First Church, Wadsworth, Ohio

Peace, service and justice committee—John R. Burkholder; Nancy Kerr; **Ellene L. Miller**, Hively Avenue Church, Elkhart, Ind.; **Mary Anne Moser**, First Church, Bluffton, Ohio; Paul Neufeld Weaver; Jane Wilson

Elected as Central District representative to the *Bluffton College board of trustees* was **Lora Schultz Oyer**, Meadows Mennonite Church, Chenoa, Ill.

The Bluffton (Ohio) College Camerata Singers, who toured the Midwest in early March, provided the worship service on the theme of the Holy Spirit for the opening session on April 14. Gene Caskey is at the microphone. Photo by Richard Pannabecker

For their report, the peace, service and justice committee "drove" to conference, with the scenery walking by. They picked up committee members, one by one, and told about their projects. Nancy Kerr (with an unsatisfied thirst for coffee) and Paul Neufeld Weaver are in the "car." Photo by Richard Pannabecker

The conference seminars accommodated all tastes and interests. Above, Alberto Quintela demonstrates Mexican cookery for his seminar, "Experiencing a Culture Through Food." Photo by Richard Pannabecker

New district pastors

On Friday morning, April 15, introductions were made of pastors who have begun serving district churches within the past year. These pastors and spouses were welcomed: (back row) ***John Kroeker****, pastor, Meadows Church, Chenoa, Ill.;* ***Lois*** *and* ***Peter Voran****, interim pastor, First Church, Berne, Ind.;* ***David Habegger****, pastor, First Church, Champaign-Urbana, Ill.; (middle row)* ***Joyce Gerhart****, Christian education minister, Silverwood Church, Goshen, Ind.;* ***Grace Kroeker****;* ***Sharon Speigle****, associate pastor, Oak Grove Church, Smithville, Ohio;* ***Sandra Liechty****, associate pastor, First Church, Lima, Ohio;* ***LaVeta Habegger****;* ***Carol Redding****, Congerville (Ill.) Church;* ***Amy Kauffman****; (front row)* ***William Tschiegg****, interim pastor, Salem Church, Kidron, Ohio;* ***Eldon Epp****, pastor, Ames (Iowa) Mennonite Church;* ***Gary Hasek****, church planter, Cedar Anabaptist Fellowship, Cleveland Heights, Ohio;* ***LeRoy Redding****, Congerville (Ill.) Church;* ***Tom Kauffman****, pastor, Mennonite Church of Normal, Ill. Pastors not pictured are* ***Gilbert Gaytan****, pastor, Iglesia Anabautista Emanuel, South Bend, Ind.;* ***David Myers****, pastor, First Church, Oak Park, Ill.* Photo by Evelyn Krehbiel

21 young people participate in conference

A number of years have passed since a Central District Conference youth program that included youth business sessions and seminars was planned. Steve Ropp, Central District youth pastor, west; Sharon Speigle, associate pastor, Oak Grove Church, Smithville, Ohio; Dennis Stutzman, youth minister, Berne, Ind.; and Joyce Schumacher, youth director, Grace Church, Pandora, Ohio, began planning the youth sessions last November.

The goals they hoped to achieve were (1) foster belonging, help youth get acquainted and feel comfortable with others; (2) build community and friendships; (3) provide opportunities for spiritual growth; (4) provide a fun time yet challenge youth to think; (5) provide for youth involvement/ownership.

The elements for achieving the goals were fellowship (inter-relational activities and a service project), spiritual growth (youth seminars and guest speaker) and conference awareness (attending select adult sessions and a youth business session with Ruth Naylor).

Steve Ropp pointed out that youth are not only the church of the future. They are an important part of the church today. If we believe this, we will continue to plan for and encourage youth participation at Central District Conference.

The question was asked, "Did the youth enjoy conference?" As they said their farewells, there were shouts of, "See you in Missouri." *Joyce Schumacher*

The young people at conference had many sessions of their own but participated in some of the general sessions. In the photo below they were a part of the "Central District Story Hour," introducing committee chairpersons who described their committee work. Photo by Evelyn Krehbiel

District peace efforts boosted by GC development funds

Peace efforts in the Central District Conference are being given a boost with money from A Call to Kingdom Commitments, the General Conference Mennonite Church development plan.

The Lion and the Lamb Peace Arts Center, which is affiliated with Bluffton (Ohio) College and the General Conference, used its first quarter allotment of $3,494 to purchase children's books, reference books, videotapes and artwork. The Peace Arts Center was opened to the public in April 1987. Its purpose is to promote peace through art and literature.

The St. Louis Mennonite Peace Witness is using its initial $881 disbursement to help meet its overall budget. The Peace Witness is involved in a variety of projects, including draft and military counseling and Central American concerns.

Biblical storytellers to visit Soviet Union

Twenty Americans from across the United States will visit the Soviet Union for two weeks in August on a trip sponsored by the Network of Biblical Storytellers (NOBS).

Weldon Nisly, pastor at Cincinnati Fellowship, is the trip coordinator for the ecumenical group of biblical storytellers. Tamra Nisly, the Nisly's 16-year-old daughter, is one of three teenagers going on this trip. Sarah Meybaum, from Minneapolis, is the third Mennonite going on this storytelling journey. Six other denominations are represented in the group.

The group will be exchanging biblical and personal stories with Christians in Moscow, Riga, Leningrad and Tallinn. They will visit Baptist, Lutheran, Russian Orthodox and Methodist churches.

The NOBS group will celebrate the 1,000th anniversary of Christianity in Russia with Orthodox believers. "We see this as a mission for peace and understanding between Christians of the United States and the Soviet Union," said Nisly. "We hear the same biblical stories that shape our churches and Christian faith," he added. "We will especially be sharing gospel stories of healing and reconciliation."

"The vision of this trip is rooted in the power of storytelling to develop relationships with those who are our nation's enemies," says NOBS founder, Tom Boomershine, a New Testament professor at United Theological Seminary in Dayton, Ohio.

The Nislys are seeking support from other Mennonite churches and people for this peacemaking venture. Participation of Sunday school classes, youth groups and individuals is encouraged through prayers, giving a small memento or photo of your group for the Nislys to exchange with a church group in the Soviet Union and financial contributions. Tax-deductible contributions may be made out to Cincinnati Mennonite Fellowship and designated for *NOBS Soviet trip/Nisly*. Please send them to CMF, 2304 Victor St., Cincinnati, OH 45219. Contributions or pledges and mementos are desired by June 1. The Nislys will follow up with a report to all contributing participants. *Weldon D. Nisly*

Update on Cleveland church planting

Weekly meetings began in March at Cedar Anabaptist Fellowship, a new church planting effort on the east side of Cleveland.

Gary Hasek, the church planter, comments, "We desire to promote God's reign in our midst as we form small groups concerned with Bible study, celebration, creativity, faith, healing, mutual support, outreach and prayer. It is our aim for a new congregation of committed believers to emerge as these groups meet, share and act together."

Pray regularly for Gary, and for the new congregation that is forming. If you are within several hours of Cleveland, consider supporting this effort by attending the monthly support committee meetings. Contact Gary at 12977 Cedar Road, Cleveland Heights, OH 44118, (216) 321-0678. *Gary Martin*

To our contributors

The next issue of the *Central District Reporter* will appear June 28.

Copy and photos for the July 26 issue should reach this address by June 14:

Evelyn Krehbiel, Editor
Central District Reporter
229 Brookwood
Bluffton, OH 45817.

We ask that articles be typewritten and double-spaced. If you compose on a computer, please do not justify the right margin, since natural line length is helpful to know for estimating article length. We urge you to keep a copy of all material submitted.

Fall women's retreat

The annual women's retreat will again be held at Camp Friedenswald, Cassopolis, Mich. The dates are Sept. 16-18.

Tina Block Ediger, guest speaker, will direct our thinking toward "Surviving Life's Transitions." God has sustained her through personal adjustments in her mission-related work and travels, a bout with cancer and the loss of her husband. She is an active member of the Bethel College Mennonite Church, North Newton, Kan.

The fee for the weekend covers fun and fellowship, good food, craft-learning experiences and times of spiritual refreshing. The following interest groups are scheduled: box and napkin folding, games and exercises, Amish mini-doll making, gift wrapping, prayer seminar, singing, camp overview, creative snacks and journaling.

Register early, since a limit of 200 registrations will be accepted. Look for forms in the June *Central District Reporter* or contact the president of your women's organization. *Mary Bauman*

Weldon Nisly, worship leader. Photo by Richard Pannabecker

District calendar

Retreat or camp events are on the Camp Friedenswald schedule, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426. For further information ask your pastor or office secretary for a camp folder.

June 6-11—Junior high camp

June 9-11—Conference for Christian peacemakers, "The Ministry of Reconciliation: Managing Conflict Within the Christian Community," Wheaton (Ill.) College

June 13-18—Junior camp (grades 5-6)

June 13-18—Land and Lakes Bike Trip (grades 7-10)

June 20-25—Prejunior camp (grades 3-4)

June 20-25—High school camp

June 25-26—Homecoming, Eighth Street Church, Goshen, Ind.

June 27-July 2—Music camps (grade 3 through high school)

July 5-9—Soccer camp (ages 9-15)

July 11-16—Family camp 1

July 16-17—Builders Celebration Weekend

July 18-23—Family camp 2

July 23-30—Women's backpacking trip

July 25-29—Family camp 3

July 30-Aug. 7—High school canoe trip

Aug. 13-21—Young adult canoe trip

Sept. 10—Fourth Chicago Mennonite Festival and Quilt Sale, Redeemer Lutheran Church Center, Elmhurst, Ill.

Sept. 16-18—CD women's retreat, Camp Friedenswald

Oct. 24-26—Church Leaders Conference, "Called to Care: Pastors and Deacons Together"—Bluffton (Ohio) College

A wave of arrests of Christians in major cities in Turkey has been reported by observers in the Middle East. These arrests have been widely publicized in the Turkish press. In none of the cases, however, have formal charges been made. Both foreigners and local people have been arrested. Newspaper articles cite Christian propaganda and missionary activity as grounds for the arrests. All foreign Christians have been treated properly by the authorities, but there are allegations of physical mistreatment of some Turkish Christians.

"Anabaptist Healthcare Roots—and Wings" was the theme of the annual meeting of Mennonite Health Association and the Brethren Health and Welfare Association, held Feb. 26-March 2 in San Francisco. Ron Ropp, MHA president, said, "We have too easily taken our cues from journals, manuals and our workplaces. Then we have been puzzled, as we attend our churches, that there seem to be few bridges." Martin E. Marty, who addressed a plenary session of the over 2,000 Protestant health-care people, said, "The most effective Christian witness of the late 1980s is the act of mercy. We have become too bombarded by verbiage."

Mennonite Central Committee recently sent a letter to U.S. president Ronald Reagan and Soviet leader Mikhail Gorbachev expressing gratitude for the efforts they are giving "to the pursuit of world peace" through weapons reduction. The text of the April 20 letter was signed by John A. Lapp, executive secretary of MCC, and Elmer Neufeld, MCC chair.

NEWS

Eastern District votes for 'greater cooperation' with MCs

Carla Reimer

Discussing Eastern District matters are (left to right) Darlene Mumbauer, Carlton Minnis and Ray Linberger

Quakertown, Pa. (GCMC)—A majority of the 182 Eastern District Conference delegates who met here at Camp Men-O-Lan April 28-30 cast their votes in favor of a resolution encouraging "greater cooperation" with Mennonite Church conferences that are in close proximity.

The resolution, which had 167 votes in favor and 38 opposed, also stated that EDC should find ways to dialogue with nearby MC conferences about the implications of possible integration of the General Conference Mennonite Church and the Mennonite Church.

Discussion about the resolution was primarily positive. Paul Wikerd echoed the sentiments of many when he said, "It seems this [resolution] is a healthy move."

"We're working together on a youth plan. We could have a more effective witness if we would be together instead of separate," said Randy Keeler, EDC youth minister.

Some expressed reservations. "We don't want to gloss over the things that happened in the past. We have to remember it is we who left," said Richard Early. However, he added, that history makes it appropriate that we are the ones making the "overtures" today.

Mark Winslow withdrew his resolution calling for the boycott of General Electric, stating he would bring the resolution back to next year's conference for a vote. The resolution, which calls for a boycott of GE because of its ties to the military weapons complex, had brought heated discussion when introduced at the 1987 EDC sessions.

Ruth Hunsberger read a statement in response to the GE resolution on behalf of the peace and social concerns committee: "We recognize that our congregations are diverse; however, Christ calls us to stand for justice and to be peacemakers, even if it is not a popular position. We believe this calling demands that we look at our daily actions and lifestyle."

Reports were heard from two of the relatively new churches in EDC. Bill Tilghman, pastor at Cornerstone Community Church, Mexico, Pa., said that an average of 40 people attend his weekly worship services.

With a Spanish translator at his side, Luis Naranjo, pastor at Community of Love Mennonite Church, Philadelphia, said, "Thank you for your support. May God keep helping us so we may keep expanding the kingdom."

Tull's Hill Bible Church, Bedford, Pa., withdrew its membership from EDC.

John Esau, director of ministerial leadership for the General Conference, was the keynote speaker. "Ministry has never been an easy task," especially in the last three decades, he said, but "God does indeed call people to ministry." At the same time, he stressed the importance of having the individual's call tested by the community of believers.

Esau also presented a strong case for the credentialing of ministers. Pastors need to have a clarity about their role, especially as it relates to the faith community, and ordination and licensing help.

Two pastors who had died of cancer since the last conference—Doug Good of Hereford Mennonite Church and Norman Schmidt of Grace Mennonite Church—were recognized by the delegates with a moment of silence.

A budget of $194,722 was given unanimous approval by the delegates. The budget is a 6.7 percent increase over last year's fiscal budget.

Wilmer Denlinger was given permission to make a statement following the approval of the budget. Denlinger said he was bothered by the fact that after coming to his 39th consecutive conference one of the top priorities continues to be meeting the budget. He said he could think of few churches that couldn't meet their share of the budget.

Frederick Mennonite Home's name was changed to Frederick Mennonite Community with the blessing of the delegates.

The 190th sessions of EDC closed with the installation of new officers: John Bleam as president, Donald Fry as vice president, Sarah Arn as secretary. James Frank was reinstalled as treasurer. *Carla Reimer*

Osler (Sask.) Mennonite Church, will hold 60th anniversary celebrations July 31 with special services in the Osler school gym. All former members and friends of the congregation are invited to attend.

Prayer support and giving to A Call to Kingdom Commitments have strengthened General Conference work in Brazil, Japan, Hong Kong, South Africa, Zaire, Burkina Faso and India through $157,797 already distributed to the Commission on Overseas Mission. Mennonite Biblical Seminary has received over $45,000 CKC funds for its student scholarship and faculty research funds. Members from 266 congregations are participating in A Call to Kingdom Commitments, praying, serving and giving to support new work in the General Conference, the Conference of Mennonites in Canada, and district and provincial conferences.

A seminar on "Creation and the Renewal of Ministry" will be offered July 18-28 in the Minnesota Boundary Waters Canoe Area by Wilderness Wind Camp. Perry Yoder, Old Testament professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind., and Tim Lehman, associate pastor at Eden Mennonite Church, Moundridge, Kan., and director of the camp, will lead the seminar. For more information and registration forms, write to Wilderness Wind Camp, c/o Tim Lehman, Route 5, Box 41B, Newton, KS 67114, or phone (316) 283-9482 in the evening. Group size will be limited to 10 people.

NEWS

Anabaptist Roundtable sets November meeting

Upland, Calif. (CMS)—Anabaptist Roundtable, a "think tank" planned by the (Brethren in Christ and Mennonite) Council of Moderators and Secretaries, will take place Nov. 18-20 at the Bismarck Hotel in downtown Chicago. Sessions are planned for Friday evening through Sunday noon.

Designed to incorporate the pluralism represented in current Anabaptism, the intent is to engage a prophetic and interpretive approach to the Anabaptist vision for the year 2001. Attention will focus on strengths and emphases that will make for effective ministry.

Roundtable will take seriously the entire constituency represented in the Council of Moderators and Secretaries. The agenda is to discover what the Holy Spirit is saying to the church, said Donald Shafer, who chairs the CMS planning committee.

For more information contact Neil Janzen, 400-280 Smith St., Winnipeg, MB R3C 1K2, (204) 944-1995, or Donald Shafer, Box 245, Upland, CA 91785, (714) 946-0088. Registration for the self-supporting conference will be announced.

Staff position available in Commission on Education: **secretary of adult and young adult education**, beginning fall 1988. Application deadline—**June 30**.

For more information call or write to Norma Johnson, executive secretary, COE, Box 347, Newton, KS 67114, (316) 283-5100.

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Victoria Socatre (right) graduated from the Fabie School of Midwifery in Davao, the Philippines, on March 24. She is the first of five health students sponsored by Mennonite Central Committee to finish her studies. The students all previously worked as health promoters in poor villages in northern Mindanao and were chosen for MCC assistance because of their commitment to work with health programs in their home villages after graduation.

Joy Hofer (MCC)

An Irish group, Conflict Management Services, began a training program in mediation in Dublin and Belfast in early 1987. They were assisted in the program by a Mennonite mediation specialist, Barry Hart of Harrisonburg, Va. Interest in mediation in Ireland began with a 1985 visit from Ron Kraybill, director of Mennonite Conciliation Services in Akron, Pa.

NEWS

Hong Kong Mennonites reach for important milestone

Kowloon, Hong Kong (GCMC)—The nearly 80 Mennonites in Hong Kong will soon reach a significant milestone in their 10-year history: their first-ever constitution.

Members of the recently formed Conference of Mennonites in Hong Kong (CMHK) told John Sommer, General Conference Mennonite Church representative, and David Shenk, Eastern Mennonite Board of Missions and Charities representative, at a meeting here April 7 that they hope to have their organization's constitution completed before the end of the year.

The constitution is important for two reasons. First, the two Mennonite churches in Hong Kong will be writing down their own set of guidelines for the first time—a declaration of independence, so to speak. Prior to this the only structure the churches related to was Mennonite Ministries in Hong Kong, a product of GCMC and EMBMC.

"It's healthiest to have local leaders making the decisions as early as possible," said Sommer. However, he noted that the churches will continue to work closely with the two Mennonite organizations and receive financial subsidies from them.

Second, the constitution provides the Conference of Mennonites in Hong Kong with official recognition from the powers that be—the Hong Kong government. Hence it will become a bona fide organization.

Of course, there are a few hurdles CMHK will have to jump before it can be fully independent from the two mission groups. One crucial hurdle is in the area of leadership. This is evidenced, in part, by the fact that the chairperson of CMHK is GCMC missionary Hugh Sprunger. CMHK would like to have a Chinese chairperson within three years. The appointment of Margaret Wing-Kim Yeung as an administrative assistant for the conference, GCMC and EMBMC is a hopeful sign.

CMHK has also agreed to help some individuals receive seminary training in preparation for church leadership positions. One person has already accepted this offer: Jeremiah Choi, Lok Fu Mennonite Church, Kowloon, will be a student at a seminary in the fall.

Increasing the number of churches is also high on the CMHK agenda. Commitments were made to plant two churches in coming years—not a small task considering the size of the Hong Kong church. CMHK members plan to establish a fund that would allow churches to receive grants or loans that could be used to purchase meeting facilities. Lok Fu Mennonite Church, which will have to vacate the building it is in because of a government housing project, will be one of the first churches to use the fund.

The need for more church members and leaders did not dampen CMHK's enthusiasm for new projects. GCMC missionaries Tim and Suanne Sprunger, who have been working with a non-Mennonite group to establish a fellowship for taxi drivers, will be working for the conference to develop a similar project with the help of GCMC missionaries Hugh and Janet Sprunger.

A project proposal from the Filipino Mennonite Church also brought a positive response. The proposal suggests that the Mennonites in the Philippines and Hong Kong cooperate to help the Filipinos who are serving as maids in Hong Kong.

Several noted that this increased activity would require as much as a 100-percent rise in budget over the next five years. It was noted that although a majority of CMHK's budget comes from mission subsidies, one church, in an unprecedented move, contributed $3,850 toward the conference's 1988 budget. *Carla Reimer, news service editor*

Alcohol education council sets goals

Goshen, Ind. (GCMC)—The advisory council for the alcohol education project, which is being sponsored by the General Conference Mennonite Church and the Mennonite Church, met at Goshen College in March. The council set the following as the project's top priorities: (1) to help people recognize that Mennonites do use and abuse alcohol, (2) to develop a climate within congregations that allows people to hear each other's points of view on alcohol, (3) to lower the incidence of alcohol use and abuse among Mennonites. Members of the council are (left to right) Ed Metzler, Elizabeth G. Yoder, Mary Klassen, Jep Hostetler, Willard Krabill, Anna Rehan, Steve Ropp, Paula Diller Lehman, James Lapp, Myrna Burkholder, Lavon Welty.

Lois Landis Kurowski

Grace Mennonite Church, Regina, invites friends of Ferd and Viola Ediger, longtime General Conference missionaries to Japan, to share in the retirement celebration on June 12. To be held at the Canadian Bible College in Regina, the celebration will include an opportunity for friends to share and reminisce about Ferd and Viola's ministry. For more information contact Emma Bartel, 1624 Parker Ave., Regina, SK S4S 4S1, (306) 586-4286.

The Synod of Lincoln Trails, Presbyterian Church USA is sponsoring a 20-day learning tour to the Philippines for 18 participants led by Gene Stoltzfus, former church worker in the Philippines, Aug. 18-Sept. 4. The tour is to give North American church people, pastors and lay people an introduction to what is happening in the Philippines and how their lives intersect with the lives of Southeast Asian Christians. The anticipated cost is $1,995. Participants should be in good health. To apply contact Stoltzfus at Synapses, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513.

A petition campaign, calling on federal and provincial governments to reopen constitutional talks on aboriginal rights, has been initiated by the Canadian Conference of Catholic Bishops. In developing this campaign, CCCB spokespeople referred to the Pope's strong affirmation of aboriginal self-government and plea for a new round of constitutional talks, expressed in his presentation in Fort Simpson, N.W.T., last September. The Conference of Mennonites in Canada has also written to federal and provincial leaders, urging a reopening of the constitutional talks.

RECORD

calendar

June 4-6—Communications committee, Newton, Kan.

Sept. 8-10—Commission on Overseas Mission, Winnipeg

Oct. 13-15—Mennonite Biblical Seminary board, Elkhart, Ind.

Oct. 14-15—Commission on Education

Oct. 14-15—Division of Administration, Souderton, Pa.

Nov. 3-5—General Conference General Board, Chicago

Nov. 11-12—Commission on Home Ministries, Newton, Kan.

Nov. 18-20—Anabaptist Roundtable discussion, Bismarck Hotel, Chicago

March 4-6, 1989—Council of Commissions, Newton, Kan.

Aug. 1-6—General Conference triennial sessions, Normal, Ill.

Canada

June 21—Rockway Mennonite Collegiate graduation, Kitchener, Ont.

July 2-8—Conference of Mennonites in Canada, Winkler, Man.

Central

June 23-26—Shalom and Health symposium, Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Oct. 24-26—"Called to Care: Pastors and Deacons Together," Bluffton (Ohio) College

Northern

June 16-19—Northern District Conference, Bethesda Church, Henderson, Neb.

Pacific

June 16-19—Pacific District Conference, Fresno (Calif.) Pacific College

Western

Oct. 21-23—Western District Conference, Sequoyah State Park, Wagoner, Okla.

workers

Stephen Bowers began April 4 as writer/editor in the communications department at Mennonite Mutual Aid, Goshen, Ind. He will edit *Sharing*, the official quarterly publication for members of MMA Association. *Maggie Glick*, current *Sharing* editor, will retire in June.

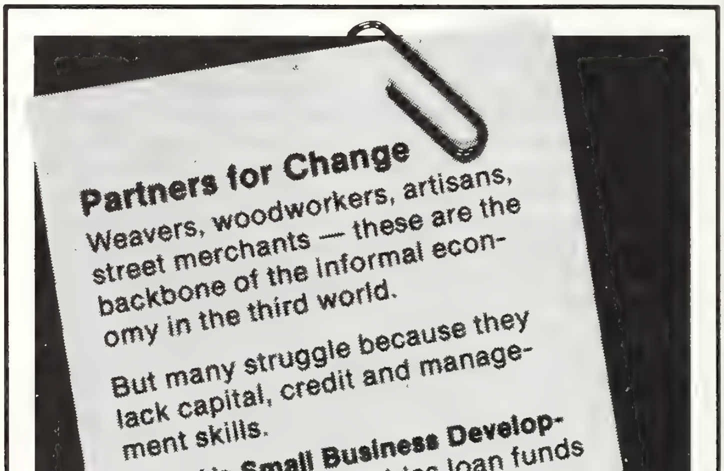
J. Winfield Fretz, a 1934 graduate of Bluffton (Ohio) College, will be the commencement speaker there May 29.

Manager couple needed for MCC store in Denver. People skills. 2/3-year commitment. Needed between Nov. 1 and Jan. 1, 1989. Compensation similar to V.S. wages.

Write to More for Less Thrift and Gift Store, 6001 W. Mississippi, Lakewood, CO 80226.

Spruce Lake Retreat Center has an opening for **housekeeper/janitor couple**. These are working and supervisory year-round positions. It would be full time for one person with flexibility for the second person from half to full time depending on interests. Salary plus benefits including housing. **Beginning June or July**.

Contact Paul Beiler, Route 1, Box 605, Canadensis, PA 18325, (717) 595-7505.



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"I thought the Mennonite church was only Honduras.

I didn't realize it was
a great family,
a great community."

Adalid Romero, Honduras

Some people perceive Mennonite World Conference as a planner of big meetings. They are not aware of the larger MWC vision.

Mennonite World Conference today *is* assemblies. But it is also an ongoing venture in faith and mission. Today, ninety-three church bodies in 50 nations are members and appoint delegates to MWC's General Council.

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Mennonite World Handbook... International Songbook... News service...*Courier/ Correo* magazines.

All have been sponsored by Mennonite World Conference to increase unity and understanding and to provide a strong Anabaptist witness in the world.

As Adalid Romero noted after the MWC General Council meeting in Paraguay last summer, the church extends beyond national boundaries.

And MWC continues to strive to build a worldwide network of mutual concern among Mennonites, Brethren in Christ and related churches.

MWC: Assembly 12

Assembly 12 will be held on July 24–29, 1990, in Winnipeg, Manitoba, Canada.

The theme for this event is "Witnessing to Christ in Today's World."

There are several ways that you can become involved, right now, in the program of MWC:

1. Plan now to use the Faith and Life study book in your congregation in 1989. This six-lesson study based on the theme will assist in preparing for Assembly 12. Churches all over the world will be doing the same.

2. Sponsor an international delegate to Assembly 12 and to your congregation. This is a unique opportunity for Canadian Mennonites to share in making this a truly international event. MWC will send Travel Fund information in September 1988.

3. Support your conference as it supports MWC. MWC's continuing program is financed by conferences through their budgets and contributions.

For more information please contact:

Canadian Office:
Mennonite World Conference
405-326 Broadway Avenue
Winnipeg, Manitoba R3C 0S5
Telephone 204-947-9188

International Office:
Mennonite World Conference
465 Gundersen Drive, Suite 200
Carol Stream, Illinois 60188
Telephone 312-690-9666

12

1990 Winnipeg

Should employers withhold military tax?

Paul Schrag

Praying for peace while paying for war is a contradiction that historic peace churches must oppose by speaking out and taking action. Representatives of those churches agreed to this at a consultation in Richmond, Ind., Feb. 15-17.

For some people, war tax resistance—refusing to pay the portion of one's taxes that goes to the military—is a moral imperative. Their consciences will not allow them to help pay for machine guns and nuclear bombs.

The question of how church organizations can help their employees follow their consciences—and how to deal with the risks involved for both employees and employers—were the issues that the 36 Mennonites, Brethren and Quakers struggled with.

The church leaders, organizational representatives and lawyers affirmed their support for individual military tax resisters and for efforts to seek a legislative solution by working toward passage of the U.S. Peace Tax Fund bill in Congress.

They agreed to organize a peace church leadership group to go to Washington sometime in the future to support the peace tax bill and to express concerns about tax withholding. They also agreed to help each other by filing friend-of-the-court briefs if tax resisters are prosecuted and by sharing the cost of tax resistance penalties.

"You may think the world will little note nor long remember what has happened here," said Marian Franz, director of the U.S. Peace Tax Fund. "But I regard it as a historic meeting.

"The decision to end the human race does not belong to Caesar. Therefore, tax dollars that wrestle that decision out of the hands of God do not either."

Fifty-three percent of U.S. tax money is spent on the military, according to the Friends Committee on National Legislation.

Participants in the meeting included both military tax resisters and people who would not engage in tax resistance themselves but support those who do.

People from churches that have policies of breaking the law by not withholding the federal taxes of employees who oppose paying military taxes shared their experiences with people from churches considering adopting such a policy. The General Conference Mennonite Church and two Quaker groups are in the first category. The Mennonite Church is in the second.

Paul Schrag

Robert Hull, General Conference Mennonite Church secretary for peace and justice, and Ann Marchand, GCMC representative from Seattle

MC leaders, including moderator James Lapp and moderator-elect George Brunk III, came to the meeting to explore church policy options on military tax withholding. MC general assembly delegates asked the church last July to develop a policy recommendation on the issue for consideration at Normal '89.

"This roots us in a larger movement," Lapp said of the meeting. "It gives us ideas and handles about how other people have addressed it. We don't have to start from ground zero."

The MC General Board plans to formulate questions about tax withholding for congregations to discuss. It will prepare a recommendation next year based on congregations' responses.

The meeting, held at Quaker Hill Conference Center, took place in an atmosphere of excitement generated by a gathering of people from different traditions who share a vision.

"This was a next step of clear agreement among church leadership," said William Yolton, director of the National Interreligious Service Board for Conscientious Objectors.

In the long and lively discussions, participants challenged each other and their churches to recommit themselves to active peacemaking and prophetic witnessing on the war tax issue.

Robert Hull, GC secretary for peace and justice, said it was frustrating that many members of historic peace churches are not willing to witness against financial participation in preparing for war, although they are opposed to physical participation in war.

Some said it was disappointing that so many people are unwilling to follow their consciences until the government, through the Peace Tax Fund, might allow them to do so legally.

One quoted Gandhi: "We have stooped so low that we fancy it our duty to do whatever the law requires."

"Do we want our righteousness without a price?" asked Ray Gingerich, a professor at Eastern Mennonite College, Harrisonburg, Va.

When a church or organization decides to honor employees' requests not to withhold their federal income tax, it assumes serious risks. Any "responsible person" who willfully fails to withhold an employee's taxes theoretically could be punished with a prison sentence and a $250,000 fine. An organization could be fined $500,000.

But such penalties have never been imposed on legitimate religious organizations, nor are they likely to be, said two lawyers at the meeting. The usual Internal Revenue Service response to war tax resistance is to take the amount of tax owed, plus a 5 percent penalty and interest, from the employee's bank account.

The IRS has not taken even this

action against the four GC employees who are not having their taxes withheld. All GC personnel who could be subject to penalties have agreed to accept the risk.

The Friends World Committee for Consultation, which has had a non-withholding policy since 1982, has had tax money seized, plus interest and penalties, from its resisters' bank accounts. The Friends United Meeting adopted a non-withholding policy last October. The Philadelphia Yearly Meeting of Friends will decide in March whether it should have such a policy.

Charles Boyer of the Church of the Brethren said he would use the input from the meeting to work toward helping develop a denominational policy on tax resistance.

Franz and four other staff members in Washington continue to work for a legislative remedy by lobbying for the Peace Tax Fund bill. Each year a little more progress is made in getting cosponsors for the bill, she said. But the bill has not yet received a congressional hearing despite recent optimism that it might.

The bill would allow people opposed to war taxes to put the portion normally given to the military in a separate fund for peaceful purposes. The rest would also be designated for nonmilitary use.

The number of letters to members of Congress in support of the bill has declined in recent years, Franz said. She urged participants to encourage church members to make their voices heard in Washington.

Boyer came up with a plan to do that, which he will promote in the Church of the Brethren. His "Six by Six Clubs" idea would call for people to form groups of six to go six times to Washington or their representative's local office to promote the peace tax bill.

An even more basic issue than war tax resistance arose concerning tax-withholding laws. Some compared the church's tax-collecting role to that of the biblical publicans.

"I have a growing dis-ease that the church is a tax collector for the government, regardless of what the money is used for," said Vern Preheim, GC general secretary.

Participants made suggestions for improvements on a draft of "A Manual on Military Tax Withholding for Religious Employers," written by Hull, Linda Coffin of the Friends Committee on War Tax Concerns and lawyers Peter Goldberger and J.E. McNeil, who both gave legal advice at the meeting. The manual is expected to be available later this year.

The consultation was sponsored by the Friends Committee on War Tax Concerns and New Call to Peacemaking, the cooperative peace organization of the Historic Peace Churches. New Call plans to sponsor a military tax withholding meeting for a wider range of church groups sometime in the future.

Whether or not military tax resistance "works," participants agreed that people's moral imperative to follow their consciences must be respected.

Paul Schrag, staff writer for Mennonite Weekly Review, *wrote this article for Meetinghouse.*

LETTERS

Must choose

I must respond to Lois Barrett's letter (April 12).

I appreciate her trying to clarify what she wrote in the *Adult Bible Study Guide*, but her paragraph on salvation by grace versus salvation by works is confusing.

We *do have* to choose whether we will accept salvation by grace through faith or seek to earn it by works (which, of course, is futile).

Passages like Romans 4:1-6, 11:6; Ephesians 2:8-9 and many, many other passages make it clear that salvation is by grace and *grace alone.*

Then, as a result of this *gift* of salvation, we as part of God's family seek to act like children of God, which Lois puts very well in her next paragraph. *Werner Zacharias, Fiske, SK S0L 1C0*
April 17

Would like to correspond

I go to the chapel three nights a week here [Kansas State Penitentiary] and I'm trying to be a Christian, but it is difficult. I would like to know if someone would be a pen pal to me. *Doyle D. Pike, #7859, Box 2, Lansing, KS 66043*
April 19

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A tribute for June 19, coming up

Father's Day: Let's talk about it

Dan Nissley Jr.

The author's father, Dan Nissley Sr., at left, eating an ice cream cone

Have you ever attempted to discuss the inequities surrounding the observance of Father's Day? I have. It was the kind of conversation that went nowhere and left me feeling silly for having broached the subject.

Since becoming a father 18 years ago, I have often wondered why a person hears so much more about Mother's Day and the vital role of motherhood than about their counterpart, the father and Father's Day? I don't suppose the subject generates many heated debates. However, if we were to measure the importance of the two days by the monetary rewards reaped by florists and the telephone company, Mother's Day would win.

Out of curiosity and to confirm a nagging suspicion, I contacted a local florist and asked him a few questions. I discovered that they have eight standard floral arrangements for Father's Day, compared to 30 for Mother's Day. I was also told that the staff of their 12 stores normally work overtime to process all the Mother's Day orders. He went on to say that they have implemented a policy that requires managers to schedule employee vacations around Father's Day because business is so slow. Then he volunteered that the business generated by National Secretaries Day far exceeds the volume on Father's Day.

This brings me to the real reason for writing this article. I think I have a pretty terrific dad. He, along with a throng of other fathers out there, is pretty special.

Although he just celebrated his 78th birthday, he continues to improve the quality of life in his community, especially his family, simply by his presence.

Above everything else, I appreciate things about my dad that have no monetary value yet are priceless, such as his integrity. Nearly 30 years ago, while on a family vacation to his childhood home in Wisconsin, he sought out the grandson of a store owner he had cheated out of 10¢ when he was a youngster. He paid the man the money he owed, plus interest. Though I did not fully appreciate the dynamics of that experience at the time, I have never forgotten it.

Nor will I forget what happened to me when my dad discovered that I had stolen a magazine from the old newsstand in town. First, he had a heart-to-heart talk with me about the evils of such behavior, then he insisted that I return the magazine, offer to pay for it and ask forgiveness for having taken it. He volunteered to accompany me, but he did not offer to "fix" it for me. For that I am grateful.

I credit my father for my great and abiding love of ice cream. There always was ecstasy registered on his face when he was consuming a huge dish of the homemade variety or licking on a jumbo cone from the Dairy Queen on the east side of town. The only time I can recall my father's picture appearing in the local newspaper was when a photographer took a candid shot of him while attending the personal property sale of a former schoolteacher of mine (see above). What was he doing that caught the photographer's eye on that hot August afternoon? Eating an ice cream cone.

For many years he served as a funeral director for the Amish in the Nappanee, Ind., area; he assisted families in dealing with their loss. I learned that compassion was essential, not optional, when dealing with the pain of others. Though I always considered him a man's man, he taught me that it was OK for boys and grown men to cry. He shed tears when touched by the sorrow of others or grief of his own.

This is the same man who was tormented by the thought that I was scheduled to arrive on the scene near the first day of hunting season back in 1946. He had a standing appointment to help Mother Nature control the population of rabbits. Though I was born at a most inconvenient time, after determining that mother and son were doing fine, he kept his record of hunting on the first day of the season intact.

At times he is predictably unpredictable. Much to the chagrin of my mother, as recently as three years ago at the tender age of 75, he could be talked into strapping on water skis and have a ball showing the youngsters how it's supposed to be done.

There were times his hands seemed hard as steel while meting out discipline. But his eyes often betrayed the pain behind his stern facial expression, and I believed him when he said that the spankings hurt him as much as they did me.

He taught me to laugh at myself,

like the time I fell into a muddy drainage ditch that ran through our farm. I was miserable, angry at my predicament and not in the mood to be the focal point of anyone else's amusement. But there he stood roaring with laughter at the scene, a son covered with mud, sputtering, gasping for air and flailing around, trying to figure out how he had become submerged in four feet of slimy water.

He looked at his 10 children as individuals with differing needs, though there were times when those differing needs nearly drove him to distraction. He isn't a perfect father, but I'm amazed at how wise he has become, the older I get.

I'm proud of him and what he stands for, though we've had some philosophical differences over the years. I want him to know that I am grateful for the positive influence he has had on my life and that I love him dearly. I'm sure there are many sons and daughters out there who share similar sentiments about their fathers.

Why don't we start a revolution? Instead of sending each of our dads a masculine-looking Father's Day card, let's order a dozen long-stem roses for him. I'll make mine 10 red ones representing his 10 children, and two white ones in the middle representing Dad and Mom and their enduring love for each other and their family.

If all of us sent our dads roses, can you imagine the chaos that would create for local florists?

As I approach middle age and have children of my own that are speeding toward adulthood, I wonder, Do they have positive memories of their ongoing relationship with me? I don't pretend to be a perfect father, nor do I have perfect offspring. I'm hoping that in working through these imperfections a healthy respect for each other will continue to be rooted in the fertile soil of love and understanding.

Dan Nissley Jr., 538 East Penn Ave., Cleona, PA 17042, attends Gingrichs Mennonite Church near Lebanon, Pa.

REVIEWS

books

Authentic evangelism

Church Growth Under Fire *by C. Wayne Zunkel (Herald Press, 1987, 256 pages)*

Reviewed by James Wenger, 4766 Fountain Way, Fresno, CA 93726

The General Conference Mennonite Church triennial sessions at Saskatoon in 1986 set evangelism as the first of four goals. C. Wayne Zunkel's book can give us some important guidance in working toward that goal.

This is the first book that sympathetically explains the church growth movement from an Anabaptist perspective. He attempts to reconcile the insights of the modern church growth movement with costly discipleship. He calls "for a church that is faithful, insightful, courageous and dedicated (and) at the same time . . . a church that reaches out with intelligent passion, informed enthusiasm to share the riches entrusted to it."

Zunkel laments those who cheapen the gospel to get people in and who measure success only on the basis of size. Authentic Christianity calls for costly discipleship. He claims that religious groups that make demands of their followers are, in fact, the ones that are growing. Those groups similar to the society around them have nothing to offer and are declining.

He takes what critics of the church growth movement have said and shows that many do not really understand what church growth is. Critics have claimed, for example, that church growth focuses only on numbers.

Zunkel, following Wagner, defines church growth as it can be observed in Acts. There was internal growth—growing into Christ as well as in love and concern for each other—and external growth—reaching out to those in need as well as growing in numbers. Numbers are important because they represent people.

Zunkel also deals with critics who say that accepting the homogeneous principle, that people like to become Christians without crossing significant

Eye of grace

Ruth Naylor

God, in the eye of this hurricane world
We discover a miracle peace and calm.
In the eye of your creative, redeeming
Love, we discover our Kingdom home.

When we find ourselves caught, blinded
By fear of fierce winds and the storm,
Guide us by grace to the Center,
Where sight is restored and cold hearts warmed.

Lead us to vision where hope is restored.
You are the eye that welcomes the knowing
"I's" who are lost, tossed children
Who want to come home and be graced by growing.

Ruth Naylor lives at 123 Villanova Drive, Bluffton, OH 45817. She is president-elect of Central District Conference.

cultural and linguistic barriers, implicitly supports segregation. He says that people cannot become Christians if they do not understand the language being used. Other cultural barriers can be just as formidable. Realizing that, our goal can still be to promote fellowship among the different parts of Christ's body.

Zunkel writes in a clear way and uses stories and illustrations from his own experience. Statistics appear where they support his case. Cartoons add to the book's appeal. Discussion questions for each chapter are listed at the end of the book, along with a glossary of frequently used church-growth terms.

This book is must reading for anyone concerned about the future direction of our churches and denomination. I would also recommend it for Sunday school classes and other study groups.

Responsible health

Medical Ethics, Human Choices, *edited by John Rogers (Herald Press, 1988, 159 pages)*

Reviewed by Bernie Wiebe, 515 Portage Ave., Winnipeg, MB R3B 2E9

The aim of this book is to move its readers toward "living intentionally rather than existing on 'automatic pilot' " (Ann Raber, p. 139). Even as the medical world has become radically revolutionized over the past two decades, too many people have been passive consumers of health care.

This book spells out, through essays by Mennonite and Church of the Brethren leaders, how medical horizons have been pushed wide open by new technologies, by new challenges to definitions and choices about birth, living and dying, by new scientific discoveries that affect reproduction, and by new discoveries about what we can do when we change our focus from taking care of our illnesses to owning our potential for healthful living.

Medical Ethics, Human Choices is designed as a source to acquaint us with some of the most significant challenges in this area. It's not exhaustive or totally inclusive (e.g. little attention is given to "care" for ourselves with meditation/contemplation, fasting, healing services among believers). But it is an excellent beginning in the right direction. Its 13-chapter format makes for an ideal study option in Sunday schools and other groups, and the language is manageable.

Because this dialogue is so fresh yet so far-reaching, many readers will be tempted to be irresponsible. God, however, is ready to guide us even in these difficult dilemmas and will not allow us to be comfortable in irresponsibility.

Whose war?

The Way God Fights *by Lois Barrett (Herald Press, 1987, 74 pages)*

Reviewed by Leonard Nolt, 3016 Arthur St., Boise, ID 83703

The Way God Fights is a concise look at peacemaking in the Bible. This book is volume one in a new series on peace and justice designed to "bridge the gap between scholarly Mennonite writings and the narrowly focused evangelical literature that talks peace while supporting warfare."

Brevity is the hallmark of this book, and a lot of information is packed into its 74 pages. The fact that God's wars are different from people's is emphasized repeatedly. Armies and weapons are not needed to achieve victory. Trust in God is sufficient. Even when God's people had an army, it was their trust in God that gained the victory, not an up-to-date military force.

Barrett supports her conclusions with well over 100 references to Scripture, which encourage the reader to pursue additional study of this topic. In this war-torn age, the steady stream of secular and religious books about peacemaking, like this one, is a significant source of encouragement to pacifist Christians. Sooner or later they will make a difference, if they haven't already.

Will Barrett's book bridge the gap mentioned earlier? With its solid biblical foundation, catchy title, small size and inexpensive price tag, it just might succeed.

Films

The town that said no

The Milagro Beanfield War, *written by John Nichols and David Ward, produced by Robert Redford and Moctesuma Esparza, directed by Robert Redford*

Reviewed by Gordon Houser, assistant editor

In his second film as director, Robert Redford shows his colors by depicting a town that joins together to oppose injustice. But he does so in the delightful form of a fable. The film is filled with humorous moments and lively, if at times clichéd, characters.

Using a Latin American storytelling method called magical realism and employing mostly Hispanic actors, *The Milagro Beanfield War* is a welcome change from the usual Hollywood fare. The story involves the sleepy New Mexico town of Milagro (Spanish for miracle), where a tycoon has been buying up land that he plans to turn into the Miracle Valley Recreation Area.

Brazilian actress Sonia Braga plays a mechanic who tries to get the generally apathetic townspeople to stand up to the wealthy outsiders, whose project would force the Milagro inhabitants from their generations-old homes through taxes and improvements they could not afford.

Opposition is first ignited when a frustrated carpenter (Chick Vennera) accidently channels water from a drainage ditch onto his long-abandoned bean field. When he plants beans to halt the development, the confrontation begins.

But the conflict is so whimsical that one is surprised when shots are fired and actually do damage. *Milagro* begins with an angel (Roberto Carricart) visiting an old man, Amarante Cordova (Carlos Riquelme), whose saintly charm enlivens the film, along with his scene-stealing pig.

Nearly all the performances are excellent, from the eerily evil Christopher Walken as the hired outsider, to Reuben Blades as the town's laid-back sheriff, John Heard as the former '60s activist lawyer and Julie Carmen as the carpenter's passionate wife. But the main character is the town of Milagro, with its array of bumbling, arguing residents, who all, like some Mennonite community, seem to be related.

The film has its flaws. The good vs. bad is a little too pat, even for a fable, and it needs better editing. But its charm, magnified by Robbie Greenberg's stunning cinematography, overcomes these drawbacks to produce a refreshingly different experience.

bible

A choral reading confession of faith

Doug Luginbill

Reader 1: O simple person that I am. One among billions of beings and less than a speck in comparison to the vast greatness of the seemingly endless and ever-expanding cosmos. What am I that I should even be given life?

Reader 2: Who am I that I should possess the least bit of joy and love?

Reader 3: Who am I that I should ever be called to serve Yahweh?

All: Yahweh?

Reader 2: Who are you?

Reader 1: Are you?

All: "I AM!"

All: "And the Word became flesh and dwelt among us, full of grace and truth. . ." (1 John 1:14).

Reader 3: The Lord has come to live among us.

All: Alleluia!

Reader 1: Through Mary,

Reader 2: simple Mary,

Reader 1: you, Yahweh, chose to reveal yourself to us who are in this world. In a marvelous and miraculous way you came to us.

Reader 3: Amidst the baying and lowing of barnyard animals the first breath and first cry of Emmanuel was heard on earth.

Reader 2: Alleluia!

Reader 1: Emmanuel!

All: God with us! (pause)

All: ". . . And you shall call his name Jesus, for he will save his people from their sins" (Matthew 1:21b).

Reader 2: The child Jesus played upon the earth. And he grew. He grew in both stature and wisdom.

Reader 1: He studied.

Reader 2: He learned.

Reader 3: He played.

Reader 2: He loved.

Reader 3: He laughed.

Reader 1: He cried.

Reader 2: And he grew.

All: He grew in both stature and wisdom.

Reader 3: ". . . And the Holy Spirit descended upon him . . . and a voice came from heaven,

All: "You are my beloved son; with you I am well pleased" (Luke 3:22).

Reader 1: And Jesus began to teach and to preach and to heal.

Reader 2: Your servant's words, Yahweh, began to ring in the ears of all who heard them.

Reader 3: And those who looked upon him were amazed by his signs and wonders, his words and deeds.

Reader 2: Some believed, and proclaimed with Peter,

All: "You are the Christ."

Reader 1: But for many, seeing and hearing were not enough.

Reader 2: People today,

Reader 3: like then,

Reader 2: seek ease, comfort and conformity. Jesus' words are hard. They hit us in our pocketbooks.

Reader 3: Jesus' words are hard. We cannot bear them.

Reader 1: Jesus' words are so hard. They leave us no choice but to follow

Reader 2: or reject the Redeemer. (pause)

Reader 1: ". . . they shouted out,

All: " 'Crucify, crucify him!' " (Luke 23:21).

Reader 3: And this faithful servant,

Reader 1: this son of God,

Reader 3: left this world as he had come,

Reader 2: with a breath and a cry. (pause)

Reader 3: Lord, will we do the same?

Reader 1: Will we also reject your son,

Reader 2: relying on our own minds and inventions for salvation?

Reader 1: Or will we somehow come to know that your grace is sufficient?

Reader 2: O Lord, your love for us is so great, our words falter as we try to express it. You did not turn from sending your son that we might be brought back to you.

Reader 1: Jesus bore our selfishness, our fear, our conformity, our sins.

Reader 3: And the result was death.

All: But still you loved us.

Reader 2: But what good is death? What has been accomplished by allowing your faithful servant to be killed?

Readers 1&3: Death is swallowed up in victory.

Reader 1: Death's grip could not hold Christ in the tomb.

Reader 2: Christ is risen?

Reader 3: Christ our Lord has risen indeed!

Reader 1: Sin's death is swallowed up in truth's victory.

All: Alleluia! Praise the Lord! "Thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:57). (pause)

Reader 1: Who am I that I should be given life? I am the recipient of the most gracious and perfect love of the God of Creation and of history, the eternal one who gives everlasting life.

All: Amen.

Doug Luginbill, Pandora, Ohio, is completing his M.Div. junior year at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Annie Vallotton

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EDITORIAL

That not one of these little ones should perish

Speaking and writing about abortion is no-win. Say something "pro-choice" and you get labeled an abortionist. Say something "pro-life" and you get labeled anti-feminist. Meanwhile, children are killed.

Some have tried the gargantuan task of bringing the two sides together. Eastern District Conference has a resolution on record that begins thus: "Pro-life means . . . being against war, capital punishment and other life-taking. It means supporting life in every possible way." That helps.

Some (I confess, I am one) have had the audacity to say, "I'm both pro-life and pro-choice." Others come back with, "That can't be." I say it because some standards for the church are impossible in an unredeemed world.

I have thought about some parallels. You will say these aren't adequate. True. Nevertheless, take the example of prohibition regarding alcoholic beverage. For a time in the United States it was against the law to make or sell it. But that didn't stop making and buying and drinking. Or take substance abuse. The commercial sale and use of mind-altering drugs is illegal. But that doesn't stop people from using and abusing drugs. In both of these cases, which can be destructive to the user in particular and society in general, education ("conversion," if you like) has been the best deterrent. Mothers Against Drunk Driving and Students Against Drunk Driving, joined by advertising in the media, have turned some people around regarding the consumption of alcohol.

Outlawing abortions does not stop abortions. Conversion about the sacredness of life ("education," if you like) does.

My Manitoba adviser, Irma Fast Dueck, writes, "Since the recent Supreme Court decision [removing a law that regulated abortions] in Canada, the issue has skyrocketed. We need to address it in redemptive, non-violent ways." General Conference Mennonites in Alberta and Manitoba passed resolutions about it at their 1988 conferences.

Maria Siemens Matty, Clearbrook, B.C., writes, "Although the [conference] resolutions are commendable, I have difficulty when we urge our government to 'protect all human life from conception to the grave.' If we believe that life begins with conception, then we must also address the issue of birth control methods, especially the intrauterine device (IUD). We cannot expect or demand from the government more than we do from ourselves. We need to become active much earlier in sex education, including birth control methods."

I would add, let's give energy to affordable day care, sufficient maternity and paternity leaves from employment, a wide range of career options like job sharing and flextime, congregational support.

First Mennonite Church, Berne, Ind., is talking about beginning a ministry to women and girls who are dealing with unwanted pregnancy. What they come up with may well be instructive to the rest of us. They will tell us about it when they are ready.

But be sure, such ministries are also for men. Fathers, husbands and boyfriends (verily, Mennonite fathers, husbands and boyfriends) have been known to insist that their daughters, wives and girlfriends have abortions rather than be associated with embarrassing or untimely births. Are we prepared to receive the 14-year-old impregnated through incest?

When our conference dealt with Guidelines on Abortion (adopted in 1980 at Estes Park, Colo.) it broadened the invitation to ministry to "parents experiencing financial or emotional crises of child rearing." That helps.

Mennonite Brethren churches in 1972 stated that "caring facilities should be provided for those who choose to let their pregnancies go full term rather than choose abortion." The Mennonite Church in 1975 said that "we should work toward making counsel concerning alternatives available to each person who seeks abortion." In 1982 the executive committee of Mennonite Central Committee Canada agreed that it "must do everything possible about the abortion problem. . . , especially through a multifaceted service approach." These help. All agree that abortion violates the biblical principle of sanctity of life.

I believe that just as people of the Word can call nations to denounce war, they can call society to conversion when speaking of abortion. But unless we humbly love one another on this difficult subject, we are lost. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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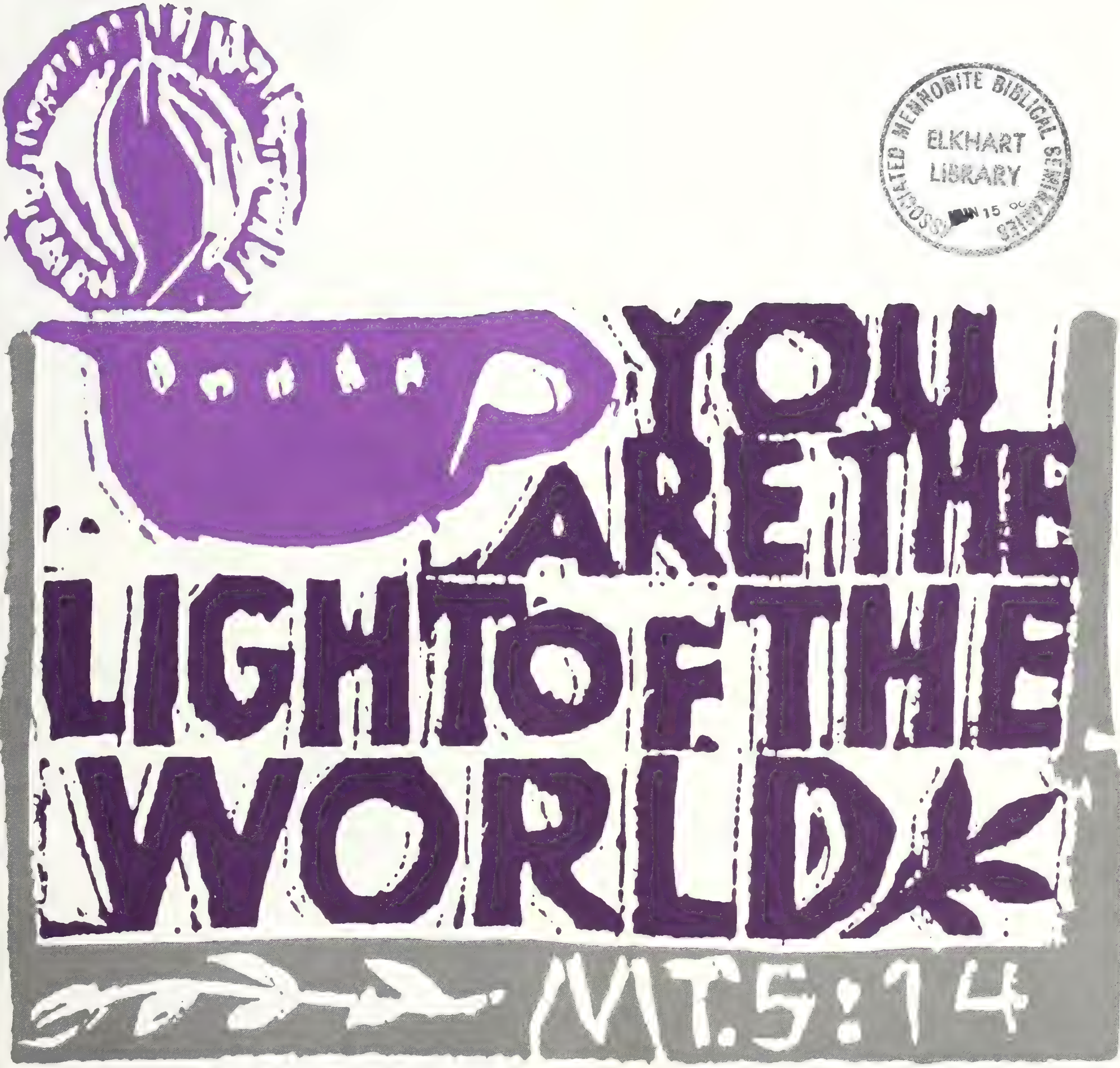

YOU
ARE THE
LIGHT OF THE
WORLD
MT. 5:14

PROCLAIM • ENABLE • NURTURE

prologue

Each year the commissions of our conference, as well as Mennonite Biblical Seminary and Mennonite Voluntary Service, are invited to contribute to the feature section of *The Mennonite*. You have in your hands the Commission on Education issue.

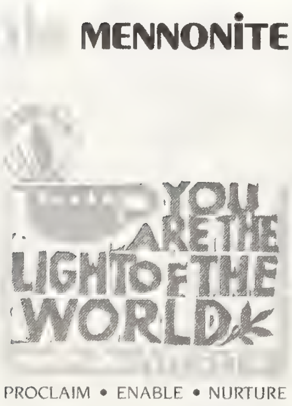
Housed upstairs at 722 Main, COE does many of its ministries in concert with other organizations. Learn all about it in the following pages.

Gordon Houser, assistant editor, has penned our editorial for this issue. In it he gives a human face to the historic (first-ever) joint convention of the Evangelical Press Association and Associated Church Press, held May 16-18 in Indianapolis. *The Mennonite* belongs to both organizations, one of only a dozen publications that does.

The Mennonite won three awards at this year's conventions. These are described in an "above the line" item in the news section of this issue.

Don't miss Margaret Franz's account (page 252) of another historic meeting—that of our conference staff from north and south of the U.S.-Canadian border—in Sioux Falls, S.D., May 12-14. J. Melvin Janzen, a local pastor, facilitated the gathering and set up a volleyball game. One thing Margaret doesn't tell you about is that game. Picture this: about 20 church bureaucrats from 600 Shaftesbury in Winnipeg and 722 Main, Newton, Kan., some of them barefoot, shirttails flapping, keeping the ball in the air through most of three 15-point games. One commented later, "Whew, I'm sure glad George Richert (of Regina, Sask.) and Walter Franz (of Altona, Man.) were on opposite sides of the net."

I mused that all that healthy activity is symbolic of what goes on in these two countries of our conference across the 49th parallel. *mts.*



We are commissioned to educate for the glory of God.

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The Mennonite is available on cassette tape.

THE MENNONITE

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YOU ARE THE LIGHT OF THE WORLD
MT.5:14

PROCLAIM • ENABLE • NURTURE

Three words that work

Norma J. Johnson

Proclaim, enable, and nurture: these words put action, energy and growth into our Commission on Education assignment. Note how we use them.

"To *proclaim* the gospel of Jesus Christ, *enable* congregations to make disciples in the context of the Believers' Church and *nurture* wholeness in relationships: this is the mission of the Commission on Education."

That's the way COE members and staff defined our work last November. Our statement of mission supports and extends the four General Conference goals adopted at Saskatoon in 1986.

Proclaim, enable and nurture—this pledge commits us to work with you in many ways. Ours is a network that goes in all directions. We link up with provincial and district education committees, Foundation Series resource people, youth workers, pastors, writers, Sunday school and summer Bible school teachers.

The strands of this web reach out to other Anabaptist groups. We share responsibility for the Foundation Series with the Church of the Brethren, the Brethren in Christ and the Mennonite Church. On the Hymnal Project, which will give us a new hymnal in 1992, we work with the Mennonite Church, Church of the Brethren and the Churches of God, General Conference (Findlay, Ohio).

With the Mennonite Church we publish *With* and *On the Line*. The Mennonite Brethren join us and the Mennonite Church to publish *Rejoice!*, the devotional magazine for families.

Within the General Conference we work with the Commission on Overseas Mission, the Commission on Home Ministries and Women in Mission to produce for children the series called *Neighbors Near and Far*. In 1986 the theme for these adventures with other peoples and cultures was Hispanic North America and Latin America. Last year, we studied Asians in Asia and North America. Africans and black Americans will be the people visited this year. This series will be completed in 1989 when we turn to the Native peoples of North America.

Integrated Congregational Youth Ministry and Children's Clubs are

Every person in every congregation is a key link in education networks that proclaim, enable and nurture.

There is a Foundation Series book for church school students of every age. This curriculum peg board is in the basement at North Star Mennonite Church, Drake, Sask.

Muriel T Stackley

Peter Williams (WCC

other Mennonite Church/General Conference projects. We also work together to shape a new model for congregational teaching. Twelve churches across the United States and Canada will be test sites for experiments in learning between September 1988 and March 1989. They are also part of our special network. What these churches will have learned about new ways of teaching and serving will be shared in August 1989 in the Mennonite Church general assembly and the General Conference triennial sessions (Normal '89).

Each person in every congregation is a key link in these networks that proclaim, enable and nurture. We are all in this work together. We want to be a listening and responsive web that works.

Our mission is built on 1 Corinthians 3:11: "Other foundation can no one lay than that is laid, which is Jesus Christ."

As we build on this foundation, may our vision, faith and commitment become clearer and stronger. May we acknowledge that God calls us to do and to be more than we ever dreamed. We in the Commission on Education have given ourselves to this cause.

The mission of the Commission on Education

To proclaim the gospel of Jesus Christ, enable congregations to make disciples in the context of the Believers' Church and nurture wholeness in relationships: this is the mission of the Commission on Education.

* * *

To implement this mission, the divisions of the commission—education and publication—will together provide curriculum for congregations.

The education division will address issues of life stages, equip and resource leaders and work at lifestyle decisions.

Through Faith and Life Press the publication division will publish and promote books, hymnals, periodicals, and worship and study materials for congregations. It will use its resources to assist the agencies of the General Conference Mennonite Church.

Norma J. Johnson, 2214 N. Roanoke, Newton, KS 67114, is executive secretary of the Commission on Education.

Be the church and do its work

Maynard Shelly

Once you lived in No Where. You filled up the place with your mistakes. Looking in the mirror, you didn't like what you saw. "Where can I go," you asked, "to get my genes restrung?" And when you got up in church to speak, you didn't know what to do with your hands.

Born again. "But why worry about church?" you said. "Sure, we Mennonites have good things going for us. Listen to the bits and pieces of our history. Interesting. But what have we done lately? Not much, it seems. We're the odd ones on our block, for sure. Why can't we be like other Christians? Their churches are winning souls for Christ in a steady stream. We're not keeping up."

Spark plug, anyone? Back in 1860, a few Mennonite congregations got down to the work of reaching out to their neighbors. "Mission work in foreign lands," they said; "that we ought to do." For that, they soon found out, they needed special folks. But before they could find those missionaries, they had to build a school. From that spot in Wadsworth, Ohio, came missionaries, ministers, Sunday school teachers, writers and church leaders for many years.

As Wadsworth once served, the Commission on Education now carries on in its spirit and in its place. COE brings a spark to everyone in every congregation who has a job to do for the kingdom of God.

The work starts with workers. You'll find them in places like these: nursery class, Sunday school, children's classes, summer camps, family life committees, youth groups, worship, Faith and Life bookstores, Mennonite Marriage Encounter, Mennonite Service Venture.

Learning happens as life meets life in the community of the saints. Plan to let it happen with help from COE.

New birth. Over us, in the sky, swirl a thousand worlds, a million suns. So far away, yet their lights, some a million years old, prick our skin on this speck of dust called Earth. Miracles crowd in on us every minute of every day. See the tiny plant working its way through a crack in the sidewalk. That's life, so fragile, yet so daring.

See the church, so weak and tottery. It comes in so many shapes and sizes, some really odd. Yet words about the church can never be overdone: the people of God, the body of Christ. Of all God's gifts to the world, the greatest is the church. Of all the miracles of Christ, the greatest will always be the church. In the quest for peace on earth, the church leads the way.

Call on COE. Is it three or four or more? How do you count? The work of the General Conference Mennonite Church can be divided many ways. Missions, evangelism, education and leadership training are the neat boxes otherwise known as the three commissions (overseas mission, home ministries and education) and Mennonite Biblical Seminary. Yet no matter how neatly we pack the work of the kingdom into nooks, the jobs to be done always burst our seams.

Resources stream out. They help everyone in every church and every program. They have names like these: *Adult Bible Study Guide*, *Bibel Studien für Erwachsene*, storybooks and study helps from Faith and Life Press, *Builder* (an educational magazine for congregational leaders), Church Bulletin Service, Faith and Life Bible Studies, Foundation Series for children, youth and adults, *On the Line* (a story paper for children), *Rejoice!* (meditations for all ages), *YouthGuide* (discipling young people), *With* (a magazine for middle teens).

One is the witness for Jesus Christ. Ministers and missionaries need training and Bible study. In nursery class they begin their journey to mission field and pulpit. The Foundation Series nurtures future church planters, relief workers, college teachers and thousands of other witnesses—all of us, in fact.

Resurrection. The church, let everyone know, rose out of the grave. It's the body, all were sure, whose life was done. Hopes were dashed when the world crossed off our King. Of all the days, that was the darkest. The jewel of God's creation lay crushed before it could ever be a crown.

Around that grave the disciples engaged all the forces of heaven and earth. They wrestled with the mysteries of the dark. Looking for help, they probed the past pilgrimage of the people of God. Out of the travail of those centuries, the church was born bringing with it the Bible as our birth certificate and our priceless treasure.

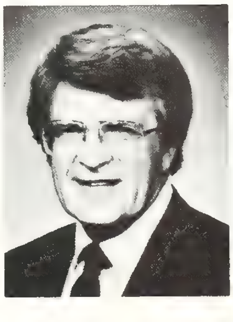
So the church rose up. The resurrection of Jesus Christ took hold of us. We passed through death. So the church continues, quickened by the power of God.

The work is one and $1,000. Evangelism, church planting, peace, Bible study, pastoral ministry—they all start somewhere. That place is with the Commission on Education.

The work of the kingdom is one, the one large kingdom of God. To cope with bigness, we've divided the jobs. In order to get the work done, it is spread out among three commissions and other bodies. But the work is not divided. We work together at the one task of being the witness for Jesus Christ.

That's the vision. It's a good one. The Commission on Education is mission, evangelism, service and leadership training. It serves the church and the church's witness to the world. It has a special role in the General Conference Mennonite Church because it undergirds everything the General Conference wants to become and everything it wants to do.

That investment needs yours. The members of the General Conference Mennonite Church and their congregations have given generously to the Commission on Education for many years. The investment has paid off in lives saved, souls brought into the kingdom and a great parade of witnesses following Jesus Christ. How exciting the adventure!



Maynard Shelly, 624 Westchester Lane, Newton, KS 67114, is general editor for the Commission on Education.

Mennonites and the ecumenical movement:

recent experiences and future directions

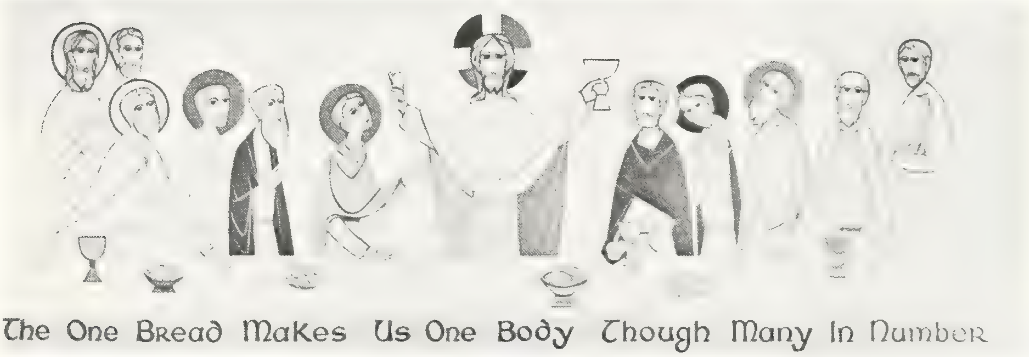
(first of two articles)

Thomas Finger

About five years ago the Faith and Order Commission of the National Council of Churches of Christ, U.S.A., asked Mennonites to send a representative. Since then I have been representing the Mennonite Church and the General Conference Mennonite Church as an observer to—not a member of—the Faith and Order Commission.

The first Faith and Order conference I attended dealt with the document *Baptism, Eucharist and Ministry* drawn up at a World Council of Churches Faith and Order meeting in Lima, Peru, in 1982. This document was being sent to all churches belonging to the World Council. The conference I attended was held to discuss how the churches involved would "receive" the *BEM* document.

Since I came as an observer, I expected to do just that—sit back, listen and not take part. Moreover, I knew that *BEM*, which had involved years of labor, conflicted at some points with our views. For instance, while acknowledging the validity of believer's baptism in some circumstances, the document curtly commanded that "any practice which might be interpreted as 'rebaptism' must be avoided." I didn't suppose that anyone would be interested in our perspective so late in the game.


The One Bread Makes Us One Body Though Many In Number

RNS

At an early session, the microphone was opened for all denominations to explain how they would receive the document. I was struck by the great variety of explanations. For some churches, "reception" of *BEM* meant adopting it as their official statement. For others, reception meant little more than studying it. Apparently, agreement on this matter was less uniform among National Council member churches than I had expected.

I also noticed that not all the groups using the mike were National Council members. I was surprised to hear representatives from the Church of the Brethren, the Moravians, the Southern Baptists and two Quaker groups say things much like I would have (only two of these were NCC members).

Since the mike stayed open and no one seemed in a rush, I finally walked to the front. I explained that few Mennonites really knew what *BEM* was and that perhaps no one was thinking about "receiving" it. I went on to explain the importance we give to congregational study and group consensus in decision making and how documents that we approve usually get thrashed out at two or three churchwide assemblies. I also critiqued several features of *BEM*, including its approach to "rebaptism."

One surprising consequence of my brief speech was an invitation to join a half-dozen Greek and Russian Orthodox priests for lunch. I hardly found time to swallow as they launched questions about what we believed, how we lived, our ethnic background. Often they'd respond, "Yes, that's good" or, "Yes, that's really the gospel." "You Mennonites do that better than we do." I arose from the lunch table stunned and ashamed that now they knew far more about my denomination than I did about theirs.

My own experience, I discovered, was not unusual in that first Faith and Order Conference. Thanks to the contributions of Brethren, Moravian, black, Baptist and Quaker participants, a major theme of the conference became the emergence of a "Believers' Church" approach.

In my continuing observer participation in Faith and Order I have made sure that we are never mistakenly styled as "members." Yet while our involvement is formally limited in this way, my participation has hardly been restricted. I am as free as anyone else to enter discussion, write papers or work on projects.

Many other Believers' Church and evangelical groups have been added to the commission. The director of Faith and Order, Jeffrey Gros, is a Roman Catholic. He is also a member of the National Association of Evangelicals and has taught at an evangelical seminary. Many of the new groups, ourselves included, are present because of his initiative. He has recognized that unless many such denominations join the discussion, Faith and Order can hardly claim to be representative of American Christianity.

At times groups like us even seem to be running away with things. I am involved in a study group entitled "Confessing the Apostolic Faith Today." This study, conducted on both NCC and WCC levels, seeks to determine whether the churches involved might be able to formulate a common confession of faith. Initially, we began discussing whether the Nicea-Constantinople Creed (A.D. 381) might provide the basis for such a confession. The creed, unfamiliar to most Mennonites,

My informal involvement in the Faith and Order Commission of the National Council of Churches of Christ, U.S.A., has given me opportunities to witness about our faith to those who are eager to learn about us.

focuses mainly on Christ's deity and says nothing about following him. Along with other new members, I have insisted that any adequate confession must also include what it means to act as a Christian. This emphasis, which flows from our Mennonite tradition, may prove to be the major contribution of the NCC study.

My participation has also increased my awareness of how little I know about others. Not long after I began a stumbling acquaintance with the Greek and Russian Orthodox, I was invited to a consultation with the Oriental Orthodox. I had no prior awareness of the Oriental Orthodox. Eventually I learned that they are the Orthodox Churches of Armenia, Egypt (Coptic), Ethiopia, Syria and India. I learned that they, like us, have been cultural minorities and have often been persecuted since their beginnings. I learned that despite vast differences we have some surprising things in common.

I hardly had time to swallow my lunch as Greek and Russian Orthodox priests kept asking what we believe, how we live, about our background.

If nothing else results from my involvement in Faith and Order, it has provided many unique opportunities to witness about our faith to those who are eager to learn, and to learn from and be enriched by them. So far my experiences have been mostly positive.

Perhaps I seem to be portraying the ecumenical movement in glowing colors. When I look at trends and tendencies that go beyond my immediate experience, I become less optimistic. In my next article I will attempt an evaluative forward look, summing up my positive and negative evaluations of the ecumenical movement.

Tom Finger, former professor of systematic theology at Northern Baptist Theological Seminary, Lombard, Ill., is a Mennonite church planter in Bronx, N.Y. He will be the keynote speaker at this year's annual session of the Conference of Mennonites in Canada in Winkler, Man.

Wheat

Suzanne Lawrence

I.

A large spatula
skims down the sides of my soul
to the bottom,
then lifts up chocolate
cake batter emotions,
sweet and heady,
when I see wind
moving wheat,
wheat long enough to be shaken in
ripples and great
long waves.

II.

Wind touches wheat
like a farm girl
strokes a cat
on a summer morning
when the air is still early
but the sun on its fur
is already hot—
It purrs a wave of tingling,
drawing up for another sliding of her whole hand
across its shining back.

III.

Hear it rustling when it's ripe,
heads clacking together like
a whole village playing gourd shakers
to a slow,
serious folk song.
From noon, to the changing
of the yellow-white sun,
the festival goes on.
Then they cool
to the moon in a spent,
dreamless peace.
Next day's high sun will bring remembrance
of the troubles
that make
them sing.

Suzanne Lawrence lives at 1208 E. Ninth, Newton, KS 67114.

And now, the COE staff

Who are the people who make possible all the educating that you have read about in this issue? The staff works in four settings: Commission on Education, with responsibilities for educational services and literature development, Faith and Life Press, with publishing and printing services, and Faith and Life bookstore, all in Newton, Kan., with another bookstore in Berne, Ind.

Dave Linscheid

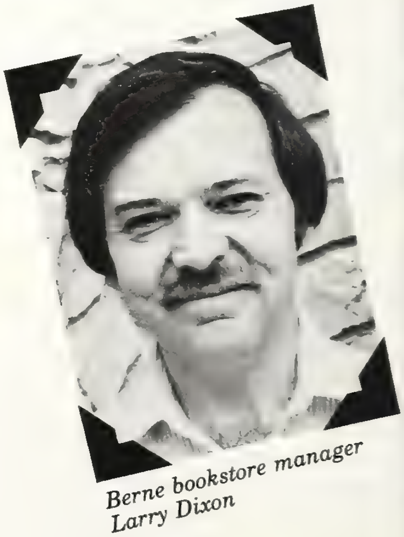
Commission on Education staff (standing, left to right): Brent Sprunger, Norma Johnson, Susan Janzen, Delia Graber, Sharon Orr, Karen Bachman, Jan Wedel, Maynard Shelly; (seated) Paula Diller Lehman, Margaret Mast, Rosella Wiens Regier

Dave Linscheid

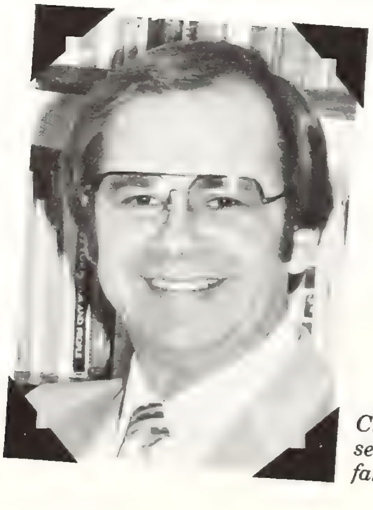
Faith and Life Press staff (left to right): Dick Rempel, Eileen Janzen, Linda Schmidt, Edna Dyck, Ilene Franz, Karen Andres, Marilyn Kaufman, Hilda Unruh

Dave Linscheid

Newton bookstore staff (left to right): Anita Bohn, Lisa Loganbill, Elsie Sheriff, Diana Graber



Berne bookstore manager Larry Dixon



Clare Schuum, secretary for family life education

PERSONAL

We reminded Willard of Abraham

Dietrich (Dick) Rempel

Several things are important in the pilgrimage of my wife, Mary, and me: our faith, our family, the church, Christian education and the printed word. Our faith is foundational for life, our family is the center of God's expression of love, the church is the community for faith experiences, Christian education the avenue for spiritual growth and service, and the written and printed word the inspiration, outreach and means of communicating faith. All of this has found expression in our work with the Commission on Education of our conference.

In the late '50s and early '60s I served on the publishing and finance committee for the Board of Education and Publication (now the Commission on Education). This committee was responsible for the publishing and financial aspect of the board. After our 1962 fall meeting, two people from the board's staff talked with me at the Newton station before I boarded the train. We believe that through the prompting of God's Spirit Willard Claassen, then executive secretary of the board, and Walter Unrau, business manager, were led to consider us for a part of the work the board was responsible for in the conference.

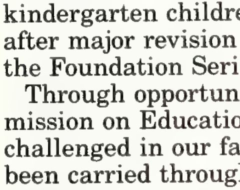
Since Mary's and my teen years we have been active in the Christian education work of the church, both locally and provincially (in British Columbia). This invitation was an opportunity for both of us to be involved in the Christian education ministry in the writing, printing, publishing and proclaiming work of the church. It was particularly meaningful since it was our own conference that was interested in us. Other faith missions had approached me to consider operating their publishing operations.

On May 27, 1963, our '56 Pontiac parked in front of 722 Main St., Newton, Kan. When Willard Claassen met us and our three small children, his response was, "You remind me of Abraham leaving kindred and coming to an unknown land."

On June 1, 1963, after our spring board meetings, I began as Sunday school secretary for the board. In this position I was responsible for the interpretation, order fulfillment and shipping of the Living Faith Sunday School materials and later the Mennonite Graded materials. At this same time Mary was asked to proofread and later to also copyedit *Bibel Studien für Erwachsene*. This continues to be her responsibility. Prior to this Mary had written curriculum items for children. The significant faith venture was the writing of a two-year curriculum for kindergarten children. This material after major revision is now a part of the Foundation Series.

Printing in the early '60s

Through opportunities with the Commission on Education we have been challenged in our faith, our family has been carried through joy and tragedy, the church continues to provide faith experiences, Christian education has become the center for learning as well as proclamation, and the printed word continues to be a vital ministry. We are grateful to those who saw in us the potential for service in the General Conference. Mary and I thank the Commission on Education for giving us 25 years of challenge and service for the cause of Christ, the Commission on Education, the conference and the broader church.


Dietrich (Dick) Rempel, 308 E. Cedar St., Hesston, KS 67062, is manager of Faith and Life Press and business manager of The Mennonite.

IDEAS FOR MINISTRY

The world came home

At Alexanderwohl Mennonite Church near Goessel, Kan., we used *Neighbors Near and Far: Hispanics in North America and Latin America* for our midweek sessions for children. Our staff included two nurses, two teachers and one graduate student.

Our first night was an orientation to our travel to South America. All participants prepared their passports, received itineraries, waited in the airport, boarded at Gate 1, received air flight instructions, ate an airline snack and disembarked for language study.

The rest of the sessions followed the curriculum. The format followed a whole-group activity and Bible story for a beginning. Then each teacher was in charge of some activity. The children were dismissed by birthday months to choose which of the five activities they wanted to do. Then we met as a whole group at the end to sing and pray.

The 30 students (grades 3-8) mixed beautifully. The 45 minutes were too short.

We had guest speakers who made the country and mission work come alive.

Instead of making a peace mural, each group painted a mural for a section of the memory work (Isaiah 11). Later we connected it all together to restate the passage.

One night everything was in learning centers: listening centers, work sheets, memory work activities, map and flag coloring. It was a lot of work beforehand, but we five teachers enjoyed roaming around during the evening.

Our open house was set up like a fair. Students were in charge of different booths for different countries. A piñata was broken every 15 minutes. This was well attended.

Our final celebration was a meal at a Mexican restaurant. The church provided $1 per child. Teachers paid for drinks. Students paid for the rest ($1.50 per child).

Throughout the sessions, parents commented on how excited and motivated their children were about coming to midweek classes. *Norma Peters Duerksen for Philip Duerksen, Norma Nikkel Duerksen, Judy Krause Unruh, Ethel Plett Wedel*

Mennonite Collegiate Institute, Gretna, Man., presented its spring drama, "Sanctuary," a play by Esther Wiens, March 3-5. The drama, first published in 1986, explores a California Mennonite family's response to a refugee family from El Salvador. Wiens, a professor of theater and English at Mennonite Brethren Bible College, Winnipeg, researched and wrote "Sanctuary" while on sabbatical leave. Allan Dueck directed the play.

Executive director William Yolton of the National Interreligious Service Board for Conscientious Objectors writes that the organization expects to prevail in its struggle to overturn the U.S. Selective Service System's renewed attempt to ban faith-based alternative service. Selective Service received over 350 letters and comments on the proposed rule—more than were sent in any recent SSS comment period. He also writes that NISBCO is out of money and badly in need of donations. The address is Suite 600, 800 18th St., NW, Washington, DC 20006-3511.

NEWS

When will it end?

Central America war leaves no one untouched

San Jose Guayabal, El Salvador, and Colomoncagua, Honduras (MCC)—Ever since the Reagan administration described El Salvador as a democracy in 1984, little of that country's tragedy is reported in the U.S. media. The United States pours more than $1 million a day into that tiny country's war.

While body counts are not as high as they were in the early 1980s, when 10,000 civilians died each year, terror tactics by the Salvadoran military continue.

"I have witnessed the Salvadoran military's fear tactics. Recent events illustrate the repressive atmosphere in which most civilians live," reports Kori Leaman-Miller, one of four Mennonite Central Committee workers in San Jose Guayabal.

On Christmas Day 1987, the army detained four men from the nearby village of Piedra Labrada who participate in MCC's agricultural loan program and accused them of being FMLN guerrillas. The men denied the charges. They were blindfolded, bound at the ankles and wrists and driven to a military barracks in the capital, where they were interrogated and beaten.

A fifth man, Encarnacion Rivera, was picked up the following day. Rivera, 49, a guitar maker, was accused of making mines for the FMLN. He was tied to a tree, beaten and burned with cigarettes. Later he was taken to the military barracks, where the other four men were being held, and left naked in his cell. He was released 11 days later after being forced to sign a "confession."

When family members went to the barracks to look for the missing men, the army denied holding them. The army also lied to the International Red Cross, saying they knew nothing of the prisoners' whereabouts. The next day two male relatives seeking information at the barracks were blindfolded and locked in cells for several hours.

On Dec. 30, 1987, the five prisoners were photographed and asked if they would be informers for the army. When the men refused, the officer threatened them saying, "This time you were beaten, but if you return to your community and are picked up again, we won't bother bringing you here." And he made the gesture for removing their heads.

On the day of their release, the picture of the five men appeared in a national newspaper with the caption: "Subversives. Five individuals confess to being members of the guerrillas." An article listed the false confessions the men had been forced to sign.

Our friends do not enjoy the protection of a U.S. passport.

Only two of them returned to Piedra Labrada. One said, "I had to leave my home because of bombs and violence in the early '80s. I know what it is like to suffer in the streets of the capital or to live in a refugee camp. This community is where I was born. This is where I will die."

Residents of Piedra Labrada denounced the army's violation of these men's human rights to the Catholic church's legal office, which sent a letter to the armed forces. Soon after, the military went from house to house in the village asking who was responsible for reporting the abuses. Though no one gave the army information, the Christmas captures have effectively terrorized the village. As one woman said, "If our innocent neighbors can be accused and detained, none of us is safe."

A month later three young men were detained by armed men in civilian dress when villagers were celebrating the anniversary of the local Catholic church. José Cornejo, 27, Manuel Santamaria, 25, and Javier Santamaria, 16, were put on a waiting truck despite the pleas of family members. The next day the three men's bodies were found at Puerta del Diablo (the Devil's Gate), a two-hour drive from San Jose Guayabal and a favorite dumping ground for death squads. They had been tortured. No one knew why the three had been singled out. The two widows have started procedures to leave the country as they are key witnesses to the identities of the killers.

On Feb. 22, the army detained Kori and Larry Leaman-Miller, Lancaster, Pa., and another MCC worker, Gary T. Guthrie, Nevada, Iowa, on return from visiting friends in Piedra Labrada. After showing their permission to be in the area (even though MCC has been working in Piedra Labrada since 1981), the three

The Great Sioux Nation named its first war chief in more than a century recently and charged him with leading the battle to recover the sacred Black Hills of South Dakota from the U.S. government. Philip Stevens is a great-grandson of Chief Standing Bear and the head of a multimillion-dollar engineering firm. He will leave the firm to work toward recovering all unoccupied government land in the Black Hills and winning compensation for land that was originally part of a Sioux reservation but was illegally confiscated when gold was discovered in 1874.

Father Marshall Gurley asked church members and "everyone else of good will" to turn in their guns and help stem violence in his neighborhood. "Guns are demons. We pretend they will save us, but they won't," said Gurley, pastor of Our Lady of Guadalupe Roman Catholic Church in mostly Hispanic northwest Denver. Gurley asked parishioners to sign cards pledging that they will not carry guns or have them in their homes unless they are used for hunting. The card also asked signers to make a commitment toward international disarmament. So far, more than 400 cards and 10 guns have been turned in. The guns will be destroyed by the Denver police department.

Worldwide, almost 1 billion people live in absolute poverty. They do not have enough food, clean water or essential health services. UNICEF reports that every day at least 40,000 young children die from malnutrition and disease. Three and one-half million deaths could be prevented by immunization at a yearly cost of less than the price of five modern fighter planes.

NEWS

were questioned for several hours, made to spend the night in the army barracks and the next day taken with National Guard escort to the capital, San Salvador, where they were blindfolded and locked in cells.

"Our U.S. passports protected us," says Kori Leaman-Miller, "a protection our friends did not enjoy." They were kept for an hour and then led to the colonel's office, where the vice consul from the U.S. Embassy was waiting. The colonel told the three that bad people are those who come to El Salvador, see the abuses and then go back to the United States and "lie" to their senators about who is responsible and try to stop aid to El Salvador.

On April 23 in neighboring (to the north) Honduras, soldiers shot and killed a Salvadoran refugee inside a refugee camp near Colomoncagua. As a result, refugees asked Mennonite Central Committee and other international workers to help ensure their safety by staying in the camp overnight in defiance of a military order.

The 14 workers chose to honor the refugees' request and until May 16 were threatened by the Honduran military with arrest if they left the camp. Now they may stay at the camp or in town but must observe a 9 p.m. curfew.

Refugee Santos Vigil, 63, was the third refugee killed by the Honduran military within camp limits, according to the MCC workers. In August 1985 soldiers opened fire on a section of the camp while allegedly searching for guerrillas, killing two refugees and injuring many others.

After the April murder, refugees asked the United Nations High Commission on Refugees to take more interest in assuring their safety. "Indeed the internationals *wanted* to stay in the camps overnight," writes MCC Honduras country representative Carmen Schrock-Hurst, from Scottdale, Pa.

On May 6 Schrock-Hurst met in the capital city of Tegucigalpa with UNHCR officials, members of the Honduran Mennonite Church Social Action Commission and other agencies.

At the gathering, UNHCR officials said they are "doing everything possible" to pressure the Honduran government to allow the internationals to leave the camp without fear of arrest, reports Schrock-Hurst. MCC and other agencies agreed to continue encouraging the Honduran government to change.

Earlier the internationals had been threatened with arrest if they entered the town of Colomoncagua, but as of May 8 they were forbidden to even leave the camp except for medical emergencies. Currently they are able to contact people outside the camp only by sending messages with Honduran friends. "We (the internationals in the camp) just want the freedom to do the work we're here to do," said one MCC worker.

The emotional stress of living with continual intimidation in the camp is taking its toll on the refugees, reported MCC workers in the camp. One refugee saw Vigil stagger and fall, but she says she was afraid she would be shot if she helped him. During Vigil's burial, attended by thousands of refugees, soldiers on camp limits fired sporadic machine gun bursts into the air.

The lieutenant in charge of area military forces has said the soldier who killed Vigil will be punished. However, write MCC workers, "shots fired during the burial show that the intimidation is unlikely to end soon. Those shots also make some wonder whether Vigil's murder was premeditated." *Kori Leaman-Miller* and *Andrea Schrock Wenger*

Group tours Oklahoma

Newton, Kan.—Twenty-eight people, including tour leaders Adolf and Wanda Neufeld, participated in the Commission on Home Ministries tour to Oklahoma April 13-20. The purpose of the tour was to provide the participants with an understanding of Native American culture as well as to learn more about the Native American Mennonite church. Maria Vilma de Souza, a Mennonite Central Committee trainee from Brazil, said she found that "the Indian Mennonites reminded me of my people in Brazil. They are open and giving. I think that's important." Tour participants attended and took part in a traditional Cheyenne dance and giveaway honoring Cristina Hart, daughter of Lawrence and Betty Hart, Clinton, Okla., pictured here with Cristina's sister Connie and brother Nathan.

Wanda Neufeld

While Mennonite Central Committee looks for volunteers for work overseas and in North America, they also need workers to carry out headquarters tasks: secretarial and warehouse work as well as maintenance, hostess and mail clerk couples. Volunteers receive living expenses and a monthly allowance. Anyone interested may call Harold Nussbaum collect: (717) 859-1151 in the United States and John Peters collect: (204) 261-6381 in Canada.

Elderhostel, a residential program open to anyone over 60, or the spouse or companion of anyone over 60, will be offered June 19-25 at Bluffton (Ohio) College. Participants live on campus for a week and may take one, two or three non-credit courses. This summer's courses include "Hammers, Pallets, Plectra and Oscillators," a keyboard odyssey that will explore organs, harpsichord, piano and synthesizer; "Doing History," on sources and methods for researching local history; and "Physical Fitness for Life," which offers nutritional and conditioning advice. Cost is $225 per residential student.

Followers, the Bluffton (Ohio) College summer touring group, will travel throughout a seven-state area during June and July presenting concerts based on the theme "covenant." The group, comprised of four BC students, will present a program of music, drama and praise to approximately 40 churches and 10 nursing homes. They will spend a week each at Camp Men-O-Lan, near Quakertown, Pa., and Camp Friedenswald, near Cassopolis, Mich.

NEWS

Mennonite integration is the main theme of consultation

Sioux Falls, S.D. (GCMC/CMC)—"The content of who we are is the same, but the context is often far different than we sometimes recognize," observed GC president Florence Driedger at a meeting here of staff and representatives of the General Conference Mennonite Church and the Conference of Mennonites in Canada May 12-14.

However, at this third consultation of its kind, the two groups from the United States and Canada recognized that despite their differences they could work together.

Interestingly the central thread running through the agenda was not so much the relationship between the GC and CMC as the possibility of integration with the Mennonite Church.

This group of GCs came to the realization that many common things held them together, regardless of whether they came from north or south of the 49th parallel. With their strong sense of identity as GCs, they became aware that the emotional hurdles would be as difficult to overcome as the structural ones if integration with the MCs would take place.

When asked at the close of the meeting what each would be most reluctant to give up if integration should happen, participants listed congregational-type polity, including direct access to congregations and being able to work things through as congregations instead of as conferences; a sense of identity; possible diffusion of overseas mission, and identification with overseas churches and personnel. The question was also raised whether so much time, energy and resources would be spent on the new administration that outreach and mission work would suffer.

Although some on the grass-roots level, especially the dual-conference congregations, were encouraging integration, the staff wondered whether there was adequate trust at the institutional level.

The integration discussion arose among items that were primarily GC and CMC issues. Participants asked how the GC and CMC were relating to the Mennonite Conference of Eastern Canada and to the provincial conferences. An update on theological education developments revealed that polity issues were at the focus of the current discussion about integrating the two seminaries in Elkhart, Ind.

In reflecting on the Call to Kingdom Commitments process, CMC treasurer Edgar Rempel observed that perhaps the vision had gone beyond administrative capacity. GC general secretary Vern Preheim indicated that several things had been learned from the experience: the timetable was too unrealistic for people to develop a sense of ownership in the program, and differences in style between Canadian and U.S. congregations were not taken account of sufficiently.

The two treasurers are Ted Stuckey (left), from the Newton, Kan., office, and Edgar Rempel, from the Winnipeg office.

Muriel T. Stackley

Other agenda items included constituency relations, the Many Peoples emphasis and training of mission workers and leaders for various ethnic groups. Driedger and CMC chairperson Walter Franz described their visions for GC and CMC in the next five years.

Participants discussed stewardship and fund raising. A distinction was made between stewardship education, which is congregationally oriented, and planned giving, which is individually oriented. The best process, said one participant, is within the congregation, in the form of stewardship education and commitment. But some donors are not geographically connected to any congregation.

This Sioux Falls consultation was jointly chaired by the two general secretaries. In his opening statement, Preheim expressed the hope that the participants would generate new ideas and stimulate each other. Larry Kehler suggested that this consultation might even be historic. In the next four years, the binational and even the national conference bodies may have different configurations. It was suggested that other groups such as Mennonite Conference of Eastern Canada might participate in future consultations.

Whatever form the conference structures may take in the future, the collegiality and open spirit present at the meeting gave some assurance that God will continue to guide the work of the GC and CMC. *Margaret Franz, editor for the Conference of Mennonites in Canada*

Public concern about nuclear power in Italy, heightened by radioactive fallout from the accident at Chernobyl, turned into a ground swell of opposition. In a referendum on Nov. 8, 1987, Italy's voters approved three separate measures that effectively preclude additional nuclear construction. Italy is now considering plans to improve energy efficiency and develop natural gas and geothermal energy, as well as to import coal. In addition, as technologies improve in the late '90s, Italy hopes to rely significantly on solar power.

Incidents of religious intolerance persist throughout the world, according to a recent report presented to the United Nations Human Rights Commission. The report focuses on examples of religious intolerance in seven countries, and explores allegations of specific instances, including (1) restrictions on various faiths in the Soviet Union, (2) harassment of Christian minorities in Turkey, (3) persecution of Catholics and Protestants in Burundi, (4) total abolition of religion in Albania, (5) repression of ethnic Turks in Bulgaria, (6) torture and execution of Baha'is in Iran and (7) laws forbidding the Ahmadiyya faith in Pakistan.

A report by U.S. Surgeon General Everett Koop declares that nicotine is an addictive drug. Government officials have been saying for years that nicotine is an addictive drug, "just like cocaine, just like heroin and other drugs that people commonly accept as addicting," said Ronald Davis, head of the federal Office of Smoking and Health.

NEWS

'The family' gets top billing at inter-Mennonite meeting

Carla Reimer

Left to right: Clare Schumm, Lola Miller (from Eastern District Conference) and Arlene Geissinger (from Northern District)

Des Plaines, Ill. (GCMC/MBCM)—A group of Mennonites from the United States and Canada concentrated on the family here May 20-22.

Coming from 10 Mennonite Church conferences, eight General Conference Mennonite Church districts and provinces, and MC and GC headquarters, the participants all had one thing in common: a strong interest in promoting the family agenda at every possible level within the church.

The family is central to everything we do, said Clare Schumm, who has been the secretary for family life ministry for the Commission on Education (GC) and the Mennonite Board of Congregational Ministries (MC) since 1987.

"It is important for each individual to develop and become their own unique person," he said. "One of the tasks of the family is to not only allow for but help the individual flourish. . . . The church needs to find out how the family is changing; otherwise it will become irrelevant."

While no one disagreed with Schumm's premise, many commented that churches simply weren't interested in forming another committee to deal specifically with family concerns. Expressing his frustration with that attitude, J. Andrew Stoner, Central District Conference, said, "Why aren't we picking up on relationship needs? Why can't that be the gospel as much as evangelism? This is as much spiritual ministry as anything else."

Schumm, who organized the meeting, was careful to include groups such as singles and the elderly in the discussion about the family. "Singles are not on the fringe of the church anymore," said Myrna Burkholder, director of Student and Young Adult Services for the Mennonite Board of Missions (MC), in a presentation to the group. "They are kicking the doors down and telling the church how they feel about being single and how they want to be treated. The one thing that singles want the most from the church is to be a part of the church family."

Barbara Reber, executive director of the Inter-Mennonite Council on Aging, encouraged participants to evaluate their attitudes about aging. "Do you feel that aging can be an opportunity for renewal and growth?" she asked.

Part of the time was spent hearing what was happening on the regional level. Everyone was impressed with the work of the family life education committee of Franconia Conference (MC). Diane Kropf told how the committee offered a series of seminars on topics such as "Understanding Child and Spouse Abuse," "Parenting from Birth through Adolescence" and "Men, Relationships, Open Communication: What I Didn't Learn from My Dad." The committee hopes to deal with AIDS in 1988 and aging in 1989, she said.

In order to make the family a priority on the local and national level, Schumm proposed the formation of a council that would meet annually to address family concerns. The council would consist of GC and MC regional representatives, as well as staff from COE and MBCM, he said. In addition to guiding family ministries within congregations, conferences and institutions, the council would be a place for networking and resourcing, he said.

Rudy Regehr, executive secretary for the Congregational Resources Board of the Conference of Mennonites in Canada, said he hoped the council would be able to cooperate with other Mennonite groups that are working in similar areas. He also stressed the importance of keeping an "Anabaptist flavor" to the council's activities.

Maria Matty, Conference of Mennonites in B.C. (GC), cautioned that the council would have to work hard to make sure family agenda is considered both a men's and women's issue. Female representatives at the meeting outnumbered males 2 to 1.

When decision-making time rolled around, participants wholeheartedly affirmed Schumm's proposal for the establishment of a Family Life Council for a period of three years. Sherry Miller, Ohio Conference (MC); J. Andrew Stoner, Central District Conference (GC); and Herbert Peters, Conference of Mennonites of Saskatchewan (GC), were chosen to provide leadership for the council. *Carla Reimer, conference news service editor*

Muriel T Stackley

Meetinghouse, a group of editors of Mennonite publications, met May 14-15 in Indianapolis. Pictured here, from left, are Steve Shenk, managing editor of *Gospel Herald*, Margaret Loewen Reimer, associate editor of *Mennonite Reporter*, Dan Hertzler, editor of *Gospel Herald*, Sharon Sommer, editorial assistant of *The Mennonite*, Menno Hamm, editor of *The Messenger*, Gordon Houser, assistant editor of *The Mennonite* and Don Ratzlaff, editor of *The Christian Leader*. Muriel T. Stackley, editor of *The Mennonite*, took the picture.

NEWS

Congress 88 aims to reach America's unchurched; 16 Anabaptist workshops planned

Washington (MBM)—Fifteen thousand leaders in evangelism are expected to gather in Chicago this summer to learn how to reach the 90 million Americans who have no church affiliation, say the planners of Congress 88, a national festival of evangelism.

Congress 88 will take place Aug. 4-7 in the Rosemont Horizon and surrounding hotels near Chicago's O'Hare Airport. It is aimed at enabling the local church to reach out to those in its community with the invitation to receive Christ, to become a part of the church community and to live as Christian disciples.

Church pastors, leaders and laity are invited to attend and participate in the 200 workshops, parable church presentations, forums and major plenary sessions during the four-day gathering.

All Congress 88 programming relates to its four goals: to celebrate Jesus Christ, challenge churches to meet the human needs of society, unite to reach the 90 million unchurched and reach out now to gather the harvest.

Sixteen Anabaptist-related workshops will be among the 200 available. Other Anabaptist participation will include a joint display, a peace evangelism booth and an inter-Mennonite meeting.

Registration and housing information is available from the Congress 88 office, Box 17093, Washington, DC 20041, (703) 471-1988. Registration discounts are offered to groups of 10 or more.

Zaire church leaders reconciled

Kinshasa, Zaire (AIMM)—Recently installed Zaire church leaders have been successful in reconciliation meetings within the Zaire Mennonite Church (CMZ). A tour of principal church centers by the recently installed CMZ officers in early May was designed to bring reconciliation between factions of the church. The leaders of the 40,000-member Mennonite Community, president Tshibulenu Sakayimbo, vice president Kabasele Bantubiabo and treasurer Kabeya Kanda were joined by Earl Roth and Lawrence Giesbrecht, who were visiting Zaire at the time on behalf of the Africa Inter-Mennonite Mission. Roth is AIMM executive secretary in the Elkhart, Ind., office, and Giesbrecht, of Altona, Man., is mission director of the Evangelical Mennonite Mission Conference and a member of AIMM's executive committee.

New LIFE to begin for Mennonite congregations

Elkhart, Ind. (MBM/GCMC)—Pilot projects are expected to begin this fall to test a new plan for Mennonite congregations in North America.

LIFE, or Living in Faithful Evangelism, will be a 42-month process for congregations to both discover new vision for outreach and develop the tools and congregational processes to make outreach happen. The program is being developed for both Mennonite and General Conference Mennonite congregations by Ed Bontrager, congregational outreach director for Mennonite Board of Missions (MC), and Don Yoder, secretary for evangelism and church planting for the Commission on Home Ministries (GC).

Bontrager says the foundational premise of LIFE is that "many Mennonite congregations today desire to be more effective in carrying out the Great Commission." But it's easy to fall into a maintenance mode, he noted, where community outreach and evangelism become low priority. "LIFE is a concentrated effort to put outreach and caring about the unchurched within the sphere of congregational life in a new way," he said.

Components of LIFE will include courses taught in local congregations, videos, practicums, use of recommended resources, tools for evaluating the congregations and the community, lay witness teams and summer training events.

Bontrager emphasized that except for churches in isolation LIFE will be used as a joint effort by a group of MC and GC churches in one geographical area.

The first LIFE training event will be held this summer in cooperation with the Church of the Brethren. Mennonites will meet separately Tuesday and Wednesday afternoons, July 26-27, to plan the implementation of LIFE in their congregations. The meetings will occur during a July 25-28 evangelism academy at Manchester College, North Manchester, Ind., in connection with the Passing on the Promise evangelism program of the Church of the Brethren.

The summer academy is open to anyone interested, especially those considering the use of LIFE in their congregations.

At least two pilot projects should be under way this fall, one expected to occur with a cluster of congregations in central Illinois. A project in Southeast Mennonite Conference is expected to be one of eight locations beginning in 1989.

For more information about LIFE or the summer evangelism academy, contact Ed Bontrager, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523, or Don Yoder, 10614 N. 40th Ave., Phoenix, AZ 85029, (602) 843-4036.
Phil Richard

MENNONITE
MEDITATION
The pain of
AIDS
comes to the Mennonite community

The Mennonite won two fifth-place awards at the Evangelical Press Association and an honorable mention at the Associated Church Press on May 17 in Indianapolis. For the first time, the conventions were held jointly this year. Ellen Kroeker's poem "The Fugue of Irises" (from our Aug. 11, 1987, issue) won an honorable mention at ACP and a fifth place at EPA. Our Nov. 24, 1987, issue, on "The Pain of AIDS," won fifth place at EPA in the category "single-theme section/issue." It was one of 73 entries. *The Mennonite* is one of only 12 publications that belong to both ACP and EPA.

One billion dollars could generate 76,000 military-related jobs, according to the Center for Defense Information. The same amount of money could generate 92,000 jobs in transportation, 100,000 construction jobs, 139,000 health-related jobs and 187,000 jobs in education.

NEWS

MMA board approves AIDS policies

Goshen, Ind. (MMA)—The Mennonite Mutual Aid board of directors unanimously approved three AIDS (Acquired Immune Deficiency Syndrome) policies at its April 29 meeting here. These address MMA's role as a church agency, mutual aid organization and employer.

"MMA's Responsibility as a Church Agency," the first policy, calls the larger Mennonite constituency to a compassionate response to people with AIDS, education on the causes and prevention of AIDS and working to discern needs for assistance to people with AIDS. If financial needs are identified, Mennonite Mutual Aid Association is willing to work with other church agencies to solicit and distribute contributions. MMAA will not act as a primary financial donor, however.

The second policy addresses the role of MMAA as a mutual aid organization—in particular as a provider of life and health insurance. It states that MMAA will "not place any exclusions in our life and health agreements for AIDS and AIDS-related illnesses." According to this policy, AIDS will be regarded as any other life-threatening disease. Thus, if a current MMAA health plan member contracts AIDS, any related medical costs would be covered—in the same manner that costs would be covered if an MMAA member was diagnosed with cancer or heart disease.

However, the policy also states that new applicants may be screened for AIDS and AIDS-related illnesses—when such screening is appropriate and permitted by law. Underwriting—determining rates and restrictions based on risk—for AIDS and related illnesses will be equivalent to those enforced for other life-threatening conditions.

MMA's role as an employer is addressed in the third policy, which states that MMA will relate to "employees with life-threatening diseases in a compassionate and caring manner . . . to reduce work-related anxieties for [those] persons." This policy addresses concerns about confidentiality, as well as about limiting the potential health risk to other employees.

Board discussion on these policies focused on treatment for AIDS and the fact that MMAA health plans will not cover experimental treatments.

Board member Willis Sommer of Bluffton, Ohio, asked, "What is the best form of compassion for a person whose outlook is death? Should we invest money in a process that's due not to work?" Ruth Hartzler Martin, State College, Pa., said, "So many things are not known [about AIDS treatment]. We can expect to see changes. . . . Knowing this helps justify paying for these treatments."

Vyron Schmidt, vice president of Congregational Services, said his division's plan for providing AIDS-related educational materials to congregations and individuals includes development of discussion materials for church groups and preparation of a bibliography of materials currently available on AIDS.

Position opening at **Iowa Mennonite High School**

Head librarian: Must have or be near completion of a master's degree in library science plus teacher's certificate.

If interested, contact Rod A. Janzen, principal at Iowa Mennonite School, Route 2, Kalona, IA 52247, (319) 683-2586.

Bilingual, bicultural director needed for Casa de Esperanza, Inc., a social services agency for Central American refugees in Washington, D.C. Minimum two-year commitment.

Call (202) 667-5444 on Monday, Wednesday or Friday for information.

Mennonite Central Committee (MCC) U.S. announced its search for an executive secretary to replace Wilmer Heisey, who will be retiring in 1989. The executive secretary of MCC U.S. is the chief executive officer responsible for general administration of the MCC U.S. programs.

For more information contact Jerry Shank, MCC Personnel Services, Box M, Akron, PA 17501, (717) 859-1151.

MVS ASSOCIATE DIRECTOR

Mennonite Voluntary Service is seeking an associate director to administer units in the western United States. The position will be vacant August 1, 1988. Actual starting date is negotiable. Requires:

- Commitment to Christian service
- Excellent communication skills
- Strong administrative abilities
- Willingness to travel extensively

Prior service experience is preferred. Apply before July 15, 1988.

MVS is a project of the Commission on Home Ministries.

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100
General Conference Mennonite Church

"Come and walk in my shoes," said a sign on the back of a wheelchair at the Kansas Mennonite Central Committee Relief Sale April 8-9 in Hutchinson, Kan. People attending were invited to experience an obstacle course in the wheelchair. The course was built by the Kansas Mennonite Disability Committee. Many of the obstacles were barriers that people using wheelchairs encounter daily—narrow door frames, steep ramps, rough sidewalks and thick carpets.

Retreats for people involved with disabilities are scheduled for June 17-19 (deaf), Mt. Pleasant, Pa., call (412) 423-2056; June 20-24, Halifax, Pa., (717) 896-3441; June 26-30, Mt. Pleasant; June 27-30, Halifax; July 25-29, Canadensis, Pa., (201) 358-0055; July 31-Aug. 5, Hope, B.C., (604) 859-4141; Aug. 12-14, Canadensis; Aug. 14-19, Canadensis; Aug. 26-28, Greencastle, Pa., (717) 369-4539; Sept. 6-9, Canadensis; Sept. 9-11, New Hamburg, Ont., (519) 745-8458; Sept. 9-11, Shipshewana, Ind., (219) 533-9720; Sept. 26-30, Canadensis; Oct. 7-9, Hope, B.C.; Oct. 21-23, Camp Sugar Pine, central California, (209) 639-6911; Nov. 4-6, Salem, Ore., (503) 472-3048.

The alcohol education project, sponsored by the General Conference Mennonite Church and Mennonite Church general boards, encourages participation from Mennonites. Congregational statements about alcohol use and/or study and discussion processes used to arrive at the statements are welcome, as are names and addresses of Mennonite professionals working in the field of alcohol abuse treatment or prevention. These may be sent to Willard Krabill, Goshen College, Goshen, IN 46526, or Elizabeth Yoder, AMBS, 300 Benham Ave., Elkhart, IN 46517.

RECORD

deaths

John R. Dyck, 74, died May 14 in Rosthern, Sask. He started the first General Conference bookstore in Canada and was secretary and business manager at Rosthern Junior College for 17 years. He also worked many years for Mennonite Central Committee. He is survived by his wife, Paula, and two daughters, Dorothea and Velma, and their families.

workers

Herman and *Virginia Burke*, First Church, Berne, Ind., have begun three-month Mennonite Central Committee terms in Akron, Pa. She is a pricer and he is a repairman for Self-Help Crafts. Their children are Liz, Fred, Bill, Grethen, Sue and Don. Her parents are Elizabeth and Jess Callihan of Geneva, Ind. His are Anna and John Burke of Berne.

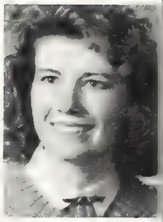
Lyne Courtemanche and *Larry Paetkau*, Thompson (Man.) United Mennonite Church, have begun two-year MCC terms in Chongqing, China, where they are teaching English. They are serving under the China Educational Exchange program. Her parents are Guy and Huguette Courtemanche of Montreal. His are Edna and Gerhard Paetkau of Gem, Alta.

Dyck

Enns

Courtemanche, Paetkau

Heide


Janzen

Burkes

Millers

Henry Enns, Steinbach, Man., consultant for disability concerns for MCC Canada's overseas services department, is one of 25 Canadians chosen to receive Canada's Citation for Citizenship Award. Enns, recognized as one of the world's leading advocates for disabled people, will receive the award July 1. He has rheumatoid arthritis and has been confined to a wheelchair for 25 years.

Annie and *Laverne Gilliom*, First Church, Berne, Ind., have begun three-month MCC terms in Akron, Pa. She is packing and pricing; he is a stocker and order puller for Self-Help Crafts.

Judith Gingerich, Harlan Fellowship, Ages, Ky., has begun a two-year MCC term in Harlan, working with adult education and literacy. Her parents are Dorothy and Vernon Gingerich of Hubbard, Ore.

Mary Karen and *Robert Gosselink*, Rockway Church, Kitchener, Ont., have begun one-year MCC terms in Chengdu, China, teaching English at Sichuan Normal University under CEE. Their children are Dirk, Scott and Kenneth. Her parents are the L. Burton Smiths of Minneapolis, Kan. His mother is Frances Gosselink of Plantation, Fla.

Allen Harder has been appointed Self-Help Crafts director for MCC British Columbia, effective June 15. *C.N.* and *Laura Friesen* are retiring after being directors for the past seven years.

Lawrence H. Hart was a co-conference coordinator of Mental Health Issues for the Emotionally Disturbed North American Indian Child and Adolescent, held June 1-2 in Oklahoma City.

Peter and *Susanne Heide*, Olivet Church, Clearbrook, B.C., have begun three-year MCC terms in British Columbia. She works part time with Self-Help Crafts, and he is the warehouse manager.

Carol Janzen, Bethesda Church, Henderson, Neb., is the new Foundation Series resource person for the Northern District Conference, effective June 1. She replaces *Janelle Preheim Ortman*, Marion, S.D., who served in that position since 1981.

Ralph Lebold, president of Conrad Grebel College, Waterloo, Ont., will be the speaker at the graduation exercises June 26 at Rockway Mennonite Collegiate in Kitchener, Ont.

Mark A. and *Linda Heath Miller*, Faith Church, Minneapolis, have begun three-year MCC terms in Recife, Brazil. He is working in community development and she in public health. His parents are Joan Miller of Circle Pines, Minn., and Eugene Miller of Minneapolis. Her parents are Jerry

If Canada's majority conservative party has its way, North America will soon have a second nuclear-powered submarine fleet, according to *World Watch*. Frequent violations of Canadian territory by the U.S. Navy are the impetus for a proposal from Prime Minister Brian Mulroney to build 10-12 nuclear submarines at a cost of $7.5 billion (Canadian). Unofficial estimates for the cost of the program, however, run as high as $15 billion. More than likely, the subs will compete in the budget process for discretionary money with social programs and other conventional weapons systems.

"**The marketers have helped** bring Americans an unprecedented abundance, but at a frightful cost," wrote David Awbrey, assistant editor of the editorial page of *The Wichita* (Kan.) *Eagle-Beacon*. "The pursuit of pleasure has left many of us in spiritual and moral poverty. . . . We have become slaves to status and taste; always grasping but never grabbing the ever-changing images of the good life as offered by advertisers."

RECORD

and Joan Heath of Coon Rapids, Minn.

Margaretha Neufeld, Sargent Avenue Church, Winnipeg, has begun a two-year MCCC term in the peace and social concerns department. She and her husband, Bernhard, have two children, LeAnn and Kevin.

E. Paul Penner began June 1 as business manager for Conrad Grebel College, Waterloo, Ont.

Arnold Synder, professor of history and peace and conflict studies at Conrad Grebel College, Waterloo, Ont., gave the faculty address at the college's baccalaureate service on April 10.

Hildi Froese Tiessen began May 1 as acting academic dean for one year, replacing *Rod Sawatsky*, who is taking a one-year sabbatical.

Lynne Toews, Akron, Pa., began recently as administrative secretary for peace and conflict studies at Conrad Grebel College, Waterloo, Ont.

La Vern Wedel, Zion Church, Elbing, Kan., has begun a two-year MCC term in Lancaster, Pa., working with Lancaster Mediation Center.

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For more information call or write to Norma Johnson, executive secretary, COE, Box 347, Newton, KS 67114, (316) 283-5100.

Administrative assistant—Mennonite World Conference, Carol Stream, Ill. (western suburb of Chicago), beginning mid-August. This is a two-year opportunity to assist in the preparation of the next world conference in 1990. The person will work with the executive secretary, secretary for administrative service and co-secretaries for program development. Required are good secretarial skills, word processing/computer experience, ability to take initiative, and interpersonal relationship strengths.

Contact Kathy Good at Mennonite World Conference, 465 Gundersen Drive, Suite 200, Carol Stream, IL 60188; (312) 690-9666.

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Rebuilding

When churches and homes were burned during civil rights strife in the 1960s, Mennonites from across the United States and Canada traveled south to help rebuild. Reuben S. Horst, center, was among Mennonite volunteers who in 1966 helped rebuild the firebombed home of the family of civil rights worker Vernon Dahmer, who was killed during the night raid. His widow is pictured at left.

Many times in MCC's history the church has been called to help victims of violence. When people are homeless, hurt or in need of support, our path has been clear. We are called to extend a hand to those in need as a witness to Christ's love.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
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Akron, PA 17501
MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

LETTERS

Not a joke

It was just a joke. At least the crowd of people there laughed, but I felt sad. Here we were, a group of church people, gathered together by a sense of mission and concern for the hungry. We were canning meat in the name of Christ. And we were having an enjoyable time doing so. But for me that joke lessened the fun.

As one of the men was struggling to put on rubber gloves, someone remarked, "You're not trying to keep from getting AIDS, are you?" Then the laughter.

While I did not join in the laughter, I did not respond either. I tried to think of a tactful way of saying, "That really wasn't funny," but my mind was blank. I regret that, because by not speaking I became a party to the joke. Yet I'm sure the person who spoke meant no harm.

My perspective was influenced by recent contact with several families whose sons have died of AIDS. Their stories of the agony and pain of their experiences in caring for their sons and watching them die has touched me deeply.

God, forgive me, and give me the courage next time to say, "AIDS is too tragic to joke about." *Ruth Linscheid, North Newton, KS 67117*

April 29

Calling all COs

In 1941 many young men were recruited or volunteered for alternative service in lieu of military service. The 50th anniversary of the conscientious objector movement as pertains to World War II will be in 1991. It would appear significant enough to warrant recognition within the Mennonite conferences. To me it seems fitting that we commemorate the occasion unitedly with praise and honor to God. If enough response in writing is received, with thought or comments in this regard, it might be further explored. You may write to me. *John C. Klassen, Box 665, Morden, MB R0G 1J0*

May 6

Encourage people

Because of my Alzheimer's disease I cannot do many things, but one thing I will not stop doing is to encourage people who keep on carrying the message of our faith. I find *The Mennonite*'s editorials meaningful and informative. My prayer is that God will continue to bless you and use you. *Harry Martens, 3003 Benham Ave., Elkhart, IN 46517-1999*

May 9

Keep it up and clarify

The Mennonite's editorials are on pertinent and basic subjects, and communicate well. You don't lose the "human touch" and at the same time give us spiritual food.

A brief note regarding an "above the line" news item (May 10, p. 205): It would be much more accurate and meaningful to say that the Ramseyers, Hege and Nomura have begun new church planting ministries. *Peter Derksen, 116 Kellogg Place, Wheaton, IL 60187*

May 12

Eagerness for spiritual gifts

Thanks for the excellent article by Levi Keidel on "Signs and Wonders." It was balanced, biblical and helpful. As Mennonites who seek to follow Jesus' example and teaching, we have too long ignored the miraculous element in his ministry, something Christ desires to continue today (John 14:12).

My heart echoes the evangelistic prayer of the early church: "Lord, enable your servants to speak your word with boldness. Stretch out your hand to heal and perform miraculous signs and wonders through the name of Jesus" (Acts 4:29-30). May we all "follow the way of love and eagerly desire spiritual gifts" (1 Corinthians 14:1). *Jim Egli, Box 217, Flanagan, IL 61740*

May 13

We may lose more than guilt

As a member of a dual-conference congregation I am well aware of the advantage of greater cooperation and unity among GCs and MCs. I am also aware of some of the difficulties congregations like ours have in relating to two conference bodies as well as their regional organizations. But I also see some negatives in the much-acclaimed unity. As James Schrag wrote, more unity could mean a stronger Mennonite church. But it also could mean a bigger church, more centralization.

I have been proud that Mennonite church bureaucracy is relatively small and certainly scattered. But will the move toward unity also bring greater centralization, something that our Anabaptist ancestors rejected? And will it mean we give up unpresuming, sensible 722 Main Street for a large fancy edifice like the Methodists, Presbyterians and other denominations maintain?

As I look at Mennonite church history I question just how much "fighting among ourselves has inhibited our mission to the world," insofar as we have created various Mennonite church bodies. Fighting among ourselves can and probably will continue, whether we unify the MC and GC churches or not.

The past schisms probably diminished the fighting by allowing differing factions to stop their in-group bickering and follow different paths. Those different paths have enabled the different groups to develop different gifts, which are now shared in cooperative ventures. Dual-conference congregations, *The Mennonite Hymnal* and Mennonite Central Committee are good examples of such cooperative ventures. Without the 150-year separation and its resulting gifts, hymn #606 may never have been composed. The different gifts contributed by people from GC and MC backgrounds make our dual-conference congregation more exciting.

I would appreciate it if *The Mennonite* would publish some articles which deal with the negatives of merging our two conferences. Surely there are others with misgivings about merger.

I am in favor of more cooperation, but I see no reason why guilt over past schisms should propel us into creating a larger, more centralized church organization. We may end up losing a lot more than our guilt. *Steve Friesen, 454 E. King, Lancaster, PA 17602*

May 16

Articles helpful

I was impressed with the May 10 issue. Levi Keidel's "What Shall We Do with Signs and Wonders?" is a well-balanced and helpful article. All four areas—history, cautions, affirmations and applications to the GC congregations—are instructive and encouraging to the whole body of Christ.

The article by William Keeney, "How to Be a Spirit-Ruled Church," is also helpful. It speaks to who is in control of the church. We believe the Lord is

continued on p. 261

Sharing.

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Mutual aid as a concept
and mutual aid in practice
are two different things.
One is mere theory.

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Mennonite
Mutual Aid
Goshen, Indiana

LETTERS

continued from p. 259

beginning to reveal the spirit of control in a number of our congregations. The Lord truly wants to be in control of his church. We must learn how to let him do that.

The editorial on accountability and the articles on conversion of our youth are also right on. I too have the concern that our youth really encounter Christ and at some point find their primary life and identity in him. But let us help them experience the forgiving Christ for sins, until they are ready to encounter the transforming Christ for their sinful natures. *Cal Kaufman, Box 722, Goshen, IN 46526*
May 18

RESOURCES

New resources draw the user to Scripture

The delightful and energetic music of *Bible Song Sing-A-Long* (Maranatha Music, cassette or record, $9.98) makes memorizing Scripture easy and fun for children. The lyrics of familiar and brand-new songs are foundational Scripture verses that all Christians need to know. Other albums are *First Sunday Sing-A-Long, Second Sunday Sing-A-Long, Camp Song Sing-A-Long* and *Kid's Sing-A-Long Hymns.* All songs are featured in split-track stereo.

Shining Star magazine ($4) is an excellent resource in itself; it also tells about the many other resources produced by Shining Star Publications for teachers of children and adolescents. Here are some of those resources.

The nine "Celebration Books" are anthologies of activities for children ages 5-11. Each book celebrates one of the following topics: Spring, Summer, Autumn, Winter, Christmas, Easter and the Christian family.

The "Fruit of the Spirit Books," "The Life of Jesus Series," "The Helping Hands Series" and "Our Greatest Heritage Series" teach important Christian values to 7- to 12-year-olds. All these series are *idea* books containing activities, calendars, crafts, bulletin boards, patterns, recipes, songs and stories.

Five "Bible Baffler Books" are designed for people age 8 to adult and can be entertaining and educational for the whole family. The various kinds of puzzles and trivia questions are reproducible, and answer keys are provided.

Finally, Shining Star Publications also produces "Bulletin Board Books" that every Sunday school teacher will welcome.

All these resources are available at Faith and Life Bookstore.

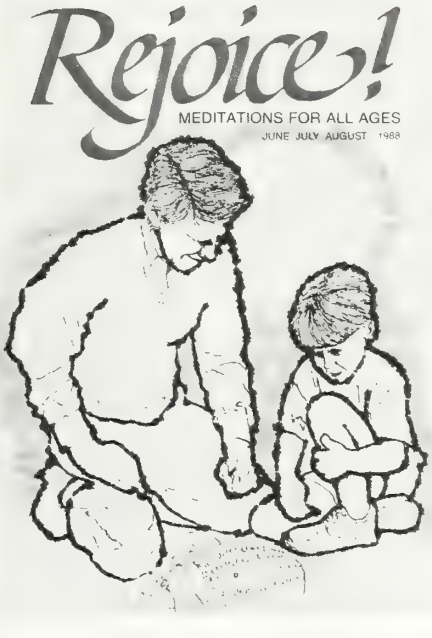
Elsie Sheriff, 315 East 24th, North Newton, KS 67117, is manager of Faith and Life Bookstore, Newton, Kan.

Rejoice! helps us through busy days, brings joy and purpose

A chain is only as strong as its weakest link. A local congregation is only as strong as its weakest individual or family. *Rejoice!*, the inter-Mennonite devotional magazine, is about the business of building stronger individuals and families through daily worship times with God.

How so? The impact of spirituality is something like ripples in a stream. God touches an individual in moments of solitude and private worship, and the person is spiritually refreshed. Renewal radiates first to members of the immediate family. A rejuvenated family then affects the church, and an energized church shapes its community and denomination. Ultimately the entire world feels the effects.

Could it be that if you're feeling adrift in the mainstream of life, you are missing a daily push from God? We are a busy people. And busyness has taken a heavy toll in the area of personal and family devotions. Yet our efforts to go, go, go and do, do, do are all "a chasing after the wind" unless we are sure of our direction and calling. As we spend time reflecting on God's Word, praying and sharing our lives with others, the harried agenda of life takes on a clearer perspective.



Rejoice! is written and produced especially for families and individuals within the larger Mennonite family of churches. The writers are in touch with the needs and concerns that affect your life, and they address them from a theological perspective that complements the teaching and preaching of your church family. In less than 350 words, our writers aim to bring you to the throne of God. You can be spiritually invigorated and renewed.

In addition to concise and clear daily devotionals through each quarter of the church year, *Rejoice!* includes daily prayer suggestions that are written especially to build your denominational family. The prayer guide enables you to pray intelligently and specifically for the varied needs that confront your partners in ministry.

If you need a fuller sense of joy and purpose in your life, if you desire to lay a spiritual foundation on which to build your family, if you believe God wants to use you, your church and your denomination, you are a prime candidate for *Rejoice!* It is designed for you.

If you already use *Rejoice!*, encourage a friend to begin. If you are not yet using *Rejoice!*, pick up a copy at your local church. If your church does not receive bulk copies, ask your pastor.

Do yourself and your church a favor. Grow in the Lord. Be strong in God's goodness. *Rejoice!* can help. *Don Ratzlaff, Hillsboro, Kan., editor of* Rejoice!

REVIEWS

books

Revelation

Triumph of the Lamb *by Ted Grimsrud (Herald Press, 1988, 189 pages)*

Reviewed by John Esau, Box 347, Newton, KS 67114

Here is a resource book for studying Revelation that will make this strangest of all New Testament writings less baffling and hopefully more fascinating. It represents good scholarship, careful study and commitment to the biblical text and a sensitivity to the variety of interpretations currently prevalent.

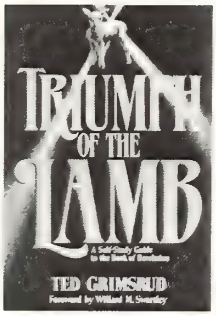
Good interpretations of Revelation are seldom as interesting as the multitude of interpreters who use the text to predict the end of the world. What could compare with the secrets of the battle of Armageddon or the rapture or the debates about a millennium?

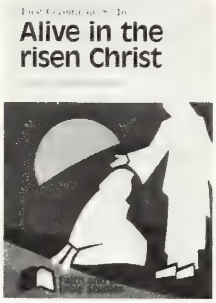
Ted Grimsrud faces this problem. Those expecting all the excitement of charts and predictions and correlations with the book of Daniel will have to look elsewhere. What they will receive instead is good, solid, biblical study that knows that the real secret of interpretation is in the apocalyptic and prophetic traditions. It is a pastoral message of faith, hope and love that enables Christians in all times and situations to endure and be faithful.

Perhaps the most helpful parts of Grimsrud's work are the study questions for thought and discussion that conclude each section. Using these questions helps the student of Revelation bridge the text to contemporary issues.

I could argue with Grimsrud on some minor points, particularly as to where appropriate divisions of the material should take place. For instance, I believe that chapters 12-14 should be interpreted as a unit, whereas he has it in two sections.

Jesus taught the disciples to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." The book of Revelation is the early Christian church struggling with that prayer and how it could become reality when all evidences appeared to the contrary. That is still our prayer, hence the urgency to take seriously the message of Revelation. Grimsrud helps us do that. I urge its use by churches.





1 Corinthians

Alive in the Risen Christ *by Werner and Marilyn Peters Kliewer (Faith and Life Press, 1987, 145 pages)*

Reviewed by Jeff Steely, 2519 College Ave., North Newton, KS 67117

What constitutes a good Bible study? It must excite the participant about the task of study. It should also challenge the reader/student to dig into the text, allowing one to come away with a more informed understanding of the material. *Alive in the Risen Christ*, a study of 1 Corinthians 8-16, fulfills these requirements.

The format of the study facilitates easy and enjoyable use of the guide. Each chapter is bracketed by a concise commentary and summary, which not only help explain the content of the text but also define the relationship of the text to 1 Corinthians as a whole. The divisions of material within each unit provide a useful outline for following the text. Questions are interspersed with additional commentary, alerting the user to different interpretations. All of this, plus the smooth flow from question to commentary and commentary to question, make the task of study exhilarating.

The well-planned format allows one to get into the study. The textual questions are well phrased, guiding the participant without prescribing a certain "expected" answer. Answers only come after careful reflection.

The problems of application are dealt with frequently. Questions dealing with the application of the material to the congregational setting would make this a useful book for an adult Bible study in such a setting.

This book is a fine continuation of Marilyn Kliewer's earlier study on 1 Corinthians 1-7, *Have the Mind of Christ.* Perhaps the only thing missing is a bibliography of related materials for those who are so excited by the study that they desire to probe deeper into the issues faced by this early church and Paul's responses.

films

Good news

Stand and Deliver, *written by Ramon Menendez and Tom Musca, produced by Tom Musca, directed by Ramon Menendez*

Reviewed by Gordon Houser, assistant editor

The news of gang warfare in Los Angeles, depicted graphically in the recent film *Colors*, can feel overwhelming. Out of the same context comes some welcome good news.

Stand and Deliver tells the true story of math teacher Jaime Escalante, who comes to Garfield High School in East Los Angeles when it is about to lose its accreditation. He comes to teach computer science, but the school has no computers. Edward James Olmos, known for his role as Lieutenant Castillo on *Miami Vice*, plays the Bolivian-born Escalante, a dumpy, balding, bespectacled man who speaks the kids' languages—not only Spanish but street jive.

Can a story about a math teacher be compelling? Yes. The most riveting scenes are in the classroom, where Escalante faces street gang members and mocks their machismo ("Is it true that intelligent people make better lovers?"). He appeals to his students' cultural pride by describing the Mayas, who invented the concept of zero. "You *burros* have math in your blood," he says. Preaching *ganas* (desire), he teaches them calculus and has them take the advanced-placement calculus test, which only 2 percent of American high-school students even attempt.

Olmos, himself a native of the barrio where the story takes place, gives a wonderful performance. Most of the students are played by local people who answered audition calls. They perform admirably, if unevenly.

While gang warfare grabs the headlines, here is a person fighting the decay of community by teaching math, building dignity. Last year 87 Garfield students *passed* the AP calculus test, and this year 160 students will take it. In the midst of despair, it is good news indeed.

bible

Four devotions for people who love small children

Mary Rempel

1. God makes growing possible. When Amy was born, she weighed 6½ pounds and was 17 inches long. I asked her, "What if you had stayed small like when you were a baby?"

"I would scream all the time," she said.

I told her I wouldn't want to listen to her screaming. She agreed. "I wouldn't be able to ride bike or say hi or eat carrots or climb trees. But I wish I were a teenager. Then I could go to the park without my mom. I'd just say, 'Mom, I'm going to the park,' and I'd go, by myself."

I said, "You'd like to be able to do things without asking. It's a good feeling to be independent."

Amy added, "I wouldn't want to be a grandma, though. It's nice when Grandma makes things for me, but I would *not* want to take out my teeth to clean them. Yuk!"

I said, "You probably won't have to. But I'm glad you're not a baby or a teenager or a grandma. I'm glad you're 45 inches tall and weigh 45 pounds. I like the way you're growing. Even when people stop growing taller, their minds can keep growing by learning new things."

Bible verse: The Lord . . . guides me. . . . Surely goodness and love will follow me all the days of my life (Psalm 23).

2. God gives courage. Josh wanted to quit swimming lessons. He didn't tell anyone he was afraid of deep water. He said he didn't feel good, but that didn't work. He hid behind his mother, but the teacher took his hand and led him to the pool. Mother said, "I'll be back later."

The teacher had everyone sit on the edge of the pool. Josh was third from the end.

The teacher explained, "Today I'll hold you while you go under. See what your feet look like under water."

She started at Josh's end of the row. As soon as the first child was in the water, Josh got up and went to the far end of the row. Maybe there wouldn't be time for everyone to go in. He watched as the others took the teacher's hands and ducked under water. Jon laughed, Sara shook her long, wet hair and laughed, "My toes looked wiggly." Jodi shivered before she went in and didn't smile.

Often, even in the middle of summer, we sing "Away in a Manger."

Carolyn Prieb

"That's how I feel," thought Josh, then realized it was his turn. He clung to the teacher's neck and whimpered.

"Afraid, aren't you?" asked the teacher. "I'll go in with you." And she did. Josh closed his eyes and was surprised at how soon he came up.

"It wasn't so bad," he said. "Tomorrow I'll look at my feet."

Bible verse: The Lord is my helper; I will not be afraid (Hebrews 13:6).

3. God forgives us. Often Keisha dawdles over her meals. Her mother has coaxed her, made her sit a long time at the table, promised her a good dessert and scolded her. One evening Keisha surprised her mother.

"See, Mom?" she grinned as she held up her empty plate. Her mother hugged her and asked, "Did you really eat all your dinner?"

"Yup."

"No, she didn't," said her older sister. "She dumped it."

"You dumped it?" asked her mother.

"No," said Keisha, "I ate it."

Mother went out and took the lid off the garbage can. There was Keisha's dinner.

"Keisha," said Mother slowly, "I'm disappointed that you didn't eat your dinner, and I'm sad that you told a lie."

When Keisha saw how she had made her mother feel, she ran to her, hugged her legs and cried. Mother put her arms around Keisha and held her gently a long time.

"I won't throw it away again," said Keisha. "I'm sorry."

Bible verse: You are kind and forgiving, O Lord (Psalm 86:5).

4. We praise God. To praise means to show or tell how good and great someone is. God is great and good. God gives us beautiful things like music and flowers to enjoy, makes people grow in different ways, helps people when they are in trouble or afraid (if they want help), loves us all the time.

Sometimes it is hard to know how to praise God for being so good. One way is to sing to or about Jesus. The children at our house usually sing before lunch. Often, even in the middle of summer, we sing "Away in a Manger." We remember that God showed us love by being born a baby, then living, dying and coming alive again so that we could live forever, too. Michael always asks for the third verse: "I love Thee, Lord Jesus, I ask Thee to stay/ Close by me forever and love me, I pray./ Bless all the dear children in Thy tender care,/ And fit us for heaven to live with Thee there."

Wanting to live with God always is a wonderful kind of praise.

Bible verse: It is good to praise the Lord (Psalm 92:1).

Mary Rempel lives at 308 E. Cedar, Hesston, KS 67062. These stories are mostly about children who come to her house.

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editorial

The smell of sin

He stank. The foot-long braids hung from his head like black ropes. From 10, maybe 20 feet away, I smelled him. Amidst the roaring downtown traffic, the preening businessmen and -women on their lunch breaks, the name-tagged convention-goers like me, he marched, head held high, arms swinging freely. I looked at him out of the corner of my eye, took shorter breaths as he passed.

In Latin America, the Philippines and elsewhere are "the disappeared," people kidnapped by death squads or army personnel and either killed or imprisoned. Officially they no longer exist. Here in North America we have "the invisible," marginalized people who walk the streets ignored, virtually unseen.

This stinking man could not be ignored, but he remained unseen, certainly unloved, by those of us who walked by. What should we have done? you ask. I've asked myself. I was only in Indianapolis for three days to attend the annual conventions of the Evangelical Press Association and the Associated Church Press.

I'd passed another marginal man the day before on the way to the Hilton, where the workshops and plenary meetings were held. This one addressed me, "Hey, man, how about a quarter for a bus ride?"

"No, sorry," I said, and walked on by.

Two nights later three fellow editors and I passed a man lying in a doorway off a darkened sidewalk, dead drunk. He might have been dead; we didn't check. One of us said, "Is this man sleeping, or are we playing out the Samaritan story?" Later, a man approached two of us. "Brother man," he said, "give me 50 cents." We mumbled a no and walked on by.

I won't argue for giving money to everyone on the street who asks for some. But these men confronted me with my wealth, my fear, my paltry faith, my weak, insubstantial love. I could have at least smiled—or looked them in the eyes, one human being to another. But I was afraid. And that man stank.

I won't overdo the analogy, which becomes so common that we ignore it, but that man stank like Jesus must have smelled after being with lepers. He smelled like Jesus must have when, all dirty and bloody, he lugged the heavy wooden crossbeam on the way up the hill to his execution.

I didn't know any of these men, didn't know their names or how they came to be where they were. But they repulsed me; they frightened me.

One of the speakers at the EPA/ACP convention was a man from Sri Lanka, Neville Jayaweera, who is director of the Department of Studies and Planning at the World Association for Christian Communications in London. He spoke of the core values of the Christian journalist, foremost being to tell the truth. He said that here in North America "the situation is nothing like it is there" [in the developing world], where journalism is being crushed, where "telling the truth" endangers one's life.

How distant I am from such reality, I thought. How distant I am from these men, these shadows roaming the streets, haunting my conscience.

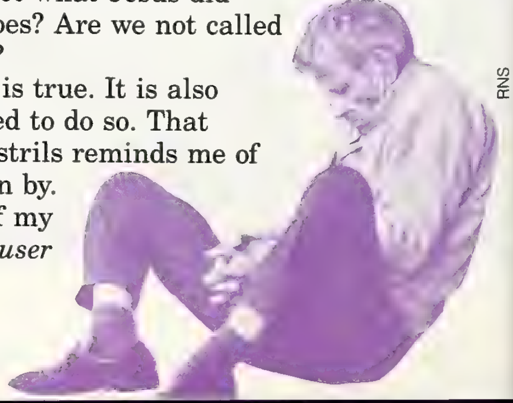
To get some perspective, I thought of a time I was on the other side, when I was among the invisible. I once hitchhiked from Ann Arbor, Mich., to Newton, Kan., my home. I gathered a glimpse of invisibility as cars whizzed by me, afraid, perhaps, twinged by guilt, perhaps, as they drove by, pretended I wasn't there. I felt no particular animosity toward these people, whom I didn't know. I just wanted a ride.

Today I rarely pass a hitchhiker without stopping. Having stood on the side of the road, in the rain, in the hot sun, I now see them differently. I now see.

I have not lived on the street, however. The men on Illinois Street in downtown Indianapolis remained strangers. I didn't see them too clearly. They asked for money, and I had it, jingling in my pocket. But I had no time, no patience, no love.

To draw a moral, let me paraphrase an old saying: Walk a mile in another's shoes, and you won't walk on by. Is that not what Jesus did—walk in our shoes? Are we not called to do the same?

I believe this is true. It is also true that I failed to do so. That smell in my nostrils reminds me of how I walked on by. It's the smell of my sin. *Gordon Houser*



RNS

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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Piecing it together:

EVANGELISM and JUSTICE

PROLOGUE

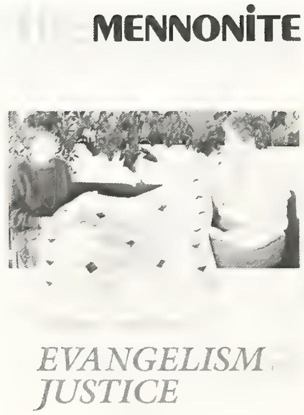
John Bender, director of information services at Associated Mennonite Biblical Seminaries, compiled much of what you are about to read.

For starts we have the gift of Erland Waltner's insight on the subject of spiritual friendship—something he encourages us to nurture wisely and offer freely. "Through spiritual friends," he says, "we may know God's love more deeply and ourselves more accurately." It is fitting and proper that we should receive this kind of challenge and guidance from our seminary community.

I like to think of AMBS as a cafeteria of biblical and theological knowledge. This eating place has most everything I need in the way of knowledge-bread for the journey. I have been given every reason to believe that the people at 3003 Benham Avenue in Elkhart, Ind., are eager and able to either answer questions or point us to the answers.

So when you have an appetite for this kind of cafeteria, come around. Our seminary, as well as Canadian Mennonite Bible College in Winnipeg, offers short courses, interterm classes, extension credits as well as residential semester-long programs. And I'll warrant that if you get on the telephone to our centers of theological education you will find a friendly voice at the other end.

The next issue of *The Mennonite* (July 12) will feature families. *mts*



Edith Bollman, left, and Carolyn Albrecht hold the quilt they pieced for Associated Mennonite Biblical Seminaries displays. Janice Wiebe Ollenburger designed it, using the theme that is on the cover of this issue.

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Credits: Cover photo by Howard Zehr

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THE MENNONITE

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RNS

Erland Waltner

Spiritual friendship: What's that?

"I no longer call you servants. . . . Instead, I call you friends. . ." (John 15:15).

A.H. Harry Oussoren in a recent issue of *PMC* (Practice of Ministry in Canada) mourns, "It startles me that so little Christian theology is written about friendship." With the exception of Martin Marty's book *Friendship* (1980) and Pauline Webb's *Celebrating Friendship* (1987) recent general treatments of this theme are rare indeed. I venture some probable reasons for the dearth and suggest another approach, which a number of current writers call "spiritual friendship."

While the Bible has a great deal to say about love, and considerable about marriage, it has comparatively little to say about friendship. The Greek philosophers (Plato, Aristotle, Cicero, Plutarch and Epictetus) had much to say on the subject, but their tendency, with a few exceptions, was to see this as a male domain (Rosemary Rader, *Breaking Boundaries*, 1983).

Friendship in the Old Testament. The most celebrated case of friendship in the Old Testament is that of Jonathan, the oldest son of Saul, and David, who was to become Saul's successor to the throne. Already extolled as a model of human friendship in Old Testament scriptures, it illustrates superbly that the essential quality of true friendship is seen as loyalty and anticipates the word of Jesus: "Greater love has no one than this, that one lay down one's life for one's friends" (John 15:13).

Equally important for us is the friendship of Naomi and Ruth, so dramatically portrayed in Ruth, including the classical commitment of friendship sometimes used for wedding ceremonies: "Where you go, I will go, and where you stay, I will stay. Your people will be my people and your God my God" (Ruth 1:16b). That this celebrates friendship between two women and that it becomes part of the story of the lineage of Jesus ought not to be missed.

Commitment and loyalty, then, are seen as the fundamental characteristics of true friendship. One does not slander or otherwise harm a friend (Psalm 7:4; 15:3). The antithesis of friendship is betrayal (Jeremiah 20:10). Moreover, friends share life and its benefits with each other (Song of Solomon 5:1). In short, friendship is an expression of true covenant, formalized or not.

Another significant strand in the Old Testament story of friendship is the concept that one can be a "friend of God." While this would have been unthinkable to the Greek philosophers, Abraham and Moses are portrayed in precisely such terms (Exodus 33:11; 2 Chronicles 20:7; Isaiah 41:8), anticipating James 2:23, "Abraham . . . was called God's friend."

Jesus and friendship. With the advent of Jesus, the Word made flesh, coming to dwell among us and "making all things new," the New Testament sets before us new possibilities in human relationships, including friendship. One may consider Jesus and the Twelve a group of friends, or Jesus, Peter, James and John as an "inner circle" of special friends.

The Johannine portrayal of Jesus and Lazarus, moreover, gives us yet another glimpse of an intimacy that is graphically underscored in the words "Jesus wept" (John 11:35) as the response of Jesus to the death of his friend. Lazarus was part of a family circle that included Mary and Martha, all of whom were friends of Jesus.

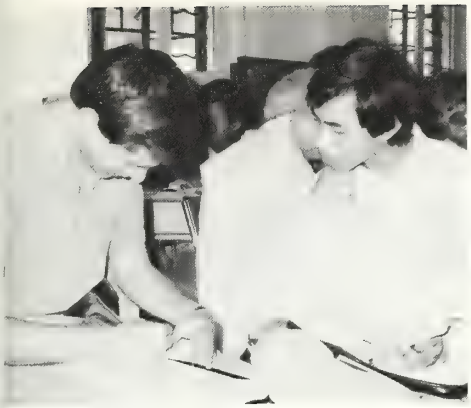
According to the Lucan record, a good number of women were also in the friendship circle of Jesus, including Mary (called Magdalene), Joanna, Susanna and "many others" who were supporting the Jesus movement "out of their own means" (Luke 8:1-3).

The specific word of Jesus in John 15:12-17, highlighting the "new friendship," then ought not to be applied only to "the Twelve," who were male. The call to love as Jesus loves (v. 12), the model of life-giving self-sacrifice (v. 13), the expectation of complete loyalty (v. 14) and the earmark of open communication (v. 15) apply to all disciples, whether they are female or male. Too often in discussions I have heard about the possibilities of heterosexual friendships among Christians, the centrality of Jesus' own model and his clear teaching have been inadvertently missed or deliberately ignored. To begin to speak with biblical integrity about friendship is likely to take us in some new directions.

Paul, as portrayed in Acts and in the Epistles, helps us understand both the possibilities and some of the limitations, in the cultural context, of what being friends of Jesus can mean. For him the bottom line comes in Galatians 3:28, when he says, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." Consistent with this, Paul recognizes, works with and frequently greets his co-workers as friends, including among them both men and women. In Romans 16, for example, he mentions or greets no less than 35 friends and co-workers by name, including eight women (Phoebe, Priscilla, Mary, Junias, Tryphena and Tryphosa, Persis, Julia) and others who are simply identified as someone's "sister." In the church at Philippi he mentions as co-workers Euodia and Syntyche, who need to learn to get on better with each other.

Paul's friendship with Timothy, as an older and a younger partner in ministry, becomes a special paradigm that goes beyond a usual teacher-disciple relationship. When Paul says, "Recalling your tears, I long to see you, so that I may be filled with joy" (2 Timothy 1:4), and later when he speaks of the faithful friendship of Onesiphorus (1:16-18) he reveals not only his own need for friends but also his capacity for friendship.

Men and women who become spiritual friends on a one-to-one basis will do well to observe cautions, including appropriate physical setting, mature self-awareness, firm accountability.



Spiritual friendship. One of the refreshing strands in the current literature on Christian spirituality is that which calls for spiritual friendship. Tilden Edwards in *Spiritual Friend: Reclaiming the Gift of Spiritual Direction* (Paulist Press, 1980) and Alan Jones in *Exploring Spiritual Direction: an Essay on Christian Friendship* (Seabury, 1982) represent this approach. While both of these tend to focus on intentional one-to-one relationships, their concerns may also apply to small groups. In fact, for some circumstances the small group would be a preferable pattern.

Spiritual friendship is a relationship in which two or more individuals covenant with each other to help each other in spiritual growth, that is, in cultivating an awareness of God, loving God and discerning and doing God's will. God as known in Jesus Christ is recognized as present in every meeting of such spiritual friends. As Aelred of Rievaulx puts it, "Here we are, you and I, and . . . Christ is in our midst."

Spiritual friends are not in themselves holier than anyone else. They simply recognize with Alan Jones that "without spiritual companionship, I shrivel and die inside. Above all I need a spiritual friend or group of friends of the soul who are able to see right through me and love me as I am" (p. 26). Together they commit themselves to certain spiritual disciplines, which normally include solitude and silence, regular meeting time and space, personal sharing and prayer time, Scripture and other devotional reading. Spiritual friends may share with each other from any area of their lives, yet their purpose is vastly more than exchanging recipes, venting frustrations or denouncing politicians. The central focus always is discerning the presence, the activity and the will of God.

Tilden Edwards cautiously acknowledges that sometimes it may be good that men meet with women and women with men so that the special experiences of God which come to women may be shared with men and vice versa. If this is done on an extended one-to-one basis, he recognizes rather bluntly that this may be realistically possible only for those "who are in the last half of life." Frankly, I question whether chronological age is an adequate criterion. The wiser course may be to develop small groups that include both sexes. In any event it remains important that the central purpose of spiritual friendship be kept clearly in view lest the whole notion become odious, as did the experimentation with celibate spiritual marriage (*syneisaktism*) attempted in the fourth and fifth centuries, in which monks and chaste women attempted to live together without sexual intercourse.

Women and men who become spiritual friends on a one-to-one basis will do well to observe all the cautions Robert Carlson has helpfully developed for pastoral counselors in "Battling Sexual Indiscretion" (published in *Ministry: International Journal for Clergy*, January 1987), including such crucial matters as appropriate physical setting, mature self-awareness and firm accountability. Failure in these matters has too often led to most tragic consequences.

Spiritual friendship, as a special form of human friendship, comes as a gift of God to women and men through Jesus Christ. Under the unfailing eye of God, always consciously noted by all participants, it is a means of growing in the grace and knowledge of our Lord Jesus Christ. "My friends over and over again," Alan Jones says, "are the gracious emissaries of a loving God when they reach out to me without greediness or possessiveness" (p. 72). Through spiritual friends we may know God's love more deeply, ourselves more accurately, and be formed, step by step, into Christ's image for us. Those of us who are already in such a circle of spiritual friends will want to move on "from strength to strength," or we may want to reach out to others who are searching for this kind of experience with God.

Jim Owen (RNS)

Erland Waltner, former president of Mennonite Biblical Seminary, is professor of English Bible and executive secretary of the Mennonite Medical Association.

Seminary is an international crossroads

April Yamasaki

Of the international students at Associated Mennonite Biblical Seminaries I present two: Anna Janzen and Leslie Mathys.

Other students who were enrolled in programs at AMBS during the past year and who hold citizenship outside of Canada and the United States include the following:
Lillian Asoera, Nigeria, Master of Arts in theological studies
Bassam Bannoura, West Bank, Master of Divinity
Janet Campbell, Northern Ireland
Joseph Campbell, Northern Ireland, one-year theology
Mauricio Chenlo, Argentina, Master of Arts in peace studies
Obed Dashan, Nigeria, Master of Divinity
Hanspeter Jecker, Switzerland, Master of Arts in theology and ethics
Yoon Woo Kim, Korea, Master of Arts in peace studies
Gundolf Niebuhr, Paraguay, Master of Arts in theological studies
Eric Nussbaumer, Switzerland, one-year theology
Nabil Oudeh, Israel, Master of Arts in peace studies
Ezra Sigwela, South Africa, certificate in theology
Pamela Tolmay, South Africa, Master of Divinity
Toshiro Tsubota, Japan, Master of Divinity
Amalia Woelke, Paraguay, Master of Arts in theological studies
Hermann Woelke, Uruguay, Master of Divinity
Yobu Yaguchi, Japan, one-year theology

"I hope to enter pastoral ministry," says Anna Janzen, who brings the experience of not just one other country to the seminary, but three: the Soviet Union, Germany and Canada.

Anna's parents met in Siberia, where they had been sent as children during the Stalin years, but during the 1960s they and other Mennonites moved to southern USSR. "I enjoyed life there and I enjoyed going to school," Anna remembers of her childhood spent near Frunze.

But the year Anna turned 13 she and her family emigrated to Germany and went through a period of difficult social adjustment. "On paper we were Germans, but the culture was so different that we were foreigners."

In their new country they had to learn to speak High German instead of their usual Low German and Russian. They had to adjust to a new variety of stores and products, a new school system and new laws.

During their initial stay in Germany the family attended a number of churches, but once they settled down they joined the Mennonitengemeinde Backnang. As Mennonites they wanted to retain their theological roots, their own traditions of baptism, communion and pacifism.

Anna began to help with Sunday school, youth work, Scripture reading and prayer during the worship services. At the same time she became of student of business administration.

But after finishing business school, Anna entered an interdenominational Bible school in Germany, where she studied theology. After four years there, she felt the desire to work as a pastoral intern in a Mennonite context. "I had the idea that Canada would be the right place for that. There I could gain some experience within the church, I could learn English and get to know the Mennonite mission boards."

Correspondence with Conference of Mennonites in Canada secretary Larry Kehler eventually led her to the Leamington (Ont.) United Mennonite Church for a one-year internship that included preaching, visitation, working with the girls' club and weekly meetings with her supervisor, pastor Menno H. Epp.

The practical experience under the guidance and encouragement of Pastor Epp further confirmed Anna's love for the many dimensions of church work and her desire to work with people. But it was the supervisory sessions in which she really learned to understand more about herself and others.

When her internship ended, Anna once again changed countries, this time to attend AMBS, where she is just completing her second year of the Master of Divinity program. "My seminary work is an extension of what I learned at Leamington," she says. "I am grateful to God for the chance to study here and for the support I have received from many people."

At AMBS Anna especially enjoys studying pastoral counseling and the historical and biblical roots of Anabaptism. In addition to her courses, her other activities include a weekly fellowship group meeting, chapel services three times a week and informal social events.

As Anna looks toward the future, she says, "I hope to enter pastoral ministry, but I don't know yet what possibilities there will be for me as a woman. I am open to different areas of ministry.”

“What I have learned I don't want to keep for myself,” says Leslie Mathys, South African exchange student. “It might sound surprising for a male to say this, but one of the most valuable things I've found out so far is feminist ethics.”

“The emphasis I've found is that of self-regard,” Leslie continues, “looking at yourself, discovering yourself. Even though feminist ethics says that for women, I will broaden that by saying it is important for everybody. We were told that as coloreds we were a little bit higher than the blacks but not as good as the whites. We were told that in our schools and in our churches. So I grew up with that and wrestled with that all my life. But then I accepted God and discovered myself. Now I can say, Stop comparing yourself to other people. Stop thinking that you always have to prove yourself. Be grateful for what you are. God made you. That's who you are. And what he has given you, use.”

Since he became a Christian, Leslie has exemplified using God's gifts. While working his way up from a clerk at a textile factory to a supervisory position, he also served as a youth leader in the Methodist Church of South Africa and later as a deacon when he joined the United Congregational Church. During those years he also married his wife, Lorraine, and became a father to one daughter, Lee-Jane.

Leslie's commitment to God and his interest in the work of the church eventually led him to enter Federal Theological Seminary in Pietermartizburg. After his first year of studies there he received the unexpected opportunity of a year's study at AMBS as part of a student-exchange program. Unfortunately, available funds would only cover the expenses for a single student. It was a difficult decision for their close family, but after much prayer and counsel from others, they finally decided that Leslie would come alone.

The first few months of separation were difficult for the whole family, and several times Leslie felt he should return home. Yet at the same time he wanted to remain true to his commitment to God and to do justice to the exchange program itself.

Students and faculty showed their concern for Leslie, and the seminary and Mennonite Central Committee worked at finding additional funds to reunite the family. Happily, Lorraine and Lee-Jane finally arrived at the seminary in April. Now Leslie is back where he wants to be, able to enjoy his studies once more.

After his year of exchange studies ends in December, Leslie and his family look forward to returning to South Africa. “I want to get back there to share,” he says. “Because I'm a Christian, because I've experienced God in my life, that's why I'm doing theology.”

For the rest of us, Leslie's urgent request is for prayer. “Pray for South Africa, pray for our government, pray for our people, pray for those suffering. And when I say that about South Africa, don't think I'm just putting South Africa on top. I'm thinking of the Middle East, I'm thinking of Latin America, I'm thinking of all those states where people are going through what we are going through. So when you pray, remember us. That's all I request.”

April Yamasaki, Vancouver, recently completed a Master of Christian Studies at Regent College, Vancouver. She and her husband, Gary, will be at Union Theological Seminary, Richmond, Va., where April will continue her writing as a visiting scholar, and Gary will enter a doctoral program in New Testament.

Before I preach

Elmer Suderman

This is how it is at the church
where I preach.
The pulpit faces west like
the church's pioneers,
who came from Wisconsin
over 100 years ago.
I stand still awhile before I preach
and look at the congregation.
They are few but friendly.
I smile and begin the sermon,
typed, double-spaced.
I like to know where I am going.
So did the pioneers who kept their eye
on the North Star
as I keep mine on the sermon.
But soon I start zigzagging around,
turning up a new idea or a story
I had not thought of before.
The congregation follows my uncertain
path and helps me find my way
if I get lost.
I do, but together we walk
our crooked way to God.

Elmer Suderman's address is Gustavus Adolphus College, St. Peter, MN 56082. At the pulpit is Neville J. Peterson, Wolf Point, Mont.

PERSONAL

Three treks to seminary teaching

My journey to ministry

Dennis Hollinger

The first 10 years of my life I lived mostly in the poor rural areas of southern Alabama. My parents had gone there to do church planting ministry under the Lancaster Conference of the Mennonite Church. The experiences of that setting had a great impact in shaping my future life in two primary ways.

First, I was always overwhelmed by the love and care my parents showed toward others in their ministry. In those days they took us along on pastoral calls to visit the sick and dying, and I was always impressed with the love of Christ that flowed through them. Many PKs (preachers' kids) have found their experiences confining, like living in glass houses. But my folks managed to make life in the "parsonage" enjoyable, thus it only seemed natural that I follow their footsteps into ministry. Nonetheless, in late elementary and junior high school my vocational direction moved toward sports, but the vision for ministry was enlivened again in high school through the encouragement of several adults.

The second way my experience in the deep south influenced the direction of my life had to do with the cultural mores. Racism was deeply embedded in the minds and hearts of most of my schoolmates. I remember vividly the white kids on our bus yelling racial slurs and spitting at the black kids as we'd pass their bus on its way to a dilapidated building with all the windows knocked out by rocks from the whites. I recall the Klu Klux Klan's presence in the community, including the bullet holes they shot into the front door of a black family's house two days after the family moved into the community to work on construction of a new highway. Somehow I knew that all this was not the way of Jesus. I'm sure the experience had a significant impact on my later decision to study and teach social ethics.

Another aspect of the cultural influence on my life related to the misfit of "Mennonite culture" in one Alabama community. My parents' goal was to bring people to faith in Christ, disciple them and build churches. That agenda was often hampered by the then dress and lifestyle expectations of the sending church. As a result, when I was 5 years old my parents left the Mennonite Church and began an independent church. I'm sure that experience contributed to my eventual work in sociology of religion.

My journeys since the days of the tall pines and red clay of southern Alabama have led to Lancaster, Pa., for my teen years and on to such diverse places as Moody Bible Institute, Elizabethtown College, Trinity Evangelical Divinity School and Drew University. Marriage to Mary Ann Krabill of Elkhart, Ind., five years of pastoring in New Jersey, and seven years of teaching at Alliance Theological Seminary in Nyack, N.Y., brings me to the present.

In the midst of the complex journey my deeply held evangelical faith was enriched through a growing commitment to Anabaptist ideals. That has now led me to a Mennonite setting for the first time since I was five years old. Mary Ann is teaching part time at Goshen (Ind.) College, and our two daughters, Daphne (7) and Naphtali (6), are enjoying the opportunity of being near Grandma and Grandpa Krabill. In teaching preaching and church and society at Associated Mennonite Biblical Seminaries, my goals are to help students and the church discover the great joy of proclaiming the good news of Christ and being a Christian presence in our complex, broken world.

Dennis Hollinger is associate professor of preaching and church and society, joining the AMBS faculty last July.

Living a childhood dream

Ben C. Ollenburger

When I was a child, I wanted to be a Bible scholar. As a young parishioner I sat in church and heard my father, the pastor, say things like "Bible scholars tell us. . . ." In my imagination I saw somber, saintly old men in long white robes, poring over thick, ancient manuscripts, thinking weighty thoughts and deciding things of momentous import. These were the Bible scholars my father quoted to a congregation eager to know the truth. It was what I dreamed of being when I was young.

Leland Gerber

Bible scholars don't wear white robes, and they aren't particularly somber, but they do sometimes think weighty thoughts.

That dream was delayed. It was replaced for a while by football. Nothing was more important than football in Okeene, Okla., unless it was the annual rattlesnake hunt. Being Mennonites, we had nothing to do with the latter. There weren't many Mennonites in Okeene, but there were lots of them in Inman, Kan., where I went to high school. Inman had about as many Mennonites as people. There my dreams turned to, of all things, drag racing. No Mennonite parents, and no thinking parents, want their son to grow up to become a drag racer. Mine were scared to death when I built a race car and moved to Los Angeles.

The drag racing dream died, too, leaving me alone in Los Angeles with a failed career at 20. Fortunately some people befriended me, took me to church and told me I had to go to college. Church felt like home, but the thought of college scared me to death. I had tried college once. I lacked nine weeks completing a full semester at Tabor College, Hillsboro, Kan., before I dropped out. But I tried a course in junior college. It went OK, so I tried another. That one went well, too, and I've been in school ever since.

It was a difficult time to be a college student, at the peak of the Vietnam War. But the war made me think of who I was and who my forebears had been and why they believed as they did. It led me to confess my Christian faith, and that led me to seminary in Fresno, Calif. It also rekindled my dream of being a Bible scholar.

After seminary I taught for two years at Tabor College, where I had failed as a student. Then I went to Princeton Theological Seminary, studied among Presbyterians and earned a doctorate. My wife, Janice Wiebe, joined me in Princeton, and we were joined by Mary and Katie, gifts of God. Ten years later, after teaching at Princeton, we came to Associated Mennonite Biblical Seminaries.

Bible scholars don't wear white robes, and they aren't particularly somber, but they sometimes think weighty thoughts. Not everyone gets to live their childhood dream, but I am living mine, by the grace of God.

It is a privilege and an awesome responsibility to be engaged at AMBS in preparing leaders on behalf of the Mennonite churches. Pray for us and share our dreams.

Ben C. Ollenburger is associate professor of Old Testament, joining the AMBS faculty last July.

Quest for compassion, justice

Mary Schertz

Last summer I returned, for a class reunion, to the small town in Illinois where I went to high school. Since I have shocked myself by becoming a New Testament scholar and seminary teacher, I was looking forward to shocking my ecumenical friends as well. After all, these were the folks who had affectionately and honestly bestowed upon me the somewhat dubious honor of "class cut-up."

My former classmates, however, shocked me by not being at all surprised. They reminded me that while I didn't work hard in high school, I had managed to read most of the books in the library and that while I wasn't very "churchy," I had been something of a ringleader in the theological discussions we somehow got into during our study parties.

Unlike those good friends, I am still surprised to find myself where I am and doing what I do. This surprise stems partly from the fact that I am an eminently practical person and partly from the fact that I have always enjoyed and felt productive in the "wider" world outside religious circles.

After graduating from Goshen (Ind.) College with a bachelor's degree in English, I spent a number of years in the day-care business. I worked as a teacher and supervisor in a variety of settings, including the all-black community of North Philadelphia and the racially mixed neighborhoods of Peoria, Ill. These were important years for me, years of learning to work with a range of people, perspectives, institutions, problems and possibilities. In those settings I learned, sometimes painfully, a lot about the appropriate uses of power for social change to the benefit of people and about the abuses of power for self-aggrandizement to the detriment of other people. It was with those observations and questions that I returned, almost 10 years ago, to theological studies at Associated Mennonite Biblical Seminaries.

That quest for personal, interpersonal and global justice has formed the backdrop of my seminary studies, my graduate work in New Testament and now my teaching here at the seminary, as well as my work with the churches. For me the crucial test of the creative power of the love of God, the redemptive power of the story of Jesus and the enabling power of the Spirit is their embodiment in how we treat each other and our sisters and brothers around the world.

It is exciting to be working in a seminary, a place where students (in various phases of their walk through life) work so hard to evaluate and integrate their practical life experience with biblical and theological perspectives. It is my hope to assist in this process.

Mary Schertz will be assistant professor in the Bible department beginning next month.

IDEAS FOR MINISTRY

Night prayer meeting

God has called us to nights of prayer. One night at 1:50 a.m. four of us were praying at the top of a mountain about five kilometers from Gama, Brazil.

Suddenly we heard shouting as though from a battle. When we opened our eyes the headlights of a car were shining on us, and two soldiers from the military police, their weapons pointed in our direction, ordered us to put our hands over our heads.

Without knowing just what was going on, we walked down from the summit glorifying the name of the Lord. At the side of our car we were painstakingly searched. They took us to their headquarters—as prisoners. When we asked why we were prisoners, they told us it was because we were in a suspicious place.

When we arrived at the headquarters, our Bibles in our hands, the officer in charge listened to us carefully. After explaining the reason for our meeting at such an hour on the mountain (we had the opportunity to give testimony and pray with him), we were set free with the following words: "It sure is a strange way of getting to know each other."

We said goodbye and went to finish our period of prayer in the church of one of the pastors who was part of our team.

God has once again proved to be our God. In the fury in which the soldiers found us, they easily could have fired at us—but God didn't permit it. But if it had been meant for us to die that night, we were prepared. *Osvaldo Pereira de Freitas, church planter in Samambaia, near Brasilia, Brazil*

WCC

In his preaching from the Bible, an Illinois Catholic priest is telling his parishioners that they must sell all worldly possessions and give their money to the poor. "Christianity means living like Christ lived, giving like Christ gave and forgiving like Christ forgave. Nothing less," says Michael Collins. For this literal interpretation of the gospel, Collins has been forced to leave three northern Illinois parishes. He was at St. Ann's Catholic Church in Crest Hill near Joliet, but he had no regular congregation and no assignment, at least until June.

U.S. District Judge Marvin Shoob ruled recently that Atlanta Peace Alliance could provide information and counsel to students in public schools whenever military recruiters are present. The Atlanta school board had banned the group from such activity in 1983, and the group filed suit in 1984. At the trial, James Fowler, a psychologist and Methodist minister, testified that teenagers are particularly "seduceable" by military recruiters. Retired Navy Admiral Gene LaRocque, director of the Center for Defense Information, testified that many young people experience problems in the military because they had not been informed about the realities of military life when they enlisted.

NEWS

How can AMBS best help the churches?

Seminaries act on closer integration

Elkhart, Ind. (AMBS)—The boards of Associated Mennonite Biblical Seminaries, Elkhart, Ind., meeting here May 26-28, acted to have the schools take the next steps toward one student body, one diploma and a revised administrative structure with increased joint board action and cross representation.

The boards of Mennonite Biblical Seminary (MBS) and Goshen Biblical Seminary (GBS) "are minded to move toward more integration," they said in appointing a task force of seminary and church representatives to review the clearance needed to fully constitute the faculty and students as one, to offer an AMBS diploma rather than separate diplomas, and to take further steps in board cooperation.

The models, to be presented at the October board meeting, are to include administrative structures of both one and two presidents. Having two presidents facilitates representation of specific constituencies and allows both to teach as well as work in administration. Having one president might symbolize greater integration and might slightly increase internal administration efficiency.

In separate session the MBS board took action to form a presidential search committee; GBS had formed one earlier. Both boards asked their search committees to meet jointly and work cooperatively.

The search will be to find candidates, or a candidate if the boards so decide in October, for the offices being vacated by Marlin Miller (GBS) in 1989, and Henry Poettcker (MBS) in 1990.

For some participants the move toward greater unity of the seminaries would run too far ahead of the integration discussions of the two denominations, but for others such a move would provide one forum for testing and negotiating differences in any such coming together.

Charles Gautsche, president of Mennonite Board of Education, which appoints the GBS president and the GBS board of overseers, asked for further work on the rationale for integration. "We need to say what we are trying to accomplish by keeping or changing the structures," he said. "Is it effectiveness? Efficiency?" The missing link in the discussion so far, he suggested, has to do with the question of how the seminaries can best facilitate the mission of the church today.

Doug Ambroski

AMBS is moving toward having one student body and one diploma and a revised administrative structure.

"It is hoped that further dialogue among the three boards will clear some of the questions relating to governance and the agendas with which each board deals," said Henry Poettcker following the May sessions at the seminary. "Some of these would be resolved at such a time as the two denominations amalgamate, and while some believe that the issue of one president cannot be resolved before then, the process may lead us further on the seminary path to fuller cooperation."

In other business the boards looked at the AMBS self-study agenda and work of the Self-Study Reference Council in preparation for the accreditation review in 1989; approved a preliminary budget for 1988-89 with a 4 percent salary increase; approved building new apartments on campus in spring and summer of 1989.

The boards meet again Oct. 13-15. *John Bender*

Nineteen percent of teenagers who describe themselves as born-again Christian say they have engaged in sexual intercourse, according to a national survey made public recently by evangelical writer-lecturer Josh McDowell. He has been promoting abstinence-oriented sex education for Christian teenagers in a national multimedia campaign called "Why Wait?" McDowell said the survey results indicate that teenagers in evangelical churches are only 10-15 percent behind the general population in respect to sexual activity.

Canadian Mennonite pastors are less tolerant of homosexuals than Roman Catholic, Anglican, Lutheran and United Church of Canada clergy, according to the results of a survey published recently in *Mennonite Reporter*. The survey was conducted by a student and a professor at the University of Manitoba. On the question of how to deal with homosexuals who seek help, the most common response from Mennonite pastors was to help them "change their homosexuality." The most common response from pastors in the other four denominations was to help them "explore what is best for them."

Marxist rule in Ethiopa has not succeeded in curbing the growth of the Protestant church there, reports *The Church Around the World* newsletter. Ninety-five percent of Ethiopian churches remain closed, but Christians depend upon an intricate and well-organized system of house churches in which to worship and proclaim the gospel, according to the newsletter.

NEWS

Mission agencies pass statement on AIDS

Newton, Kan. (Meetinghouse)—The Council of International Ministries, meeting here May 9-11, discussed and passed a "Policy and Approach Regarding Acquired Immune Deficiency Syndrome."

Ruth Keidel led discussion of the statement, drafted by Mennonite Central Committee under the auspices of CIM. Among the assumptions in the statement is that each "agency expects its workers to adhere to a personal lifestyle which is free from the use of non-medical drugs and from sexual activity outside the marriage relationship."

One point of discussion was whether or not to require AIDS testing. Every agency but one was against mandatory testing of potential personnel. The Mennonite Brethren Missions/Services board had already agreed to require AIDS testing for workers going to high-risk countries, whether or not those countries required such testing. John Lapp of MCC questioned whether requiring testing, even for high-risk areas, may deny people their human rights. Nevertheless, the final wording allowed such exceptions. It read, "At present the agency as a rule will require no AIDS testing," then added a footnote: "Agencies may adopt their own policies."

A long section describes the immediate organizational response to a worker contracting the AIDS virus. The thrust of this is to respect confidentiality "for the benefit of the infected person and his/her family." The point of this confidentiality "is not to try to cover up the matter but to allow time to gain complete information regarding the diagnosis and possible points of contraction before disclosure," the statement goes on.

The final draft is available from CIM member agencies.

CIM includes at least four area committees, two of which—Africa and Latin America—met in Newton.

In the Latin American report, Gerald Mumaw said, "We need to free up and finance Latin American writers," to produce much-needed literature for Latin Americans. What emerged was a vision to create a center for Anabaptist research and publishing, information and education. A specific invitation to help support such a center has come from Bogotá, Colombia. The Colombia Mennonite Church has the clearest vision for a resource center, said Glendon Klaassen of the Commission on Overseas Mission.

Much of the meeting time was spent hearing reports from the member agencies. Each was asked to bring a statement of its theology of mission and general missiological stance and priorities. When all the statements had been read, responses varied.

David Shenk of Eastern Mennonite Board of Missions said he was impressed with the theme of shalom that emerged from the statements.

John Sommer of the General Conference Commission on Overseas Mission was not as optimistic about unity as others were. "Can we foster a wider sense of family across the globe?" he asked.

Ronald Yoder of Mennonite Board of Missions wondered if CIM could work toward a joint statement on theology of mission. Others shared the question enough to make it a focus of the next CIM meeting, to be held Nov. 28-30 in Chicago.

Gordon Houser, with reports by Marjorie Jantzen, Paul Schrag and Muriel T. Stackley

Colombian Mennonite Church affirms Latin America Anabaptist Center

Bogotá, Colombia (GCMC)—The establishment of a Latin America Anabaptist Resource Center would certainly help the Colombian Mennonite Church meet some of its leadership needs. That was the opinion of the members of the church executive committee when it met here April 28 with Bruno Bergen and Glendon Klaassen, representatives of the Commission on Overseas Mission of the General Conference Mennonite Church.

With church growth at 11 percent during 1987 and a projected 20 percent during 1988, executive secretary Peter Stucky said the Colombian church needs to increase its number of lay and professional leaders. The Latin America center would be a place where people could come for seminars on topics such as Anabaptist theology, said Klaassen, who is consulting with several Mennonite organizations about the idea. The center would also collect resources, conduct research and facilitate networking, he said. COM hopes to start the Latin America center sometime in 1989.

With financial help from COM, the Colombian church recently hired Alfredo Tepox, a Mennonite from Mexico who worked for 20 years as a Spanish translator for the Good News Bible.

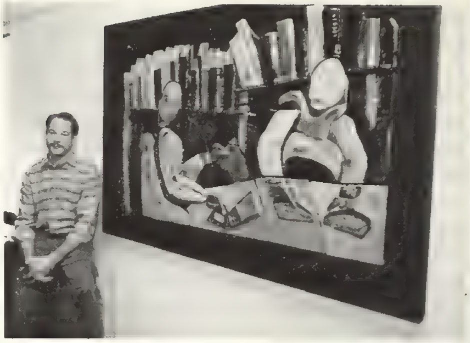
Executive committee members also discussed how hard it is to secure new church buildings because the current inflation and interest rates make loans impossible. They wondered if some grant money from North America might be made available.

Considerable time was spent on the need for new mission personnel from North America—people with gifts of evangelism, church planting and leadership training. Klaassen and Bergen presented possible candidates to the committee.

"The Mennonite churches in Colombia are at a level of maturity that is a challenge to all of us," said Klaassen after his visit.

Vietnamese across North America are invited to attend the sixth annual Vietnamese retreat Aug. 12-14 at Camp Men-O-Lan near Quakertown, Pa. The retreat has been sponsored by the Vietnamese Mennonite churches of eastern Pennsylvania. Previous retreats have brought together more than 100 people. Bible lessons, inspirational messages, recreation and informal times of fellowship are planned. For more information call (215) 434-9031 or 352-8689, or write 29 S. Madison St., Allentown, PA 18102.

Paul Lyman Roten has completed a commissioned work for Associated Mennonite Biblical Seminaries, Elkhart, Ind., in memory of his father, Paul Roten, AMBS librarian who died in May 1986. The low-relief clay sculpture weighs 103 pounds and was fired to 2,300 degrees Farenheit. "This process results in a rugged durability," Paul said, "likewise the 'allegory of the library and the librarian.' The clay is rugged yet cracked and at the same time breakable. It is much the same with our lives. We fail, fall and falter, but we endure due to our faith."



NEWS

Winnipeg banquet to open MWC meetings

Winnipeg (MWC)—A banquet at Mennonite Brethren Bible College here June 30 will open the annual sessions of the Mennonite World Conference executive committee. Guests will include members of the Manitoba Mennonite community who are involved in supporting MWC as an ongoing program or who have accepted responsibilities in the planning for Assembly 12, scheduled for Winnipeg July 24-29, 1990.

Chairing the program will be Jacob F. Pauls of Winnipeg, MWC vice president for North America and chair of the Assembly 12 program committee. Marilyn Houser Hamm of Altona will lead singing from the *International Songbook*, published by MWC for the 10th Assembly at Wichita, Kan. A revision is planned for the Winnipeg assembly.

Ross T. Bender of Denver, MWC president, will speak on "The Vision of MWC," and executive secretary Paul Kraybill will give a historical and global overview of MWC and the international Mennonite community.

The executive committee will convene June 30-July 4 at First Mennonite Church, Winnipeg.

On Sunday morning, July 3, participants will attend annual sessions of two Canadian conferences—the Conference of Mennonites in Canada at Winkler and the Evangelical Mennonite Mission Conference at Winnipeg.

The nine-member executive committee includes Pauls, Bender, Luis Elier, Rodriguez, Hiroshi Yanada, Louise Nussbaumer, Stephen Ndlovu, Samuel Gerber, Helen Kruger, and Victor Adrian. Ray Schlichting is treasurer and Paul Kraybill is executive secretary.

The committee is responsible for governing MWC activities in the periods between triennial General Council meetings. *David Shelly*

Quarterly youth journal planned

Newton, Kan. (GCMC/MC)—A new youth journal, titled *YouthGuide*, will be published each quarter by Faith and Life Press, Newton, and Mennonite Publishing House, Scottdale, Pa. The first issue is scheduled for fall 1989.

The impetus for the new journal came from members of the Integrated Youth Ministry Development Council, whose primary task is to provide congregations with resources that encourage a wholistic approach to youth ministry. The council consists of representatives from the General Conference Mennonite Church, Mennonite Church and Church of the Brethren.

The guide, which will be geared for youth workers, will contain feature articles and columns about congregational youth ministry as well as teaching materials for the Foundation Series Bible Studies for Youth. Susan Janzen, Newton, will be the editor of *YouthGuide*. She is editor of *With*, a publication of the GCMC and MC.

Consultants for the journal are Glen Pierce, Nappanee, Ind., Brethren in Christ, and Chris Michael, Elgin, Ill., Church of the Brethren.

Susan E. Janzen

Hispanic Bible Institute honors first students

Souderton, Pa. (GCMC/MC)—A "recognition of achievement" day was held here May 3 for the first students to complete a year of study at the Hispanic Bible Institute.

The Hispanic Bible Institute was started in September 1987 by the Eastern District Conference of the General Conference Mennonite Church and the Franconia Conference of the Mennonite Church. Its purpose is to provide training for Hispanic pastors and lay people.

"History of the Mennonite Church" and "Introduction to the Old Testament" were the two classes taught during the 1987-1988 school year. Next year's classes will include "History of the Church," "Spanish Grammar" and "Christian Ethics."

The director of the institute is José Eliu Rodriguez. He is the pastor of the Pottstown (Pa.) Hispanic Mennonite Church. The institute's classes are held at Zion Mennonite Church in Souderton.

Seven of the nine students to complete a year at Hispanic Bible Institute are (left to right): Alex Fuentes, Judith Rodriquez, Eulalia Mendez, Cesia Guitierrez, Elizabeth Differ, Maria Berrios and Argentina Peralta. Not present were Teofilo Garcia and Alider Cedre.

THE MENNONITE
CENTRAL DISTRICT EDITION

CENTRAL DISTRICT REPORTER
June 28, 1988

32nd district conference—part 2 of report

In this issue we continue and conclude the report begun in last month's issue of the *Reporter* on the annual Central District Conference held April 14-16 at Oak Grove Church, Smithville, Ohio.

The conference theme was "Directed by the Spirit." Myra Flood, retreat center leader at Wellspring, a mission of Church of the Saviour in Washington, illuminated the theme with three addresses: "Directed to Passionate Spirituality," "Directed to Committed Community" and "Directed to Prophetic Ministry."

Next year's conference is scheduled for April 13-16 at Camp Windermere, Roach, Mo.

The tribal powwow

It was sunset and approaching the first new moon in spring as tribal delegates from a seven-state region began slipping into the Oak Grove meeting place for a major annual powwow. Chiefs, squaws, maidens, young men and papooses all came to share in the rituals of the federation and celebrate their life as guided by the Great Spirit. After three days of telling stories, singing, conversing, strategizing and recalling a treaty of shed blood, they returned, each to their own land, with renewed joy and hope in their hearts, knowing they could face any hardship that might lie ahead.

When I think of conference, terms like "family" and "tribe" come to mind. There is an interdependence among us that causes us to gather for celebration and conferring with one another on matters of faith and life. Besides the more practical matters of reporting, approving a budget and electing leaders, we have a need as a covenant people to worship God and worship him together as we affirm our peoplehood in a certain tribal fashion. That tribalism serves to protect us from the world that would have us believe that loneliness and alienation are inevitable, thus making us vulnerable to fill the void with the trinkets and junk food of our day. The annual gathering helps us to unmask that game as we are reminded of who we are as people of God and feast on the true bread of life.

A few indicators that I use to gauge the "success" of a conference are the following:

- Was there wide participation? Did churches send their delegates? Were people free to speak from the floor to the various concerns? Eleven churches out of 61 were not represented at conference. Some of these were new and small, and I wish they had participated with us. However, there was good discussion from the floor and questions were raised. Two new resolutions not previously presented were generated during the conference.
- Were new people present? We did not have any new congregations join this year, but about 20 people raised their hands in response to the question of who was here for the first time. I hope that our tribal initiation practices become familiar rites among us as new people come in.
- Did children and youth attend? Jesus said, "Let the children come unto me." Seventy or so children and 21 young people were with us. Let's introduce and involve children and young people at early ages in the wider work of the church and kingdom. Next year at Normal '89 the youth gathering alone may approach 5,000. These people are not just the church of tomorrow—they are the church today.
- The fourth indicator is more intuitive and subjective. Was the hospitality warm? Was the fellowship real? Was the worship inspired? Was the business about authentic ministry in the world?

I believe we can answer yes to the above, and it seems that most people were glad they came. In a quiet moment I begin to think of another early spring when the tribe will make their way to a meeting place in the Ozarks of Missouri to once again gather around the fires that are kindled by the beckoning of the Great Spirit.

Mark Weidner

The Swartzendruvers from Pulaski, Iowa, at roll call. Evelyn Krehbiel photo

Of conversion, the church and call

Spirituality is "to be filled with the very nature of God," said Myra Flood in the keynote conference address, "Directed to Passionate Spirituality." She went on to say that our spiritual journey begins when life begins, and we as unique people will travel on our own journey. We can choose to be directed by a fallen world or by God's Spirit. Jesus used the image of the seed to talk of the conversion process.

The seed falls into the ground, the husks fall away and it dies only to send a new green shoot upward. Acceptance of who we really are, followed by repentance, allows our new self to emerge. Conversion includes willingness to let go of false images of God. Frequently, traumatic life experiences can help us move toward conversion. Either difficult or successful experiences can lead to spiritual growth.

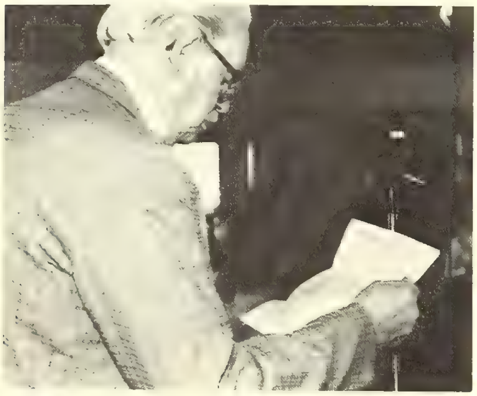
In her second address, Myra frequently underscored that personal faith is crucial, but Scripture indicates that God works through and with a corporate people, the church. We need other people to help us discern what we need to be about. Other people can help in discerning the voice of God's Spirit. Tools of spiritual discipline include (1) a daily time of prayer and listening to Scripture, (2) silence that is a time of emptiness, surrender, openness before God, (3) a spiritual journal and (4) reading and study of the spiritual classics. We may long for these things, but we'll not be able to continue long alone unless we are held accountable by someone in the community. After sharing her own life story, Myra ended with a quote from Dag Hammarskjold, UN General Secretary, "Thanks for all that has been, and, yes to all that will be."

"Every follower of Christ is called to some ministry," said Myra as she shared about prophetic ministry. If the church were true to itself it would see that all of its people would be aware of call. Call comes out of one's intimate relationship to God. Dimensions of call include a break with the dominant consciousness of the culture and the call to be. Myra also noted signs of call and marks of call and reminded us in the words of Mother Teresa, "We are called to be faithful, not successful."
Marcia Yoder-Schrock

Myra Flood developed the conference theme, "Directed by the Spirit," in three addresses. Photo by J. Augspurger

The program committee brought it all together. From left are Sue Jaberg, Gene Caskey and Paulette Reichenbach. Caskey has now completed his second term on the committee. Elected for a three-year term at conference was Paul Goering. Photo by Evelyn Krehbiel

George Dick, recent interim pastor of Summerfield (Ill.) Mennonite Church, participated in the litany remembering Summerfield Church. Photo by Evelyn Krehbiel



Nursery. Photo by Richard Pannabecker

Communion table. Photo by Evelyn Krehbiel

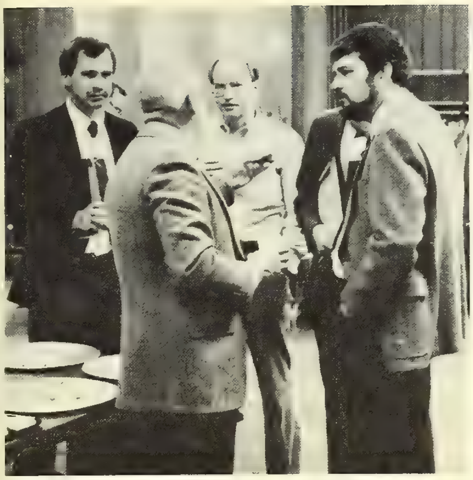
REMEMBRANCE OF

To our contributors

The next issue of the *Central District Reporter* will appear July 26. There will be no August issue, since this publication comes out 11 months of the year.

Copy and photos for the Sept. 27 issue should reach the following address (notice the change) by Aug. 16:

Central District Conference
Central District Reporter
Evelyn Krehbiel, Editor
103 W. Elm St.
Bluffton, OH 45817.



Break time is sharing time. Photo by Richard Pannabecker

Champaign-Urbana to celebrate 25th

First Mennonite Church of Champaign-Urbana is celebrating its 25th year with a series of events. The celebration began with a special service on Feb. 7 in which the congregation reviewed its history through interviews and pictures of various activities.

On May 8 the first pastor, Richard Yordy (currently pastor at St. Jacobs Mennonite Church, Elmira, Ont.), was hosted by the congregation and spoke.

During the weekend of July 1-3 the congregation is having special homecoming activities. The second pastor, James Dunn of North Newton, Kan., will be present to speak during the Sunday service. On Saturday, people who have participated in the voluntary service program of the congregation will gather to reminisce and get acquainted. People who are interested in music will join in an orchestra and choir that will be led by Ann Suderman Dunn.

First Mennonite Church began worshiping on Feb. 9, 1964. It was given financial support by both the Central District Conference and the Illinois Conference during the initial years. On April 10 the congregation had a special offering for the conferences, to express its appreciation for their support. *David Habegger, pastor*

Church planting in Muncie

Central District Conference is sponsoring a church being started in Muncie, Ind., this summer. This is a joint project with the Indiana-Michigan Conference of the Mennonite Church. Communion Fellowship (CF) of Goshen, Ind., is the primary sponsor and will give direct supervision to the project. The new church in Muncie will be modeled after CF, with a blend of charismatic and Anabaptist streams, contemporary worship style, emphasis on covenant community and a variety of outreach ministries.

Bob and Sylvia Ewert have accepted the call to serve as the leadership team. They and their two daughters, Julia, 7, and Naomi, 4, will move to Muncie in August. Bob completed a Master of Divinity degree in church planting at Associated Mennonite Biblical Seminaries in May. Bob has had previous pastoral experience in Manitoba, where he was a youth pastor for four years. Bob and Sylvia are graduates of Canadian Mennonite Bible College in Winnipeg.

Bob and Sylvia are available to share with congregations or individuals interested in learning more about the vision for Muncie. Sunday school classes or other groups may want to consider becoming partners in this ministry in a special way, through regular prayer or financial contributions toward specific equipment or program needs.

The Muncie church plant represents an exciting opportunity for the Central District Conference to be in mission in fresh and creative ways. Join in prayer with the Ewerts as they work to establish a new congregation in Muncie. *Gary Martin*

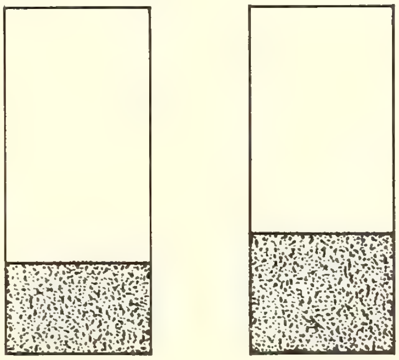
Ewert family

Conversation at conference

1988 financial summary

Receipts	*Disbursements*
$63,947.23	$83,656.15

Budget goal—$254,590



Receipts for the Central District Conference budget for 1988 to April 30 (through one-third of the year) were $63,947.23; this amount is 25.1 percent of the budget.

Disbursements for the same period were $83,656.15, or about 32.9 percent of the budget.

District calendar

Retreat or camp events are on the Camp Friedenswald schedule, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426. For further information ask your pastor or office secretary for a camp folder.

July 1-3—First Church of Champaign-Urbana, Ill., 25th anniversary
July 5-9—Soccer camp (ages 9-15)
July 11-16—Family camp 1
July 16-17—Builders Celebration Weekend
July 18-23—Family camp 2
July 23-30—Women's backpacking trip
July 25-29—Family camp 3
July 30-Aug. 7—High school canoe trip
Aug. 13-21—Young adult canoe trip
Sept. 10—Fourth Chicago Mennonite Festival and Quilt Sale, Redeemer Lutheran Church Center, Elmhurst, Ill.
Sept. 16-18—CD Women's Retreat, Camp Friedenswald
Oct. 7-9—Consultation on Cooperation, Indianapolis
Oct. 16—Conference Sunday in CD churches
Oct. 24-26—Church Leaders Conference, "Called to Care: Pastors and Deacons Together," Bluffton (Ohio) College

Ivorie Lowe spoke to the Women in Mission group at Smithville Mennonite Church late Friday afternoon. Photos by Evelyn Krehbiel

CMLC announces plans for 1988-89 school year

Due to a recent agreement between the Chicago Mennonite Learning Center and the Archdiocese of Chicago, the CMLC board of directors is quickly making plans for the 1988-89 school year. On April 1 CMLC signed an option agreement to purchase the St. Agnes school and convent. This agreement allows CMLC to purchase these facilities as early as Nov. 1 and to occupy the building in late winter of 1989. With this purchase, CMLC will gain approximately 36,000 square feet of space in which it will be able to continue its unique ministry of education and mission.

Action taken by the CMLC board of directors for next year includes the expansion of academic services beginning Sept. 1. Class offerings will include grades one through four. Because the new facility contains 15 classrooms, it is expected that a full service elementary school will once again be offered by the fall of 1989.

The CMLC board also announced that it is contracting with Mennonite Housing Aid, Inc., to do a feasibility study of the remaining space in the new facility that will not be used by CMLC. The feasibility study will identify specific needs of the surrounding community and the availability of Mennonite resources that can be housed in the St. Agnes convent to address the identified needs.

Additionally, the board of directors took action to fill the positions of administrator, instructional staff person and project director of development. All Central District and Illinois Mennonite pastors and congregations are being notified of the availability of these positions. The board of directors is encouraging both interested candidates and people who might be aware of people who would be qualified to fill these positions to contact CMLC for further information in regard to the application process. *Deloss Schertz*

Tina Block Ediger to speak at women's retreat

"Surviving Life's Transitions" is the theme for the 1988 Central District Women's Retreat, Sept. 16-18 at Camp Friedenswald, Cassopolis, Mich.

Ediger

Tina Block Ediger is the retreat speaker. She served in the Commission on Overseas Mission office in Newton, Kan., for 26 years, including two years spent in India.

In 1975 Tina married Elmer Ediger. In 1983 she was diagnosed as having lymphoma of the tonsils. Two months later, her husband died. These and other experiences have amply prepared her to help us consider the transitions through which we all must pass in life.

Come and join other women as we worship God together and participate in special interest groups. Some interest groups are in box and napkin folding, games and exercise, Amish craft, gift wrapping, prayer seminar, singing, camp overview, creative snacks and journaling.

It's our move

The Central District office will move to a new location on July 1. The new mailing address will be: Central District Conference, 103 W. Elm St., Bluffton, OH 45817. The telephone number will remain (419) 358-4888. Mark Weidner, Wendell Badertscher, Eileen Kehler and Evelyn Krehbiel will work out of the new location, which is just off Main Street behind The Flower Basket. No additional space was available at the college at this time to accommodate the addition of Wendell as our new youth minister. *Mark Weidner*

Song leader Marg Baker

WOMEN'S RETREAT REGISTRATION FORM 1988

Name ____________________________ Phone ________________

Address ____

Church ____

Check lodging preference (price includes deposit)

Those with special needs	Those physically fit
_____ Dining hall dorms ($38)	_____ Cabins ($38)
_____ Staff housing ($41)	_____ Chapel dorms ($38)
_____ A-frame retreat ($41) —if driving	_____ A-frame retreat ($41) —if hiking

Please include a $5 non-refundable deposit with registration by Sept. 1, payable to Women's Retreat ($7 after Sept. 1). Include a stamped, self-addressed envelope if you wish confirmation of registration or if you need additional information. Send to Fran Gundy, 22431 Main St., Woodburn, IN 46797, (219) 632-5232.

Over 40 world Christian leaders representing the Pentecostal/charismatic renewal and evangelical social action came together recently in Sierra Madre, Calif., to listen to and learn from each other. They came from six continents and represented a wide range of denominations, including Pentecostal, Anglican, Catholic, Mennonite and Lutheran. The conference was coordinated by Ronald Sider of Evangelicals for Social Action and Michael Harper of the international Anglican charismatic organization. Participants discovered many common points of view and decided to continue the dialogue.

An appeals court has nullified the conviction of a non-registrant who had been imprisoned since last July after receiving the harshest sentence ever imposed on a person who failed to register for possible military service in the 1980s. The court ruled in March that Gillam Kerley, who had been sentenced to three years in prison and a $10,000 fine, was entitled to a new trial because of an error in the original trial. The decision hinged on a technical point about the instructions the judge had given the jury. Many peace groups regarded Kerley as a political prisoner while he was serving time at Leavenworth Federal Prison Camp in Kansas.

The time has come to say last rites over the notion that pluralism is the defining characteristic of United Methodist theology, according to bishops of the United Methodist Church. Bishop Jack Tuell of Los Angeles gave the "episcopal" address to 3,000 delegates and guests at the church's recent General Conference in St. Louis. He declared that United Methodists cannot believe anything they want.

NEWS

Colombian Mennonites help volcano survivors

Ibagué, Colombia (GCMC)—There's no place like home. For the survivors of the Volcano Ruiz, which destroyed the city of Armero and killed more than 25,000 people in 1985, that saying has special meaning.

For the past 2½ years a majority of the survivors have been forced to live in temporary housing. But thanks to a new project named City of Light, some will be able to sleep in their own homes for the first time since the eruption. City of Light will build 94 permanent homes for the survivors in Ibagué, a place that is far from any active volcanoes, said project director David Hernandez. The estimated cost of the project is over $600,000.

The project is being sponsored and coordinated by the Mennonite Church of Ibagué, which has been involved in helping the survivors since the volcano erupted. Other Mennonite agencies and churches are also providing support for the project.

"Our Christian faith leads us to respond in many ways. We analyze the gospel of Jesus Christ and deliberately plan to put it into practice," said Luis Juvenal Pacheco, pastor of the Ibagué church.

Peter Stucky (left), executive secretary for the Colombian Mennonite Church, and David Hernandez (right), City of Light project director, look at plans for the building of 94 homes. The two men in the middle are the architect and engineer.

Bruno Bergen

German- and Spanish-speaking Mennonites create new structure in Uruguay

Montevideo, Uruguay (GCMC/MBM)—Close to 20 delegates and pastors from the German Mennonite Conference and the Spanish Mennonite Conference met here at La Floresta Mennonite Church and Study Center April 16-17 to discuss the implications of a new structure they created at a meeting in March.

Called the Confraternity of Mennonite Churches in Uruguay, the new organization affirms the relationship the two conferences began many years ago. One of its primary purposes is to provide a place where decisions about shared projects can be made together instead of separately.

In discussing their involvement with the Commission on Overseas Mission and Mennonite Board of Missions, the Uruguayan conferences said that they wanted to increase their evangelism and church planting efforts. They set a goal: to begin a new church each year. They also stated their desire to have their churches led by Uruguayans when possible.

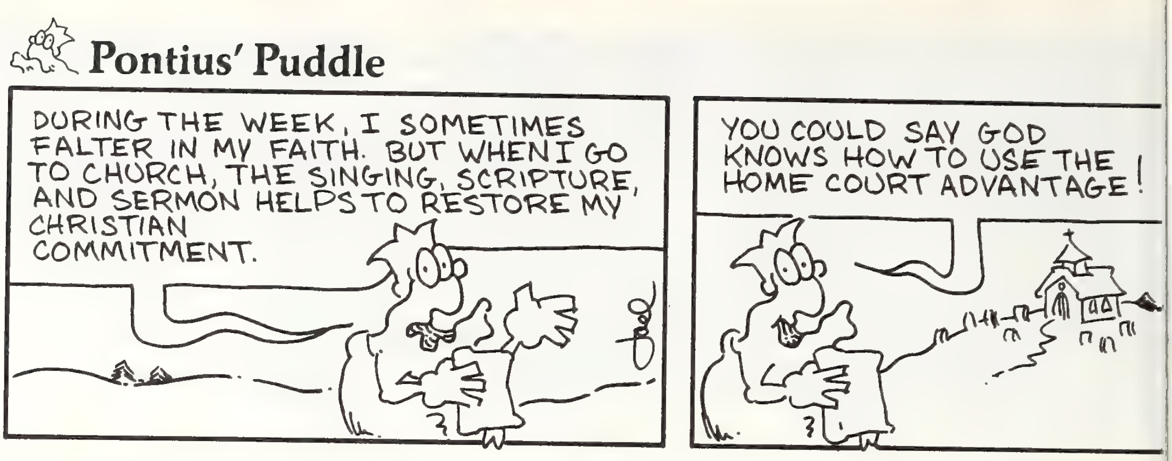
However, they indicated that they still felt a need for a North American presence through the study center program, which provides continuing education for pastors and develops lay leadership.

"I am inspired by the example of these two distinct Mennonite groups. They are open to dialogue on issues and are planning deliberately for mission in contemporary society," said Glendon Klaassen, COM secretary for Latin America, on his return from Uruguay.

The Spanish conference delegates agreed to have their church subsidies from COM and MBM phased out over the next five years. "I was deeply moved by this step. Their desire to live with the same economic vulnerability as the majority of their members is very challenging," said Gerald Mumaw, MBM director of Latin America, in an interview following his trip to Uruguay.

The representatives also discussed the option of having a Latin America Anabaptist Resource Center to coordinate inter-Mennonite relationships and resources. COM is initiating the proposal for the Latin America center in consultation with other Mennonite organizations.

Biblical models of mission were also presented as follows: "The Old Testament Models of Abraham, Isaac and Jonah," led by Ivan Vera, medical doctor and co-pastor of La Floresta Mennonite Church; "The New Testament Model of Jesus," led by Reuben Couto, agronomist and co-pastor of La Floresta Mennonite Church; and "The New Testament Model of Paul," led by John Driver, MBM missionary in Montevideo. *Glendon Klaassen, secretary for Latin America for the Commission on Overseas Mission, and Carla Reimer, news service editor*


Pontius' Puddle
DURING THE WEEK, I SOMETIMES FALTER IN MY FAITH. BUT WHEN I GO TO CHURCH, THE SINGING, SCRIPTURE, AND SERMON HELPS TO RESTORE MY CHRISTIAN COMMITMENT.
YOU COULD SAY GOD KNOWS HOW TO USE THE HOME COURT ADVANTAGE!

NEWS

Three 'Timothy-Paul' teams comprise ministerial inquiry program

North Newton, Kan. (BC)—Bethel College students Bryan Funk, Hillsboro, Kan., Matt Friesen, Dallas, Ore., and Greg Goering, Hillsboro, are participating in this summer's Ministry Inquiry Program, a joint program of the General Conference Mennonite Church and the Mennonite Church.

Funk is at First Mennonite Church, Halstead, Kan., under the guidance of John Gaeddert, pastor of the church. Friesen is working with pastors Marlin and Betta Kym at First Mennonite Church in Hutchinson, Kan. Goering is at Faith Mennonite Church, Minneapolis, with pastor Myron Schrag.

(Keith Lehman, West Liberty, Ohio, and Bluffton [Ohio] College senior, will work with James Schrag and Sharon Speigle in the Ministry Inquiry Program at Oak Grove Mennonite Church, Smithville, Ohio.)

Bryan Funk

John Gaeddert

The Ministry Inquiry Program was begun on a trial basis in 1987. Based on the success of that trial program, in which three Bethel students were placed in General Conference churches, a grant proposal was submitted to the Lilly Endowment, Inc., of Indianapolis, which granted the $20,000 request, giving 32 students from eight Mennonite colleges the opportunity in 1988 and 1989 to explore Christian ministry under the guidance of a minister.

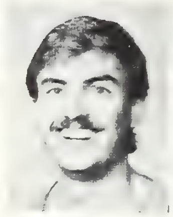
The program offers college sophomores and juniors the opportunity to have an intense and close-range exposure to pastoral ministry through a three-month full-time involvement in the church with a supervising pastor. In addition to the Lilly Endowment money the program is funded by the home congregation of the student, the area conference, the student's college, the denomination and the receiving congregation. The receiving congregation is also responsible for room and board of the student.

"The purpose of the program is to expose students to a vast array of pastoral responsibilities," said James Dunn, director of church relations at Bethel College.

John Esau, director of Ministerial Leadership Services for the General Conference, is administrator of the program. He is working with Albert Meyer, executive secretary for the Board of Education of the Mennonite Church.

Matt Friesen

Marlin and Betta Kym


Greg Goering

Myron Schrag

The pastors are an important ingredient in the whole program, according to Esau. "Students are placed with pastors who will model and teach them what effective ministering is about and encourage the students toward seminary. The pastor is a key person in terms of how they relate to the college student during this summer experience," Esau said.

Last summer three Bethel students participated in the Ministry Inquiry Program. Presten Fry of Inman served Salem Mennonite Church, Freeman, S.D. Jeff and Kathy (Schmidt) Steely of North Newton, served Faith Mennonite Church, Newton. *Bryan Reber*

Women in Ministry conference moves to Arizona in November

"Every Woman in Ministry" is the theme of an inter-Mennonite conference to be held Nov. 18-19 at Sunnyslope Mennonite Church, Phoenix, Ariz. This is the ninth Women in Ministry conference in a series that began in 1976.

Planners include representatives of Women in Mission (WM), Women's Mission and Service Commission (of the Mennonite Church) and the Mennonite Central Committee Committee on Women's Concerns.

Marilyn Miller

The conference will emphasize self-worth, challenge women to be in ministry, provide opportunity to experience encouragement and to meet people from other cultures.

Marilyn Miller, pastor at Boulder (Colo.) Mennonite Church, will be the featured speaker. Workshops include sessions on caregiving, mentoring, prayer, hospitality, singleness, opportunities for business and professional women and more.

Five $100 travel stipends are being offered to district/provincial WM officers to attend this conference. Contact Sara Regier, WM Office, Box 347, Newton, KS 67114, (316) 283-5100. For registration information contact DeLores Geiser, 401 E. Houston, Gilbert, AZ 85234.

The Philippines' most powerful religious assembly, the Catholic Bishops Conference, has voiced growing impatience with the slow pace of agrarian reform in the nation. During the recent annual meeting of the 100-plus bishops, the church leaders noted the pastoral letter they issued last July urging President Corazon Aquino to undertake a program for landless farmers. Aquino proposed a land-reform program last year that she said would lead to the redistribution of farmlands among more than 2 million landless peasants and farm workers. But she left details to Congress, where it has bogged down.

The seminar committee for Normal '89 is seeking proposals for seminar topics and leaders. Normal '89, to be held July 31-Aug. 6, 1989, at Illinois State University, Normal, is the combined meeting of the biennial General Assembly of the Mennonite Church and the triennial General Conference of the General Conference Mennonite Church. Proposals for the 75-minute seminars should include the name and topic, a 50-word purpose statement and a brief description and identification of the seminar leader(s). Proposals should be sent to David Myers, Normal '89 Seminar Committee, 528 E. Madison St., Lombard, IL 60148.

Team Care Health, a new plan offered by Mennonite Mutual Aid, helps members control their health coverage costs by "managing" health care and maintaining good health. When Team Care members need care in the hospital, Carolyn Lichti, MMA medical review coordinator, works closely with them and their physicians to monitor costs for hospital treatment. This procedure ensures that members receive and pay for only the care they need.

NEWS

Covenant service held for Mennonite congregation in Santa Cruz community

Santa Cruz, Bolivia (MBM/MCC/GCMC)—Thirteen people signed a membership covenant forming a new Mennonite congregation in the Santa Cruz neighborhood of Heroes del Chaco April 24. The covenant signing was part of a larger worship service that also included the baptism of four adults and the dedication of six children.

Participants included Stephen and Karen Intagliata, leadership couple for the congregation. The Intagliatas are missionaries with the Commission on Overseas Mission, working in Bolivia under Mennonite Board of Missions (Mennonite Church).

Others attending included Gerald Mumaw, MBM Latin America director; Tim and Faith Penner, Mennonite Central Committee country representatives who worship regularly with the congregation; Leonidas Saucedo, president of the Bolivian Mennonite Church; other MBM and MCC workers in Bolivia and representatives from other Bolivian Mennonite congregations.

The Intagliatas moved into Heroes del Chaco in early 1985 at the invitation of community leaders, joining MCC/MBM worker Nancy Tielkemeier, who already lived there. An Easter worship service was held; Bible study with individuals continued the rest of that year. Formal worship services began in a home in the spring of 1986, and as growth continued they moved to a local public school in October 1986. The April 24 service was held at the MCC retreat center on the outskirts of Santa Cruz.

Attendance is 25-30 adults and children. Local leadership includes Juan Masabi and Lucio Hurtado, who have led worship services and represented the congregation at meetings of the Bolivian Mennonite Church.

Mumaw says the congregation is a unique outgrowth of an intentional effort on the part of MCC and mission workers to provide a holistic ministry in the community. "As initial contacts were made in 1984 and people later moved into the community, a holistic physical and spiritual ministry was envisioned. The congregation resulted from three years of presence and ministry there." (Mumaw was a member of the MCC/MBM team in Bolivia until he and his family left in mid-1986).

The holistic ministries by the Intagliatas, Tielkemeier and others have included teaching in the school, involvement in the community women's club, working with community leaders to identify problems and goals, and working with the Roman Catholic Church in the community.

Gerald Mumaw

A member of a new Mennonite congregation in the Santa Cruz neighborhood of Heroes del Chaco signs the membership covenant April 24. Those looking on include Karen and Stephen Intagliata (right), COM/MBM workers in Bolivia.

MBM, MCC and COM also contributed $2,000 to the construction of three new rooms at the existing three-room school.

An ongoing ministry concern is job creation, a difficult need to tackle, according to Mumaw. He said that many in the 250 neighborhood families are unskilled laborers.

Heroes del Chaco, located on the east-southeast edge of Santa Cruz, is an area five blocks wide and 10 blocks long.

The congregation is one of six belonging to the Bolivian Mennonite Church and one of two located in the capital city of Santa Cruz. *Phil Richard*

Burgeoning church asks for consultation

Elkhart, Ind. (AIMM)—Church-mission relationship was the topic for a special session of the general assembly, the highest decision making body of the Mennonite Church in Burkina Faso, held May 22 in Orodara. The meeting was called by chairman Coulibaly Abdias in order to consult with Earl Roth, executive secretary of Africa Inter-Mennonite Mission, and Lawrence Giesbrecht, AIMM board member, who were in Burkina Faso on a mission administrative visit.

The Mennonite Church in Burkina Faso has experienced an 80-percent growth in the past year, largely due to the immigration of Christians into two of the four areas where the church has established congregations. Ninety baptized believers are affiliated with the church.

A Vatican representative visiting Hong Kong told a gathering of priests that they should remain in their posts when Hong Kong is formally handed over to China in 1997. According to the Chinese Church Research Centre, the Vatican followed the same policy in China in 1949. As such, foreign Catholic priests and nuns who stayed were treated more harshly than Protestant missionaries who were quicker to leave the country.

Maseru (Lesotho) United Church, pastored by General Conference missionary Harris Waltner, has received a letter of appreciation from the commanding officer of that capital city's police charge office that said, "I wish to sincerely thank you for your assistance in building toilets for our detainees." The church, located adjacent to this local lock-up as well as the kingdom's palace, negotiated in 1986 to make a contribution toward construction of new, ventilated latrines. The former bucket latrines created a nuisance for the congregation's Sunday school and weekday child care.

The Tenth Man Church Building Program dispersed $51,000 in grants in the past 12 months. The program is being introduced to Canadian churches this year. Chinese Mennonite Church, Calgar and Chinese Mennonite Church, Saskatoon, have been chosen to receive the next set of Tenth Man grants. Tenth Man is a program of Mennonite Men, coordinated by Randall Kaufman. A budget of $25,000 includes the publication of a newsletter.

RECORD

deaths

Festo Kivengere, an Anglican bishop of Uganoa, died May 18 in Nairobi, Kenya, and was buried May 29 at the cathedral in Kabale, Uganda. He was Africa's leading evangelist. He gave the final address at the 1978 Mennonite World Conference in Wichita, Kan.

workers

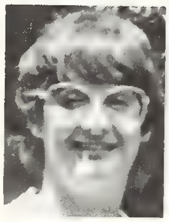
Ted Ages, Leiden, The Netherlands, is the new theological worker for the European Mennonite Peace Committee. He develops and teaches courses for the Dutch congregations.

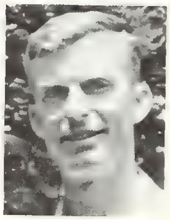
Rick and *Adela Sawatzky Bergen*, General Conference missionaries under the Commission on Overseas Missions and Africa Inter-Mennonite Mission in Zaire since 1985, returned to Canada in late May. They were hostel parents for missionary children in Kinshasa. They, with their children, Nicole and Joshua, are on North America Assignment through August.

Maurice and *Joyce Suran Briggs*, GC missionaries under COM/AIMM in Zaire since 1984, returned to the United States in early June for a one-year NAA. He was the manager and a mechanic of a garage in Kalonda, and Joyce was the garage bookkeeper. They with their children, Peter and Katherine, will be moving to Kansas for further education.

A. Bergen

R. Bergen


J. Briggs


M. Briggs

Buhlers

Tim and *Cindy Buhler*, First Church, Burns Lake, B.C., will begin by September as overseas mission volunteers under COM. During the two- to three-year term they will teach English and work with Taiwanese Mennonite youth in Taiwan.

Sharon Campbell, Altona (Man.) Church, will begin a six-week Mennonite Voluntary Service term July 1. She will

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– Cleveland, Ohio
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Women in Mission has designated $500 to help with travel expenses for district or provincial officers who wish to attend the Women in Ministry Conference in Phoenix, Ariz., Nov. 18-19. The group has also affirmed a proposal by Clare Schumm, secretary for family life education, to have district and provincial representatives help collect stories for the new inter-Mennonite family life newsletter for a period of one year.

Japanese Mennonites have announced the launching of *Kakehashi* (Bridge), a new bimonthly Japanese-language newsletter distributed to all Mennonite-related churches throughout Japan. The magazine is published by Mennonite Kenshu (Learning) Center in Sapporo on the northern island of Hokkaido. The center is directed by Yoshihiro Kobayashi, a 1987 graduate of Tokyo Union Theological Seminary. *Kakehashi* features national and international Mennonite news.

Projections indicate that if present trends continue at Rockway Mennonite Collegiate, Kitchener, Ont., enrollment could reach as high as 425 by 1995. Currently there are 265 students in facilities designed for 150. The board of directors is inviting contributions to a newly established building fund. The property is owned by the Mennonite Conference of Eastern Canada.

The National Campaign for a Peace Tax Fund seeks a person as office manager. Needed to start: Sept. 6. Applications should be received as soon as possible and not later than Aug. 1. Salary: $12,000+; health insurance provided.

For more information or to apply, contact Marian Franz, Executive Director, 2121 Decatur Place NW, Washington, DC 20008; (202) 483-3751.

Mennonite Central Committee (MCC) U.S. announced its search for an executive secretary to replace Wilmer Heisey, who will be retiring in 1989. The executive secretary of MCC U.S. is the chief executive officer responsible for general administration of the MCC U.S. programs.

For more information contact Jerry Shank, MCC Personnel Services, Box M, Akron, PA 17501, (717) 859-1151.

RECORD

be the work camp coordinator for one of the projects of Mennonite Housing and Rehabilitation Services in Wichita, Kan. Her parents are David and Rosemarie Campbell of Altona.

Marilyn Derksen, GC missionary in Zaire under COM/AIMM, is the director of nursing at a Presbyterian hospital in Tshikaji. She has trained nurses at the hospital since 1987.

Norman Derstine, Harrisonburg, Va., will begin Nov. 1 as coordinator of the Phoenix (Ariz.) area winter resident program, sponsored by the Phoenix- and Glendale-area churches.

Claire and *Wally Ewert*, Drake, Sask., MCC workers, have been adopted as the "first white son and daughter ever recorded in the history of the Aromanon Manobo tribe" on Mindanao Island, the Philippines, according to a spokesman for the farmers in Gawasan.

Vandenbergs

Han and *Martha Boschman Vandenberg*, General Conference missionaries in Taiwan, were on a two-month North America Assignment. They returned to Taiwan May 29.

Daniel Zehr has been appointed for a second three-year term as MCC Canada's executive director.

Osler Mennonite Church cordially invites former members and friends to a **60th anniversary celebration.**

Wednesday, July 27, 8 p.m.—Homecoming choir practice at church

Friday and Saturday, July 29-30, 8 p.m.—"Die Büldung," a drama presented by the Osler Missionary Society at the Olser school gym, $5

Sunday, July 31, 9-10 a.m.—Registration at Osler school
9:30 a.m. —Homecoming choir practice at school
10 a.m. —Worship service, Rev. Walter Franz, speaker
Noon —Meal at Osler Community Hall, $5
4 p.m. —Faspa at Osler Mennonite
All day —Pictures and historical displays at church

Also, *Saturday, July 30*—River valley heritage festival in Osler, with threshing, antique parade and ethnic foods

Please register by July 15; or for more information write Osler Mennonite Church, Box 129, Osler, SK S0K 3A0; call Dick Braun, 239-4765; Kathy Boldt, 239-4742.

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LETTERS

About the second coming

Does not Jesus' return come in two phases? In the first phase of Christ's coming, Christ's feet will not touch the earth (1 Thessalonians 4:13-18). After this follows the judgment seat.

At the second phase of Christ's coming his feet will touch the earth (Zechariah 14:4). After the second phase, is there not coming the 1,000 years of peace, when we shall reign with Christ (Revelation 20:4)? The wicked dead will be in their graves 1,000 years longer before they are raised.

Will Christians need to come before the great white throne of judgment? No. They have already been before the judgment seat of Christ (2 Corinthians 5:10). *Irene Fern Schmidt, 505 SW 11th St., Newton, KS 67114*

May 15

Keep it up

We really appreciate this magazine. Keep up the good work. *Elwin and Olga Epp, Box 985, Taber, AB T0K 2G0*

May 20

Get rid of war

Peace is a wonderful concept that we as Mennonites have held as one of our precepts. Another angle leads to the same end: War is destructive of people, buildings, highways, cities, railroads, morality, Christian concepts, nations and a decent social order. The armed forces use 2.1 million people. Total related military spending [in the United States] is 52 percent. Let's point out the terrible destructive character of the military and the favorable qualities of peace. *E.R. Moser, 410 W. Elm St., Bluffton, OH 45817*

May 22

Retain the paradox

Ralph Sockman, the great radio preacher of a previous generation, once defined a paradox as "a truth standing on its head to gain attention." For better or worse, biblical truth often comes to us as paradox, as witness two continuing discussions in the May 24 issue of *The Mennonite.*

The first was Werner Zacharias' response to Lois Barrett on salvation by grace versus works. Like Paul and Luther, Werner wants to affirm salvation by grace through faith alone, and in so doing he apparently cannot or will not deal with James 3:24, "You see that a man is justified by works and not by faith alone." In the mystery of this paradox there has to be a way to affirm that grace works both for the justification of faith (Paul) and the justification of works (James), i.e. grace both saving me from my lostness and helping me turn my unrighteousness into righteous discipleship. This was the Anabaptist witness to Luther.

Barrett and Werner both recognize the problem, but Barrett wisely retains the paradox, while Werner tries to deny it, consequently affirming one part of the truth at the expense of the other.

The other paradox not unrelated to the first pertains to hangups people continue to have with the modern church growth movement, e.g. the "numbers game." James Wenger commends Wayne Zunkel's book *Church Growth Under Fire* on the grounds that it helps resolve the tensions between quantitative and qualitative definitions of church growth, external and internal aspects of growth, the homogeneous and heterogeneous principles of church growth. Again, unless we affirm both of the apparently contradictory parts, we miss one or the other vital dimension of what it means to disciple the nations (Matthew 28:19).

Incidentally, Wenger's comment that "this is the first book that sympathetically explains the church growth movement from an Anabaptist perspective" overlooks the important books written and edited by Floyd Bartel and Wilbert Shenk, respectively: *A New Look at Church Growth* and *The Challenge of Church Growth. Leland Harder, Box 363, North Newton, KS 67117*

May 23

Need to repent

Self-righteousness holds its proud head high, since through self-approval it ceases to try to see the huge mote in its own biased eye. Hence if our self-righteous nation today, which invented and used nuclear weapons, would get to the point where it would honestly try to see the huge mote in its own biased eye, it might repent and cease to build more nuclear weapons today in a mindless and bankruptive way. *Vernon Stucky, Hesston, KS 67062*

May 23

What is the background of the question?

One seminary president or two?

Henry Poettcker

When the two presidents of Associated Mennonite Biblical Seminaries, Marlin Miller for Goshen Biblical Seminary and myself for Mennonite Biblical Seminary, were reappointed for a further three-year term recently, it was understood that this reappointment would be the last for each of us. This termination in close proximity raised the question: Should the boards consider the possibility of one president for AMBS?

The same question was raised 12 years ago when Erland Waltner was preparing to retire as president of Mennonite Biblical Seminary after 20 years of administrative responsibilities on the Elkhart campus. The committee that looked at such a possibility concluded that the two conferences would be better served by continuing to have their own presidents to relate back to their respective constituencies.

Now, after 10 years of the Miller/Poettcker presidencies, what is different? Here are several observations.

1. The administrative team has worked well. The administrative committee, consisting of the two presidents, the dean, a student representative and a member appointed by the women's advisory council, has continued to carry the responsibilities for the oversight of the AMBS campus and program. The cooperation has been cordial, confrontational when necessary. Each partner has been respectful and considerate.

2. In the course of the last six years more joint meetings have been held, with many of the decisions that affect the joint program made together. (There are still separate sessions to deal with agenda that touches primarily one board or one seminary.)

3. Some specific concerns arising out of constituency needs and out of the different conference structures continue to call for actions that are taken primarily by one of the boards and reported to the other in joint session. (This is in keeping with the Memorandum of Agreement adopted when the Associated Mennonite Biblical Seminaries were constituted.) Such needs would focus on finances, individual conference requests for faculty services, appointment of public relations personnel.

4. For all practical purposes the students enrolling in GBS and MBS constitute and function as one student body. Points at which distinctions are made are in the allocation of student aid, the appointment of GC and MC representatives to a number of committees, and specific assignments to denominational positions. (In the latter instance, conference affiliation has become a minor issue, and there is a crossing of denominational lines both for these appointments and in the assignment of pastoral positions. This applies to MC and GC and more recently to MB students as well.) In addition this distinction is made in the granting of degrees and certificates for graduation. This is because AMBS is not incorporated; it is the two individual seminaries that have the authorization to grant the degrees and certificates.

5. Three years ago the alumni association of the two seminaries drew up a joint constitution and amalgamated. Meetings of all alumni are now planned by one executive committee, and projects undertaken are joint.

When a committee (the administrative review committee) was struck Jan. 30-31, 1986, these developments were part of the background for discussing what different administrative options there might be for the future. The discussion raised the pros and cons of changing from two presidents to one AMBS president. In asking the question to whom this one president might be responsible, the related question of board structure invariably focused for the committee. In looking at that question the governance question and the structure question were raised in a new way as well.

Note that the conference structures of the Mennonite Church and the General Conference Mennonite Church have some differences. Mennonite Biblical Seminary has a separate board elected by our conference, with one appointed member from Women in Mission. The MBS board of trustees is responsible to our conference's General Board and clears its annual budget income allocation and major plant developments with General Board. MBS holds title to the properties at 3003 Benham Avenue and approves the academic program of the seminary.

The Goshen Biblical Seminary board of overseers, on the other hand, is appointed by the Mennonite Board of Education of the Mennonite Church, which supervises most educational institutions of the Mennonite Church (including colleges and seminaries). It holds title to the school properties, appoints the presidents of the educational institutions and sets guidelines for all major physical campus expansion and for academic programs.

As the questions of a joint board for the two seminaries was raised, we realized that for some responsibilities MBS is parallel to GBS, and for others it is parallel to MBE. When MBE considers seminary education, it has two seminaries to hold in focus. It also has jurisdiction over three colleges. The question of governance, therefore, is more involved with Goshen Biblical Seminary, and that plays a major role in the consideration of one president for AMBS.

Notwithstanding, this question further occupied the AMBS boards at their May meeting. While preliminary evaluations of the "state of the Associated Mennonite Biblical Seminaries" were leading to the decision for each seminary board to appoint a presidential search committee, instructions were given for the committees to meet together for clearance of mutual concerns and for an awareness of candidates being considered for the positions to be filled.

In addition, the three boards agreed to pursue several options for revising the administrative structures.

We hope further dialogue among the three boards will also clear some questions relating to governance and the agendas with which each board deals. Some of these would be resolved when the two conferences amalgamate, and while some believe that the issue of one president cannot be resolved before then, I hope the process will lead us to fuller cooperation.

Henry Poettcker's address is 58358 Valley View Drive, Elkhart, IN 46517.

Mennonites and the ecumenical movement

suggestions for future directions

Thomas Finger

As the observer representing the Mennonite Church and the General Conference Mennonite Church to the Faith and Order Commission of the National Council of the Churches of Christ, U.S.A., I'm finding other churches increasingly asking what Mennonites believe.

I have found the commissioners from other denominations interested in knowing about us. Even though we are not members of the National Council, I have been as free to participate in discussion as anyone else. I also have found that other groups are eager to tell us about themselves and that I have a great deal to learn about most of them.

But what of the future? Should we pursue further ecumenical involvement? Or should we heed the danger signs from our past? Based on my limited experience, I would like to suggest some guidelines.

Let us take seriously Jesus' desire that all his true followers be united. Our painful history shows that Christian unity can be emphasized for the wrong reasons. Sometimes those who have stressed it have really been seeking a merely ecclesiastical or a sociopolitical conformity opposed to some of Christ's chief claims.

But however wrongly the slogan "Christian unity" can be misused, we cannot forget that Jesus himself prayed that all his true followers "may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me" (John 17:23). There is, then, a kind of Christian unity—perhaps different from what is sometimes called "ecumenical"—that Jesus desires. And since he desires it, we ought to search for it and promote it.

I encourage us to take advantage of ecumenical opportunities. With hope tempered by realism and with energy tempered by caution, let us leave the future in the hands of God.

Jesus' prayer reminds us, contrary to what we often think, that the formation of a separate denomination can be divisive and that it is justified only when it emphasizes truths that belong to all authentic Christians and would otherwise be severely repressed. It is good, then, to remember that our ancestors did not set out to form a sect with peculiar beliefs but to witness to what was universally Christian.

Let us acknowledge that we have much to learn from others. Our original formation as a distinct group helped preserve certain Christian beliefs and practices that were widely rejected at that time. But over the centuries we gradually lost contact with other features of authentic Christianity that were better preserved by other groups.

Mennonites have stressed above all that faith must be lived; our primary orientation has been ethical, or practical. But our ethical seriousness has often made our religious life rather drab, especially in worship. Here we have a lot to learn from the exuberant worship styles of blacks and Pentecostals—groups, incidentally, who also insist that faith must be ethical. And we can learn much from the beautiful liturgies that flourish among Lutherans, Episcopalians and Eastern Orthodox.

Similarly our practical orientation has often placed little value on thinking out our faith in clear theological fashion. Here we have much to learn from the careful reasoning of groups like Catholics and the Reformed. In fact, my ecumenical experience increasingly convinces me that clear verbal expression of what we believe is important for our identity, our mission and our relationship to others.

We can learn much from other groups, then, and there is none among us who could not learn much more. Even as one who has taught theology for 14 years, I am repeatedly amazed by how little I know about some denominations and by how rich the insights from other traditions can be. Yet this richness rightly belongs to all Christians, and if we remain closed or indifferent to it, we deprive only ourselves.

Let us be confident that we are bearers of important Christian truths and that ecumenical dialogue can clarify and strengthen them. Ecumenical discussions are often threatening because people fear that their particular vantage point will be overwhelmed in the debate and that they will sacrifice what they really believe out of fear of seeming divisive. For Mennonites these fears can be intensified, for we often have a deeply inbred sense of inferiority. We somehow suppose that "the world" won't care what we say. Or perhaps we secretly fear that some of our convictions *are* merely ethnic or cultural and couldn't stand up to the scrutiny of others.

My experience suggests that ecumenical dialogue can help cure such uneasiness about our convictions or identity. People sometimes speak as if "Mennonite identity" can be discovered simply by examining ourselves and our traditions. Yet identity cannot be discovered in isolation. For knowing one's identity *means* knowing how one is similar to and different from others. Identity can't be discovered without interacting with others.

Ecumenical dialogue can help us discern, first, what we have in common with others. In the course of discussion, apparent disagreements in belief or practice often turn out to be unimportant variations in the way different groups say things or do them.

Ecumenical dialogue, second, can help us differentiate between what is merely cultural and what is fully Christian in our convictions. This process can be painful. Sometimes others will convince us that something important to us has no basis outside our tradition. This need not mean that we discard everything that is merely cultural; but we must cease giving such things the importance that we grant to beliefs that are universally Christian.

Third, having sifted through the various beliefs and practices with which we began, ecumenical dialogue can strengthen our confidence that certain fundamental convictions preserved in our tradition are also universally Christian and can never be surrendered. Having put our identity to the test, ecumenical dialogue can hand it back to us in revised but strengthened form.

Let us be confident that we have much to give to others. My sense that ecumenical dialogue can have the result just described is based partly on my experience. We are not the only Christian group wondering how, in a world increasingly arming for war, peace can be possible, or how, in a world where wealth is idolized, a simple but joyful lifestyle can be fashioned, or how, in a world of social divisions and personal loneliness, meaningful community can be found.

Yet we have consciously sought to

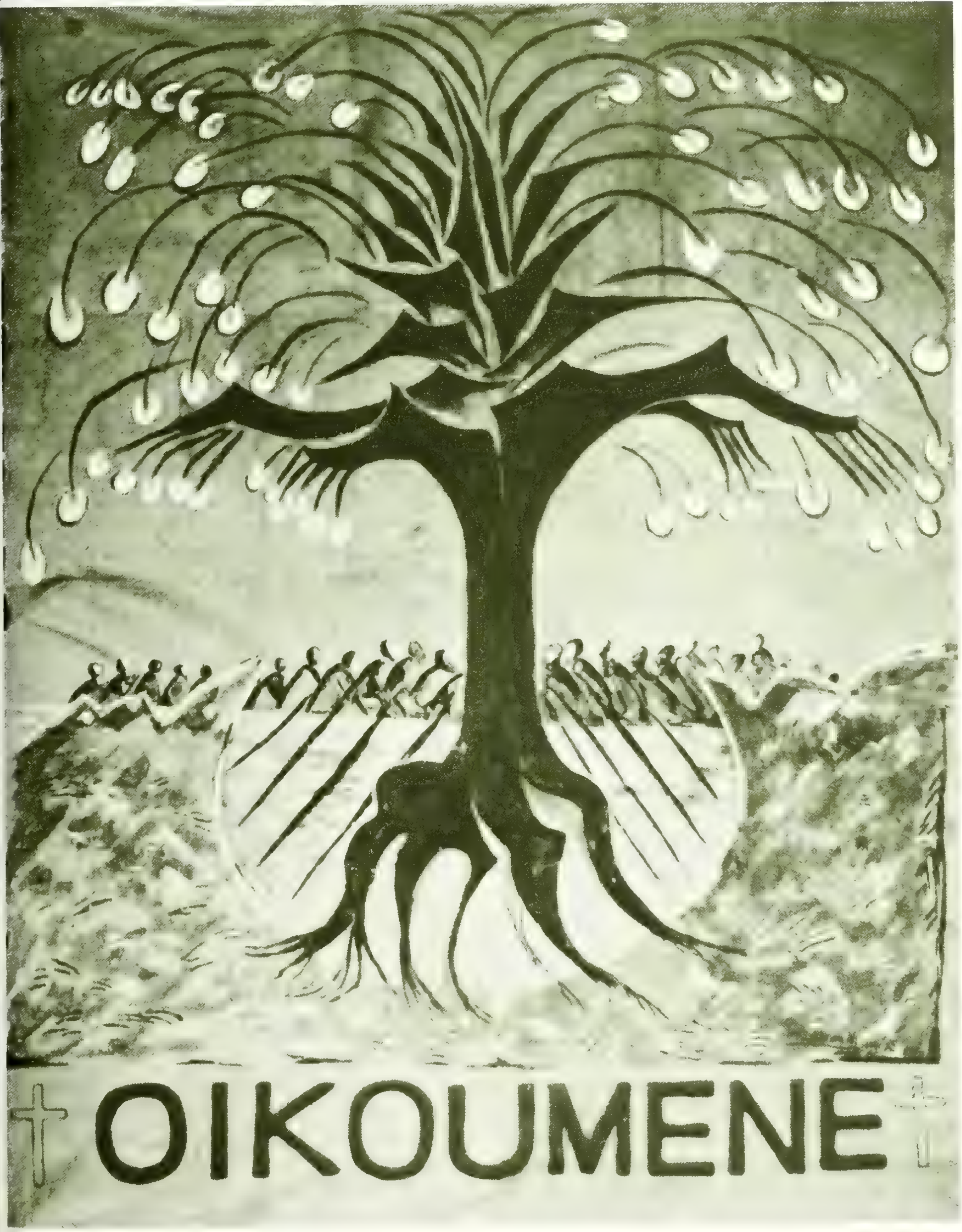
live the ways of peace, simplicity and community far longer than have most denominations. I have found that much larger churches usually respect our traditions and turn to us for advice. Similarly, most mainline churches are no longer in positions of social dominance. Today they often exist as disregarded and sometimes as despised minorities—like we have in the past. Consequently they often want to learn from us how to survive and thrive in such situations.

In fact, today's ecumenical efforts sometimes seem less likely to conform with any sociopolitical outlook than they have in the past. Ecumenists sometimes talk of a church that is not simply united but is also a disciplined, servant-like community based on the teachings, the salvation and the deity of Christ. So long as they do, it is essential that we keep stressing those universal Christian truths that we have emphasized—for their sake as well as for ours.

Let us be cautious about the overall direction of the ecumenical movement. While I have encouraged greater Mennonite involvement in ecumenical matters, I have based this on Jesus' desire for unity, the current climate of openness, and the benefits available to us and others. But when I step back from my limited experience, I have many questions as to where the process is heading.

It is clear that we, even when allied with churches somewhat like us, are a tiny minority in a movement long directed by much larger and more highly organized denominations. I am skeptical that we will really be heard at points where we differ. For instance, most groups like us have protested the statement in the World Council's *Baptism, Eucharist and Ministry* document that "any practice which might be interpreted as 'rebaptism' must be avoided." Yet official statements about the response to this document often seem to understate this concern.

An African artist thus interpreted the World Council of Churches. "Ecumenical dialogue," says Thomas Finger, "can help us differentiate between what is merely cultural and what is fully Christian in our convictions."



RNS

Moreover, while ecumenical dialogue can allow us to retain and even deepen our distinct convictions, the general atmosphere can also subtly prompt us to downplay them. As soon as disagreements begin to surface, people sometimes hurry to explain them away. I find that even the friendliness of other participants and the joy in finding points of agreement can induce me to agree with them as individuals and repress potentially painful differences that might better represent our denominations.

So often does one hear "unity" in general praised and any kind of "division" denounced as sinful that one may be hesitant to risk appearing divisive. A Mennonite wonders why the willingness to take a costly stand over against the crowd is seldom acknowledged as admirable. Are some ecumenists so open and tolerant because they have lost all definite convictions, except for those about unity?

In general I'm enough of an Anabaptist to be skeptical that large numbers of churches will finally embrace Jesus' narrow and difficult way. Many beliefs and practices that are universally Christian are nevertheless specific and costly enough that mass movements almost inevitably water them down.

Yet while I am not sure that the ecumenical movement will eventually reach a goal compatible with our deepest convictions, neither am I certain that it will not. I am certain that significant opportunities for our participation, contribution and learning are available. I encourage us, therefore, to take advantage of these opportunities, and with hope tempered by realism, with energy tempered by caution, to leave the future in the hands of God.

Tom Finger, former professor of systematic theology at Northern Baptist Theological Seminary, Lombard, Ill., is a Mennonite church planter in Bronx, N.Y. He will be the keynote speaker at this year's annual session of the Conference of Mennonites in Canada in Winkler, Man. This is the second of two articles on this subject.

REVIEWS

books

Narrative theology

Ethics: Systematic Theology I *by James William McClendon, Jr. (Abingdon Press, 1986, 384 pages)*

Reviewed by Marion Deckert, Box 475, North Newton, KS 67117

This is volume one of a projected three-volume systematic theology. The author makes a special claim to be writing from the Anabaptist perspective, or as he prefers to call it, the (little "b") baptist perspective. He makes it clear that reading John Howard Yoder's *Politics of Jesus* "changed my life." In general he is well read in the area of Anabaptist scholarship, as well as having an impressive command of general philosophical, theological and moral literature.

In treating preliminary matters, McClendon makes an interesting argument that much of what we know as the Free Church tradition is the spiritual heir of the Anabaptist movement. In the end he defines this general Christian tradition to include all Christians who hold that "the church now *is* the primitive church; *we* are Jesus' followers; the commands are addressed directly to *us*." This is an interesting and helpful way of defining a particular Christian tradition. He also makes some interesting comments on why, generally, there has been little or no important work in systematic theology in this tradition.

McClendon's book is of special interest for other reasons as well. He is well aware of the oddity of beginning a systematic theology with the study of ethics. He makes an able defense of this approach. Those of us who have long argued that the matters of discipleship and peacemaking are not an afterthought for the Christian but the very stuff of being Christian will feel a kinship here. A more fundamental distinctive for the book is the insistence on "narrative ethics."

The notion of narrative ethics may not be altogether clear, but at least it is an approach that tries to make the history and life of a community a central element in the ethical enterprise. There are a growing number of philosophers and theologians who reject the dominant approach to ethics via rules and principles and who emphasize character, community, narrative and virtue. This movement is one of the important intellectual enterprises of our time.

SYSTEMATIC THEOLOGY
ETHICS
JAMES WM. McCLENDON, JR.

The major failing of McClendon's book is its inability to make the notion of narrative ethics adequately precise, despite a special "Retrospect" dedicated to that task. But it has many countervailing strengths. It is engagingly written, takes account of the scholarly world without pedantry, practices its own theory by including generous sections of illustrative narrative, is often insightful (as when it argues for the virtue of presence) and is successful in challenging the reader to deeper thought and piety.

The last things

The Christian's Future *by George R. Brunk III (Herald Press, 1987, 96 pages)*

Reviewed by Thomas Finger, Mennonite church planter in Bronx, N.Y.

Books on "the last things" often have one of two flaws. Some discuss the nature and timing of future events so exhaustively that their deeper meaning gets lost. Other books, however, discuss this meaning so vaguely that one wonders whether anything about the future is really being said.

George Brunk III avoids both flaws. He begins and ends by emphasizing that the energy, confidence and patience of Christian living flow from the hope that the eternal life of God's kingdom will transform all creation. Brunk then shows how this hope arose through God's promises and prophecies in the Old Testament. He argues that some aspects of these prophecies were fulfilled literally but that the events that fulfilled them also contained surprising features. Similarly Brunk believes that Scripture tells us certain general things about the future but that God will also surprise us.

Only after sketching this broad biblical overview of hope does Brunk turn to specific events. He places Jesus' personal return at the center yet urges restraint in discussing its timing. He cautiously affirms "premillennialism" but considers other views.

For Brunk our ultimate hope is not the individual soul's ascent to heaven but the resurrection of our bodies on a transformed earth at Jesus' return. He is dubious, however, that souls "sleep" between death and resurrection. Brunk argues that some will be condemned to hell, which is an everlasting condition. Yet he allows a slight possibility that this may be reversed for a few.

This book is well-organized and clearly written. It will be useful for adult Christian education. Even those who disagree at points will appreciate Brunk's fair-minded presentations and his emphasis on the meaning of the final events for Christian living.

The Bruderhof experience

Community for Life *by Ulrich Eggers (Herald Press, 1988, 199 pages)*

Reviewed by Roger Wyse, 205 S. Pearl St., Wayland, IA 52654

Ulrich Eggers tells the story of the Bruderhof people in a personal way. He also interjects his surprise with expressive, spontaneous words.

For anyone who has never visited "the new Hutterites," here is a vivid picture of the colony and its activities in communal living.

The book includes 16 pages of photos, black-and-white and color, that add to the feeling of being there.

The book was first written and published in German. The English translation is done well.

Eggers mainly writes of the Woodcrest Bruderhof in Rifton, N.Y. He and his wife were guests for four weeks in 1983 and returned in 1984 for three weeks. He is fascinated and challenged by the commitment of the early Christian community Bruderhof model, "with Christ at the center of life, in a living relationship with God."

Sixty years of history are recorded. The efforts and beliefs of Eberhard Arnold carry this people from continent to continent, through hardships and trials, back to the original vision, and eventually unite them with the Hutterites, whose history is as old as (and similar to) the Anabaptist heritage we claim as Mennonites.

Litany based on Psalm 36

Sinful to forgiven, unworthy to worthy

Katherine Funk

Part 1, Sinful people—verses 1-4

Leader: O God, we stand before you as unworthy people. We know you can see into the depths of our hearts, and we cringe.

All: We confess our sins, our hidden sins.

Group 1: We make plans, and all day long we work to carry them out before we have consulted you.

Group 2: We think we are wise and capable of running our own operations and businesses.

Group 1: And when the going is good, the line becomes thin between integrity and dishonesty.

Group 2: Our words may be flattering and our gestures friendly, but our intentions are really self-gratifying.

All: We are unworthy people.

Group 1: We spend sleepless hours through the night speculating gain for ourselves, even at the expense of our neighbor.

Group 2: Even when we think we want to do good, our aim is to be impressive.

All: We are unworthy people.

Leader: O Lord, my defender, I call to you. Listen to my cry. If you do not answer me, I will be among those who go down to the world of the dead. Hear me when I cry to you for help when I lift my hands toward your holy temple. Do not condemn me with the wicked (Psalm 28:1-3a).

Group 1: Is it true that God would judge us? Are we not his favored people?

Group 2: Are we condemned?

Part 2, Grateful people, verses 5-9

Leader: When we think of your holiness, your justice and your majesty, then our guilt feels heavy upon us. We stand in awe and reverence when we remember your goodness.

Group 1: Your faithfulness to our forefathers in times of persecution, erring, faltering and testing was unending.

Group 2: Your righteousness will stand even if the world accepts and bows down to low standards.

Group 1: And you will measure out justice, if not in this life then at the Great White Throne.

Group 2: Because your love is the same yesterday, today and forever.

All: How precious, O God, is your constant love.

Leader: Like a father, God has sustained his creation throughout the ages.

Group 1: Because, while the world is full of want and starvation, we lack nothing.

Group 2: Our tables are spread for today and our shelves are stacked for the days that lie ahead.

Group 1: Even if imperfectly, there is law and order in our land, and we can go to sleep unafraid.

Group 2: Streams of water flow freely from our faucets when in parts of the world they measure it by cupfuls.

All: Surely, surely, goodness and mercy have followed us all the days of our life.

RNS

Leader: We acknowledge you as the Creator of all life.

Group 1: You created the newborn baby that is our grandchild,

Group 2: the stalks of wheat that supply our daily bread and the mold that grows to make our penicillin.

Leader: You are the source of life and light.

All: You are the radiance that sheds light on our earthly pilgrimage. You are the light in whom we trust for salvation.

Part 3, Beseeching people, verses 10-12

Leader: O God, we beseech you, continue to love us, for we have named your name and called you our Father. From the beginning we have acknowledged you as Lord.

All: Be merciful to us, O God.

Group 1: In spite of our sin we are redeemed by your atonement.

Group 2: In spite of our sin we are righteous by your grace.

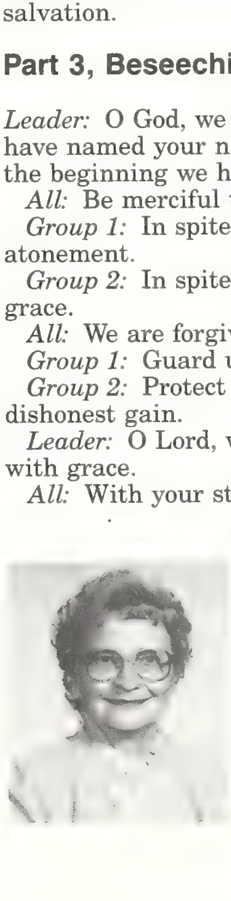
All: We are forgiven. We are cleansed. We are worthy.

Group 1: Guard us from the sin of weak resignation.

Group 2: Protect us from temptations of pride, conceit or dishonest gain.

Leader: O Lord, we beseech you, continue to shower us with grace.

All: With your strength we are strong.



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EDITORIAL

Elias Chacour came to speak; CPTs carry the word

In Kansas City, Kan., on June 8, Elias Chacour spoke on "The Plight of the Palestinians in the Holy Land and the Need for Non-Violent Reconciliation."

You will hear more from Elias Chacour. An Israeli citizen, born in 1939 of Palestinian parents in northern Galilee, trained in Nazareth and Paris, he was ordained in the Melkite Church, a body of believers in the Middle East since the first century.

"The Jews and Palestinians are 'blood brothers,' " he says, referring to the title of his book. "We share the same father, Abraham, and the same God." In truth, the ability to reconcile opposing powers seems to be a historic hallmark of the Melkite Church fathers.

I borrowed *Blood Brothers* (Kingsway Publications, 1984) from Frank and Holly Keller a year and a half ago when they came back from a five-month stay in the Holy Land. (Frank is conference minister for the Western District.)

I learned that Elias' parental family was among those ordered off of their land in 1946 when the state of Israel was being established.

Four years later, Elias' father and brothers applied to work for the new owner of the fig orchard that Elias' father himself had planted. Should they become hired men on the very farm they had owned? Of course, said Elias' father; "If we go to care for the trees we'll do the best job. Someone else won't know what they're doing."

(I thought of Jochabed, the mother of Moses, who offered to take care of someone else's baby son, who was, in fact, her own son. Indeed, who could do it better? Also, I know that some of our farmers are now renting land that they once owned. And, indeed, who would love that land more?)

Because Mennonite Central Committee is present in Israel and the Occupied Territories, chances are good that some of our number will one day work with Elias Chacour.

Nine days after Elias Chacour spoke about nonviolence in Kansas City, the Christian Peacemaker Teams steering committee began a three-day meeting in Philadelphia. Representatives from our conference, from the Mennonite Church, the Church of the Brethren and the Brethren in Christ formed a committee in response to Mennonite World Conference's call for action.

You will hear more from the CPT steering committee. A report of their June 17-19 meeting will be in the July 12 issue of *The Mennonite.*

You will also be hearing about faith and resistance retreats. Your and my congregations may be invited to host one. They include Bible study, non-violent training, global awareness. They conclude with nonviolent direct action, at a local military base or armaments industry, for example.

CPTs were defined in December 1986 by a large gathering of interested people, including the Mennonite Brethren: CPTs emphasize biblical peace witness, active peacemaking, public witness, including non-violent direct action, and the development of peacemaker teams.

Gene Stoltzfus, Chicago, is the new (and first) staff person for Christian Peacemaker Teams. "Working together," he says, "with a local focus will be the theme of our work. Our ministry is Christian peace action. Our resource is our faith, our mutual support, our tradition of courageous witness and our sense of urgency."

With churchwide support of CPTs, chances are good that many of our number will be directly involved. This can be at several levels: as publicly affirming congregations, as affinity groups surrounding teams, as part of teams.

We as a conference may not always initially agree on how, but we can bank on our sturdy history of consensus arising in the midst of the congregation. We will, however, agree on why: to be faithful to the vision of God's shalom.

CPTs are simply a restatement of our four-century-old (and first-century) tradition of the church's courageous witness to the state when it conflicts with God's law. Charleswood Mennonite Church in Winnipeg has gone on record as ready to participate. Which of our remaining 362 congregations will be next? We can expect pain, and great love. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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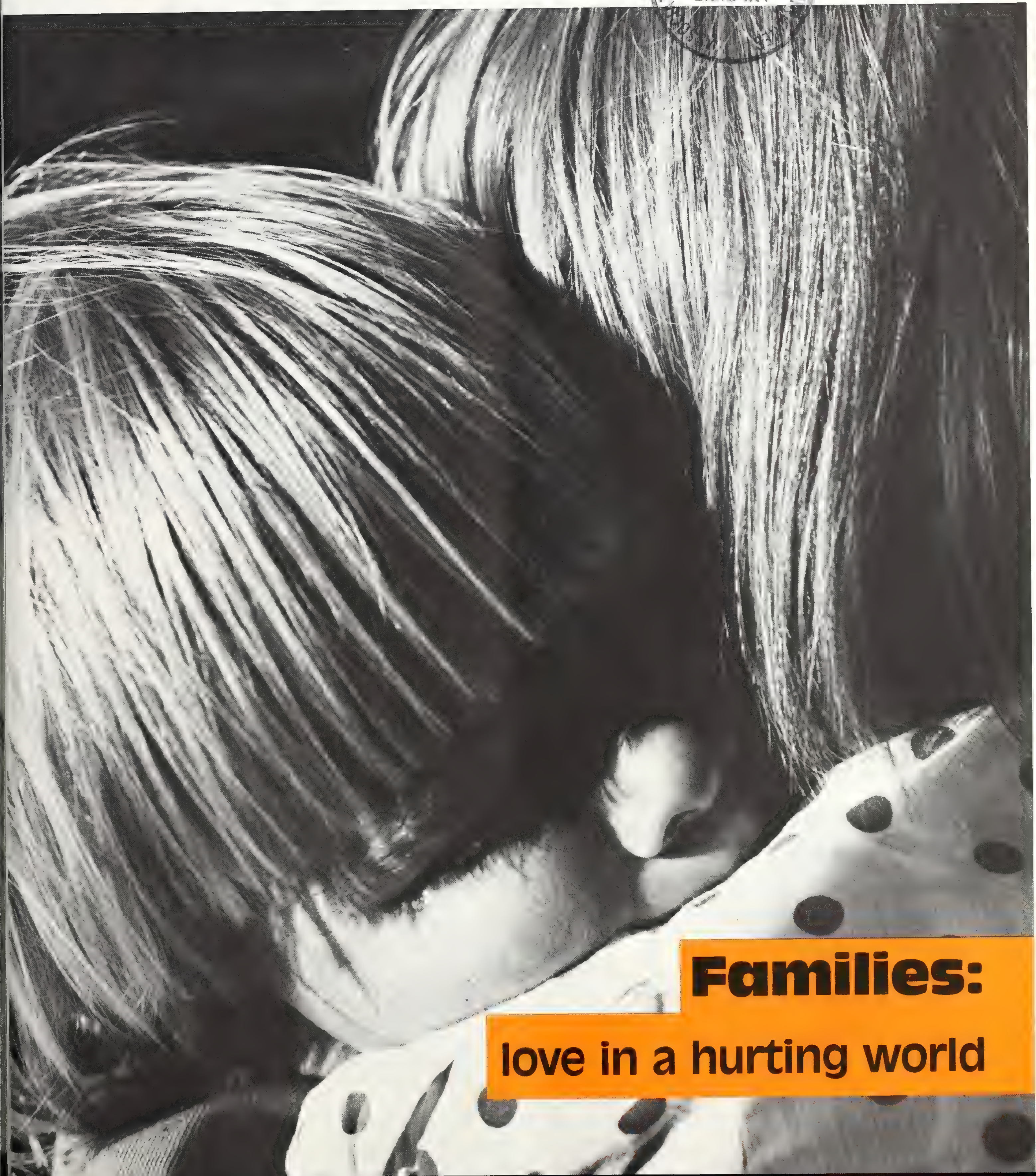

Families:
love in a hurting world

prologue

"A set of curves or surfaces whose equations differ only in parameters." That's the most exotic of the 14 or so definitions of "family" in my dictionary.

The most familiar of the definitions is, "the basic unit in society having as its nucleus two or more adults living together and cooperating in the care and rearing of their own or adopted children." But you have probably also experienced that this is no longer the norm in our society.

This issue of *The Mennonite* defines family also as congregation (Norma Johnson's and Nancy Myers' articles on pages 293 and 296, respectively), the extended family and the world (Gene Stoltzfus, page 309).

The next issue will continue attention to our global family as we commemorate the bombing of Hiroshima and Nagasaki 43 years ago. Remembering, I believe, continues to enlighten our attitude to the world.

You've heard it before: Every time we pray "Our Father" we claim as brothers and sisters the rest of humanity. Thus we pray. Thus we read.

With this issue we welcome three new listeners to *The Mennonite* on cassette, these in American Falls, Idaho. Pictured below are Martha F. Graber (who coordinates the volunteers who read each issue into the microphone) and Homer Stucky in his recording studio. Let us know if you want more information about *The Mennonite* on cassette tape. *mts*

Cookie Wiebe

MENNONITE
Families:
love in a hurting world

Parenting is a balancing act that requires a safety net. See Ruth Enns' article beginning on page 294.

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Credits: Cover photo by Robert Maust

The Mennonite is available on cassette tape.

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RNS

God's recipe for marriage

Jim Egli

How do we keep intimacy fresh and growing in marriage? We want love to grow, but this doesn't always happen. How do we deepen intimacy?

God offers answers, speaks directly to our concerns. The answers are found in the Song of Songs.

The thrust of the Song of Songs is the sheer enjoyment of human love and intimacy. The book is sensual. This strikes us as unusual. What is this book doing in the Bible?

What does this have to do with God? It has much to do with God. God created love, intimacy and sex for us to enjoy and rejoice in. God gives them to us to treasure, to keep pure.

In the Song of Songs we discover God's recipe for love and romance. This recipe is like other recipes. No ingredient can be left out. In the Song of Songs the three key ingredients for a growing love relationship are these:

- romance, continually winning each other's love;
- praise, dwelling on the positive and bringing out the best in one another;
- purity, not letting even the smallest thing come between us.

Let's look at these ingredients.

Romance. Over and over again in the Song of Songs the lovers say to each other, "Come away with me." This is the way the book begins and ends. In the first stanza we read, "Take me away with you, let's hurry!" And in the last verse of the book, "Come away, my lover." Other passages say the same thing. "Arise my darling, my beautiful one, and come with me" (2:10, 11). And 7:11, "Come my love, let us go to the countryside."

We need to keep wooing each other, winning each other's love. We can't take love for granted. We can't expect intimacy to fall into our laps. Love is like any living thing; in order to grow and be healthy, it needs to be nurtured and cared for.

A misconception cripples our relationships. We work hard to win our partner's love and allegiance before our marriage. But we assume after the wedding that the task is accomplished, and we quit trying to win each other's love. No, the pursuit of love must continue if love and intimacy are to flourish.

We husbands have the necessary skills for this. We know how to win our wives' love. I know this because we've all done it before. We see this special woman, and say to ourselves, "Hey, she's wonderful. I want to win her love." We do things to win her love. These are exactly the things we need to continue to do.

Wives, I know you also have the necessary skills to win your husbands' love. You have captured your husband's heart before. You saw this special man and thought to yourself, "How can I win his love?" You looked your best, affirmed him, expressed your appreciation to him. These are the things you can now continue to do.

The call, "Come away with me," points to the most crucial factor in pursuing love—the need to spend quality time together. That's where love happens, when we are together.

I have found this true. When I take my wife, Vicki, on a date, when we're alone together, we can relax and talk. Then I get to know her afresh, and I think, Hey, I love her.

How can we let this happen in our marriage? Here are some guidelines:

I want to love my children unconditionally. Think of a newborn baby, doing nothing on its own. It certainly can't give us much in return for the many hours spent meeting its needs. I think this is similar to God's love for us. We do nothing to deserve God's love. God just loves us for who we are. *Marsha Schmidt*

- At least twice a month go on a date with your spouse.
- Find moments of quietness together in your daily life. Talk with one another when the TV is not on and there is no junk mail in your hands. The way Vicki and I do this is to have a cup of tea together after the children are asleep.
- Once or twice a year get away for a weekend together, discover each other anew and have a relaxing time. Mennonite Marriage Encounter provides an ideal opportunity for this.

Praise. The Song of Songs portrays a relationship filled with praise. The lover says, "How beautiful you are, my love. How your eyes shine with love." To which the beloved responds, "How handsome you are, my dearest; how you delight me!" Again the lover says, "How delightful is your love, my sweetheart, my bride."

I read through the book and wrote down all the terms that the lover uses to address his beloved: my darling, my beautiful one, my dove, my bride, my sweetheart, my flawless one, prince's daughter, my perfect one, my love. How would you wives like it if we husbands started incorporating some of these words in our vocabulary?

The woman in the Song of Songs is just as affectionate but doesn't use as many different terms. Her favorite one is "my love," which is found 26 times in the book. She also calls him my king, my friend, the one my heart loves.

Praise makes us feel appreciated and loved. Praise brings out the best in us. Praise sets us free to become all God wants us to be.

We can use praise as a gauge to determine the health of our marriages, to take the temperature, so to speak, of our relationships. The extent to which a couple praises each other is the extent to which they are growing in love.

On the other hand, complaining and nagging destroy. They produce contempt and defensiveness. They fuel bitterness. Nothing is more damaging than to speak negatively toward our spouse, especially in the presence of others.

We need to look at people through Jesus' eyes. We need to focus on the positive in one another. If we focus on the negative and tear each other down, it is as if we are looking through the eyes of Satan. That is one of Satan's names in Scripture, "the accuser."

We need to begin praising each other more on a daily basis. "You look nice today" or, "I appreciate what you did for me this morning" and, "I love you." Praise is the second ingredient in God's recipe for love and romance.

Purity is referred to in the Song of Songs. "My lover is mine and I am his" (2:16). "I am my lover's and my lover is mine" (6:3). "Close your heart to every love but mine, hold no one in your arms but me" (8:6). I like 4:12 from the *Good News Bible*: "My sweetheart, my bride, is a secret garden, a walled garden, a private spring, there the plants flourish." The most intimate part of our marriage is reserved for one relationship alone. Sexual intimacy is a beautiful, God-given gift. It reaches its fullest expression, its highest fulfillment, only in the context of a complete, lifelong commitment.

There is another aspect of purity, however, that is perhaps even more crucial to us. We need to keep our relationships clean and pure in all respects. That is, I must have the determination that nothing, not even the smallest thing, will come between my spouse and me.

"Catch for us the foxes, the little foxes that ruin the vineyards, our vineyards that are in bloom" (2:15). So often it's the little things that come in between us. Inconsiderate actions or words are so small, but they take root. They produce contempt and make our love grow cold.

Three times in the Song of Songs the woman says to her friends, "Promise me, women of Jerusalem, that you will not interrupt our love" (GNB). We must avoid anything, even the smallest thought or attitude, that violates our relationship or begins to come between us. We must deal with the smallest thought before it works its way out of our mouth or into our actions.

These small things are like cancer in a body. They start small but must be removed and dealt with while still small, or like cancer they will grow, bringing sickness or death.

We must be quick to admit our own blame and ask forgiveness, even if the other person is also at fault. We must assume our part of the responsibility. We must be slow to anger and quick to forgive.

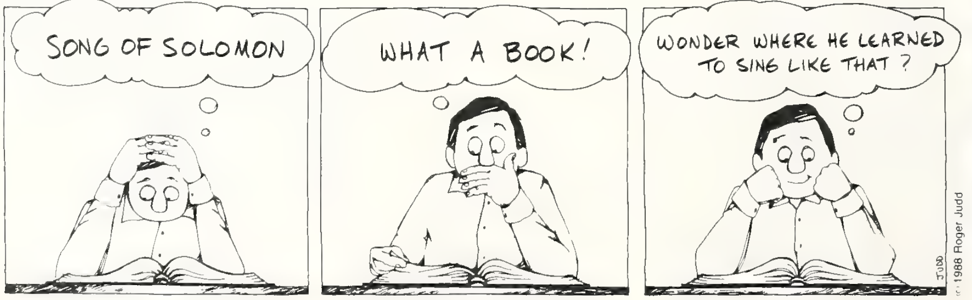
Purity means keeping our relationship completely fresh and clean.

So you see, God's recipe for love and romance is simple: pursue love, praise and purity. The directions are also simple: Mix these together daily in generous quantities.

But it's not enough just to have the recipe. Each of us, you and I, have to make it. We want our love relationships to deepen. We aren't going to take intimacy for granted. Instead we're going to continue to win our partner's love. We aren't going to nag or complain or focus on the negative. Rather we will fill our relationships with praise and appreciation. We will focus on the positive and bring out the best in one another. We aren't going to let even the smallest attitude disrupt our relationships.

Our relationships will continue to be a dynamic proclamation of the love of God.

Beyond Belief


SONG OF SOLOMON
WHAT A BOOK!
WONDER WHERE HE LEARNED TO SING LIKE THAT?
JUDD

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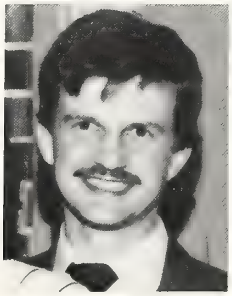


Jim Egli is pastor at Flanagan (Ill.) Mennonite Church. His and Vicki's address is 504 S. Main, Flanagan, IL 61740.

How to integrate singles into your congregation

Norma J. Johnson

How are singles perceived in your congregation? I believe our goal is congregational life that is inclusive, regardless of marital status.

Consider these ideas for your congregation. Adapt and enlarge them. This list is only a beginning and will grow as you add your suggestions.

1. Acknowledge that "marrieds" and singles must both claim ownership of the issue of inclusive congregational life and both claim responsibility for solving it.

2. Avoid treating the singles as a group by themselves. Plan social events to include both marrieds and singles. Avoid the myth that an even number of guests should be invited to a meal.

When individuals complete high school, give them their own listings in the church directory. If you use mailboxes, allocate individual boxes to them. This gives identity and symbolizes a rite of passage.

3. Watch out for the "if only" syndrome. It can take many forms: if only I was married, if only we had children, if only I weren't a widow, if only our congregation had an active singles group.

4. Be sensitive about questions and comments made to singles. Lighthearted remarks may carry some subtle sarcasm or be value judgments.

5. Refuse to believe the myth that an individual's worth is determined by marital status.

6. Remember that we are not called into God's kingdom two by two.

7. Plan activities *with* singles rather than *for* them.

8. Recognize that special interest groups have their place in the congregation. A Sunday school class on parenting preschoolers will appeal to a certain segment of the population as will a weekend spiritual disciplines retreat.

9. Consider singles for positions of leadership. People involved in the congregation feel ownership. Would your congregation call a single person to the pastoral ministry in your congregation? Why or why not?

10. Strive toward interdependence among marrieds and singles.

What you can do.

1. Know your church population. How many singles are in your congregation?

2. When planning the preaching schedule, include sermons on singleness, marriage and family.

3. Select sermon illustrations from a variety of life experiences. It's easy to only use examples from family settings.

4. Develop an inventory to discover the attitudes of the marrieds and the singles.

5. Look for marker events to celebrate. Purchasing a home, achievements at work and educational milestones are noteworthy in the life of a congregation.

6. Have a housewarming for new people, regardless of marital status, who move into your church.

7. When individuals complete high school, give them their own listings in the church directory. If your church uses mailboxes, allocate boxes to them. It gives identity and symbolizes a rite of passage.

8. Develop a theology and ethic of friendship. This will provide a good foundation for understanding intimacy.

9. Work with the theme "How faith and church are a resource to singleness, to marriage and to families." Use the worship service and the Sunday school hour to allow adequate time for input and discussion.

10. Consider an elective system for Sunday school classes that provides the setting for people with similar interests to be together and is not dependent on age or marital status.

11. Consider having a shower for a single person who is establishing a household.

12. Include a category in the church budget for providing some financial assistance for weekend retreats for church members. For marrieds this could be marriage enrichment seminars. Singles' retreats or other areas of interest may be selected by the singles. The point is that marital status will not determine who will benefit from this resource.

13. Look at your total church program over a year. Who in the congregation has been excluded or marginally involved?

14. Keep adding books on singleness, marriage and family to the church library.

15. Invite singles who enjoy children to take their turn serving in the church nursery.

16. Discuss *Human Sexuality in the Christian Life* (Faith and Life, 1985) in the congregation. What follow-up work will be done as a result of the study?

17. Look at the structure of the small groups in your congregations. Are singles and marrieds together in groups or is membership mainly determined by marital status?

18. Compile a creative church calendar that includes a variety of marker events and celebrative occasions for singles and marrieds.

19. Intergenerational events in a congregation can break down stereotypes and build bridges of acceptance and understanding. Specifically plan such events.

20. Liberally share smiles and hugs.

Norma J. Johnson, Box 347, Newton, KS 67114, is executive secretary of the Commission on Education.

Reunion

Fern Pankratz Ruth

When old friends meet by chance,
After separation of long years,
They start, then smile,
And spread their arms
In wide embrace,
To hold their childhood
Close.

Fern Pankratz Ruth, Box 417,
North Newton, KS 67117

Parenting in the '80s

Ruth Enns

Baby: smiles, gurgles, wet kisses, diapers, colic, 3 a.m. feedings.

Child: three Rs, swimming, piano lessons, chauffeuring, bandages, dental bills.

Adolescent: dates, dreams, driving lessons, afternoon, evening, 3 a.m. worries.

Parenting: 24-hour joy. 24-hour slavery. A lifetime.

Women have entered the workplace, triggering the need for day care.

Sometimes the balancing act of parenting tips toward slavery. Waldemar Janzen, Old Testament professor at Canadian Mennonite Bible College, Winnipeg, says that this is because parents no longer control the job of parenting. This father of three says that parents feel isolated, that they have little or no support. They even feel isolated from their children's worlds because they see few children but their own.

Many outside influences now affect parenting, beginning early in a child's life and coming from every direction. They introduce conflicting values.

We have to look only at the post-World War II era to see how much our lives and thoughts have changed. Women have entered the workplace. Minority groups have won many rights. Technology has brought an information explosion into our homes through TV, radio, VCRs and home computers.

There are increasing numbers of single-parent families, dual-income families and the accompanying greater need for day-care facilities and personnel. The myth of "just you and me and baby makes three" in cozy seclusion behind a suburban white picket fence has exploded.

Franz Wiebe, pastor at First Mennonite Church in Winnipeg, sees the central parenting issue as a confusion of value systems. Human beings seem unable to deal with more than one system at a time.

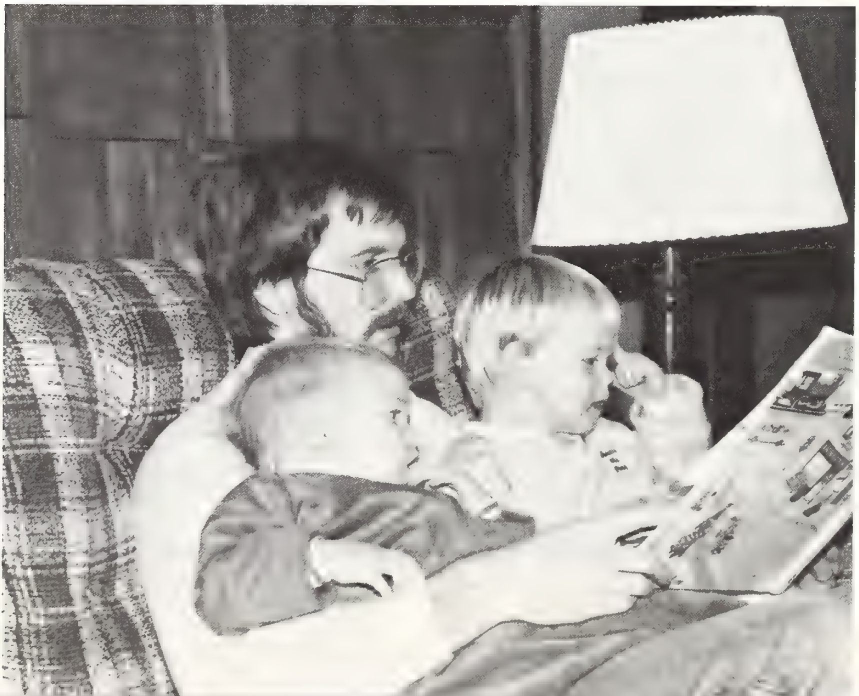
"If you have a closed community, it will have its own standards, and it's going to work," he says. Children in years gone by were raised by everyone in the community. Everyone shared common values.

Peggy Regehr, a resource person on women's issues, says, "We say we value children, but we have not demonstrated this." We have segmented them into age groups, interest groups and stereotyped sex roles. Parents run from one thing to another and don't have time to parent.

Where can harried and hurried parents turn for help? Schools have trained classroom teachers, resource teachers, psychologists, psychiatrists and specialists. The medical field has psychologists and psychiatrists, nutritionists and child-development centers. Parenting courses are popping up everywhere. There is an abundance of books, magazines, films and newspaper articles on the subject.

Sometimes the last thing we want is more "help" from experts. Could it be that this help contributes to the isolation that Janzen and Regehr talk about?

Both parents should be involved in parenting. (Here is Randy Lepp, Leamington, Ont., with his sons Eric and Jamie.)



Frieda Lepp

balancing act

Perhaps it's time we stopped pointing fingers and started building the self-esteem of this generation of parents. When I asked Janzen what parents need to hear, he said they should not give up on themselves or their children, even though the children may not turn out as expected. Parenting requires Old Testament covenant love. True parental love is a commitment to love no matter what. That, of course, involves lots of forgiveness.

Ed and Grace Van Dyck, a young couple with their first baby, answered the same question by saying to first love yourself, then love your spouse. Remember that God is a resource. Ed also says, "God is not a sugar daddy." God does not owe us two perfect children. God will give strength as it is needed and requested.

Regehr says that both parents should be involved in parenting. And both need a good sense of self, especially the parent who stays home most of the time. Parents who feel confident about themselves will pass these feelings on to their children.

In his book *Still in the Image* (Faith and Life Press, 1982), Janzen gives biblical support to Regehr's views. In the section "Sexuality in the Old Testament" he draws implications for parenting. The Bible "offers a theological basis for a positive, non-prudish togetherness of men and women in their status of equality before God and their far-reaching equality of capacities and needs. The biblical doctrine of humanity actually means the emancipation of women." Reflection on this equality would eliminate a lot of the poor self-concepts that Regehr talks about.

Wiebe says that the church's message to parents is, "God loved the world." In the face of present-day confusion, parents are challenged to love as God loves.

Janzen mentions Old Testament love. That seems to involve a commitment regardless of the consequences. It leaves the giver vulnerable, open to every hurt.

Our omnipotent, omniscient, omnipresent God is able to love puny, helpless, confused humankind. We must do that for our children and for each other.

This love is tolerant, able to overlook mistakes and deliberate wrongdoing. It sees beyond childish rebellion to the maturation process. It forgives.

Along with God's love comes guidance that we can accept or reject. Just so, parents guide their children, give them choices, teach them to make wise decisions, then forgive if the guidance is rejected.

Knowing when to guide, when to interfere and when to sit back and/or forgive is a balancing act (and no high-wire artist ever perfected the act without a few falls).

Like the circus acrobat, parents need safety nets, support systems. These give parents the courage to get back on the wire when they have fallen.

Such supports can be relief parenting programs or counsel from older people, a different perspective enhanced by distance. Another support is the community.

If parents are not the only influence on children, then everyone is involved. Every adult is, in a sense, a parent. We all choose whether we will be a part of the problem or of the solution.

Ruth Enns' address is Box 67, Sanford, MB R0G 2J0. She attends First Mennonite Church in Winnipeg. Her husband, David, is a public school teacher.

The myth of "just you and me and baby makes three" has exploded.

Robert Maust

TOGETHER

The story of one church family

Nancy Myers

Folk dancing was part of the retreat.

First Mennonite of Oak Park, Ill., is a church engaged with life. When David Myers got a letter early last year inviting him to consider pastoring the congregation, a line in the letter caught his attention. "We are a small congregation with a strong sense of history and identity," the search committee wrote, "shaped, in part, by having weathered a number of consecutive personal and group crises."

"My first reaction," Myers says, "was that here was a group of people willing to be honest about their struggles." Myers and his wife, Darlene, moved to this west-of-Chicago suburb last August.

Our church had taken its time deciding whom to ask, first taking stock of itself and reaching consensus on what it was looking for in a pastor. One thing we have learned in our short (nine-year) history is to take the time to work through important issues.

Facing crises and moving by consensus on major decisions are two congregational trademarks. The church, an affiliate of both the General Conference and the Mennonite Church, has had plenty to work through—so much that for several years an unspoken question was, What next? The issues have included personal conflicts, divorce and a member's death from AIDS.

David Myers

Oak Park still asks What next? but with less anxiety. That is largely thanks to the leadership of a previous pastor, Ardean Goertzen, who helped an often reluctant and shy group take up the problems that life laid at the church's doorstep. Goertzen's courage in facing the ambiguities of modern life, making room for the Holy Spirit to speak to the group, helped instill in the congregation a sense of pilgrimage.

Somewhere along the way the group left shyness behind. Conversation buzzes between regulars and newcomers on a Sunday morning between worship and education hours, in an airy upper room of an imposing United Methodist church where the group meets. About three-quarters of the 45 or so current attenders (27 are members) live in or near Oak Park. That percentage has increased as the group has developed a community presence—a process slowed by the lack of a building of its own or even an exterior sign. About half are of Mennonite background.

A steady growth in numbers has caused some to worry about losing the intimacy that has been important to Oak Park's spiritual growth. What was once a three-quarters circle of chairs in the sanctuary has become a semicircle six rows deep.

Experience has led the Oak Park church to recognize the importance of spiritual, social and physical healing in the lives of its members. This has depended, in turn, on members' willingness to reveal needs, hurts and joys, especially during a sharing period at the end of each service. As the group gets larger, however, some find it harder to speak.

But growing numbers have brought new delights, not least a lively group of young children. Each sermon's theme is first told in a story for children, and their spontaneous comments have become another Oak Park trademark. Elaborating on the Wise Men, one storyteller asked the children how many camels they would need to carry their own belongings. "Six," answered Helen, 3, with great certainty and not a moment's hesitation.

The church has experimented with a variety of worship styles, from silence to high liturgy, especially during nearly two years when the church was without a pastor and members ably led services. Now, however, the church has recognized the need for a consistent liturgy and visible leadership, while retaining considerable flexibility. Myers has a role in every service, but others still preach nearly half the time.

Andrea Baker and Lynn Barrier at last February's congregational retreat

The time without a pastor sharpened the group's recognition of individual talents, and the congregation may be described as gifted. Mennonite commit-

Young people prepare the altar before a worship service.

ment to healing and reconciliation is reflected in a number of professions, such as medicine, the environment and peace. Members include an artist whose medium is wood furniture, the editor of a Christian feminist magazine, the administrator of the Great Lakes Region Sierra Club, a former general secretary of the Mennonite Church, a scholar of nuclear war literature, and the coordinator of pastoral services for AIDS patients and families in the Chicago area. Several members are students, but most have put their roots down in the city.

Standards for sermons are accordingly high, and education hour discussions are animated. But the services reflect engagement more than intellectual sophistication—a lively grappling with Scripture and with life. Many who attend the church have developed or are seeking a strong sense of vocation, and they look to the church for support and guidance in their callings.

Emphasis on Christian calling is one thing that has attracted people from other church backgrounds to our congregation. Another is a warm expression of community. The church's early struggles have fostered a sense of family that members extend to newcomers. Regular small-group meetings, potlucks, an annual summer Sunday at the Lake Michigan sand dunes and a winter weekend retreat are important rituals. Sunday gatherings often spill over into a local delicatessen.

The nurturing of young Christians has become an important issue as the youth population grows. Inclusive language and Christian attitudes toward homosexuality are also under study and discussion. But Oak Park's next steps may include more attention to the church's outward journey, supporting individual and group visions of how to reach into the urban community. Whatever direction it takes, First Mennonite Church of Oak Park will continue to pay close attention to God's Word and direction, especially as it is expressed in people's lives.

Nancy Myers (no relation to David) is a member of the Oak Park church and managing editor of the Bulletin of the Atomic Scientists. *Her address is 814 S. Wesley Ave., Oak Park, IL 60304. She also supplied the photos.*

Ardean Goertzen (right) tells a story to Ben Myers, Andrea Baker, Nancy Mannweiler holding Helen, Anna Baer, Breanne Geery.

Around the table is best

When we moved from a smaller congregation to a larger one, my husband, D.A. (the pastor), and I felt the need for fellowship. What better way to learn to know each other than over a cup of soup, seated around a table.

God has given me the gift of hospitality. How could I exercise it yet show no partiality?

D.A. and I decided to have a dinner in our home once a month following the morning worship service. We chose the first Sunday of the month and started out using couples' anniversary month. To not exclude the singles, we ask them to attend on their birthday month. Every two years we alternate, using the spouses' birthdays—preventing the same groups being together each time.

To begin with, we went through the church record books and made a list of anniversaries and birthdays. This gives us an approximate number of who might be attending. Our groups vary from 15 to 45 (children included). We accommodate this many in our home by using our recreation room in the basement and setting up long tables. I have a partial kitchen in the basement, where I can keep my dishes, all that I regularly use for these dinners. I keep the menu simple. Each family brings either a salad or dessert. Our church gives us an entertainment allowance, which keeps the cost from becoming burdensome.

Following the meal, families tell about significant events in their lives. Conversation starters are, for instance, their favorite room in the house and why, something unusual that happened on their wedding day, sharing summer plans and vacation, or earliest recollection of birthday celebrations. This helps us understand and appreciate each other.

Everyone has a standing invitation, announced in the Sunday bulletin. In this way each person in the congregation is invited to the parsonage sometime during the year. Affirmation has been rewarding to us. Although it takes dedication and hard work, we receive a blessing by sharing ourselves and our home.
Erma Raber, Bethel Mennonite Church, Inman, Kan.

Stop, Build, Pay are the watchwords for a national campaign for housing by Jobs with Peace, 76 Summer St., Boston, MA 02110, (617) 338-5783: *Stop* forcing people from their homes, *build* and renovate permanently affordable housing, *pay* for housing by cutting the military budget. In 1950, 65 percent of American families were able to purchase homes, while in 1981 only 10 percent were able to (based on spending 25 percent of income or less). Government housing assistance has gone down 62 percent and military spending up 166 percent between 1977 and 1987.

When Patricia Froese-Germaine of Toronto has a cup of coffee and muffin after class at York University, she pays a self-imposed tax of 20 cents. She and her husband, Bernie, also pay a tax when they eat bananas, oranges and chocolate or drink tea. Then, when Mennonite Central Committee or the North York Daily Harvest food bank have special needs, they donate the accumulated tax to help the hungry. The Froese-Germaines, who attend a Mennonite Brethren congregation, began their luxury tax last November to show concern for hungry people in developing countries.

NEWS

CMBC hosts fifth Peace Theology Colloquium

Academics and activists tussle with reflection, practice

Winnipeg (Meetinghouse)—The fifth Peace Theology Colloquium convened at Canadian Mennonite Bible College here June 10-12. First held in 1976, the colloquium is an occasional discussion meeting sponsored jointly by the peace offices of Mennonite Central Committee in Canada and the United States. The last one was at Elkhart, Ind., in 1985.

The theme for this meeting was "Anabaptist Dialogue with Liberation Theology." Four papers treated an aspect of this theme, but none responded to liberation theology in a precise fashion. Those in attendance were expected to have an understanding of the basic tenets of this thinking.

Yet attendants at this fifth meeting included a number who would have been glad for concrete descriptions of Anabaptist and liberation theologies. Indeed the assembly engaged in a period of soul searching over whether such a meeting by invitation only is a proper exercise for members of Believers' Church groups. Jan Lugibihl, a Mennonite Central Committee worker recently returned from the Philippines, provoked the discussion by confessing that she had been asking herself, "Why am I here?"

Tom Yoder Neufeld of Conrad Grebel College, Waterloo, Ont., said that a basic factor of liberation theology is an alternation between reflection and practice. In contrast he found in this meeting a concentration of power. "What kind of peace theology is of any use if it emerges from a group of people who don't make non-academics comfortable?" he asked. "Can we do peace theology in North America as it is done in base Christian communities of Latin America by energizing the poor?"

Marlin Miller, president of Goshen (Ind.) Biblical Seminary, proposed that the ministries of teaching and discernment should be recognized as valid Christian ministries. "Some people have a calling and gift to do theology. Some people have a calling and gift to do other things." But the potential split between academics and activists continued to trouble the meeting.

A special feature of the program was titled "Voices of the Poor." Two representatives of the Innu, native people from Labrador, were introduced by Menno Wiebe. Chief Daniel and Elder Sylvester told of tribulations visited on their people by low-flying planes from the military airport at Goose Bay. Labrador has become militarily important as a place to practice low flying of jet aircraft as a way of slipping under a radar shield. The practice has annoyed the Innu, both for the effect of the noise on them and for the apparent effects on wild life: goose nests with cracked eggs, dead partridges, dead fish floating in the rivers.

"We are considered a minority," said Chief Daniel. "You are a majority whose voices are heard. Speak to the government against the injustice carried on toward us."

Most of the reporting came from the elder, who did not speak English. The chief translated. It was not the usual presentation to a peace colloquium, but it made an impact. Chief Daniel laid a burden on the meeting: "We are considered a minority people. You are a majority whose voices are heard. Speak to the government against injustice carried on toward the Innu."

How to respond to this challenge was not clear to many of those present. But some were encouraged to know that Bob Bartel, the Mennonite Central Committee director for Labrador, spends half his time in development work, which gives him time to listen to people with problems such as these and to gather information about military activity. Dave Dick of MCC Canada reported that this organization has agreed to give serious attention to problems of Labrador this year.

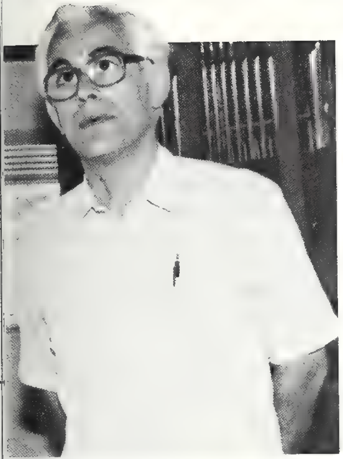
The theological foundation for this concern on behalf of the "marginalized" was provided by Hugo Zorrilla, a Mennonite Brethren from Colombia who is now a missionary in Spain. In his paper, "Reading John's Gospel Through the Eyes of Those Who Give Up Their Lives," Zorrilla insisted that the Gospel of John has to be understood from a recognition that it was written "from a communitarian memory, from the historical remembrance of the marginalized." He noted that the twin aspects of community interpretation and sacrificial practice have been part of the Anabaptist heritage. But he feared that these are being lost among us as we are taken over by prosperity and an individualistic rather than a communitarian interpretation of John.

The American Medical Association estimates that 10 percent of individuals past the age of 65 may suffer some form of abuse. Studies of the emerging problem of elderly abuse reveal that within this group about 1.1 million people face moderate to severe abuse. Most victims are 75 or older, and roughly half of all abusers are children or younger relatives of the victim. The victim's spouse is the abuser in about 40 percent of the cases. There has been an increase of about 100,000 cases of elderly abuse reported each year since 1981.

"The gospel is not good news when we think that God gives prosperity," said Ovidio Flores while on campus at Associated Mennonite Biblical Seminaries, Elkhart, Ind., May 2-3. Flores is the director of the Social Action Committee of the Honduran Mennonite Church. The problems faced by Mennonite churches in Central America come from military and political instability and wealth and land reform, he said. In Honduras, Jimmy Swaggart's TV broadcasts and appearances with the military have led many to believe that the church should be on the side of the military.

"God's Power Is Made Perfect in Weakness" is the theme suggested by the International Mennonite Peace Committee for International Mennonite Peace Sunday observances. According to Hansulrich Gerber of Switzerland, executive secretary of IMPC, there is no fixed Sunday globally for the emphasis. The text for this year's observance is 2 Corinthians 12:7-9.

NEWS



Hugo Zorrilla

Informal consensus supported this concern for theology in community and concern for the poor, two elements (it was perceived) that Anabaptist theology and liberation theology have in common. Participants also agreed that non-violence rather than violence is the Christian response in the face of oppression but disagreed about whether this position depends on a positive view of life after death. Gayle Gerber Koontz of Associated Mennonite Biblical Seminaries, Elkhart, and author of the paper "The Liberation of Atonement" assumed that it does.

Duane Friesen of Bethel College, North Newton, Kan., wrestled with the question of whether we have a two-level ethic, in which we expect the government to use violence while we call upon the church to abstain from it. He proposed that one standard should apply to all and that "we are pressed as Mennonites to search for ways in which creative non-violence can replace systems of violence at all levels." He referred to Walter Wink's *Violence and Nonviolence in South Africa* (New Society Publishers, 1987).

In one sharp rejoinder to Friesen's attempt to devise one standard for both church and state, Roy Vogt, editor of *Mennonite Mirror*, insisted that Friesen's distinction between violence and coercion is no real distinction. He held that if one accepts coercion as a necessary tactic, this logic would mean the acceptance of violence, even killing, if that were seen as needed to bring about justice.

Three people gave formal responses at the end. Lugibihl suggested that instead of stressing the break between academics and activists we should stress the connections. Weldon Nisly, a Mennonite pastor from Cincinnati, would like to see the colloquium become a faith and resistance forum related to a specific issue or situation. Dale Brown, a Church of the Brethren professor, acknowledged that encountering liberation theologians makes him feel guilty because "I'm on the wrong side of it, with the oppressors. I hope that in gatherings like this there is not only forgiving but also enabling grace."

No clear consensus emerged on whether to continue as an academic exercise. Tom Yoder Neufeld wondered whether it is possible to "mix things up a bit by giving away part of the ownership. . . . Can we regionalize peace theology?"

Edgar Metzler of the Mennonite Board of Congregational Ministries, Elkhart, favored the regionalization but insisted that "we still need thinking meetings like this." A committee will plan the next one. *Daniel Hertzler, editor of* Gospel Herald

Associated Mennonite Biblical Seminaries is seeking applicants for the position of **administrative secretary** to faculty. The four-fifths-time school-year position will begin **Aug. 15**.

For job description and more information, please contact Virginia Nussbaum at AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999, (219) 295-3726.

Mennonites in Madison, Wis., are committed to forming a church and desire full-time or part-time leadership. The conference is supporting this church-planting effort.

For information or referrals contact Al Schulz, 1317 Lynndale Road, Madison, WI 53711, (608) 271-7831.

Gary Franz begins as GCMC planned giving director

Franz

Newton, Kan.—Gary D. Franz, 50, Turpin, Okla., began work June 28 in a newly created position in the General Conference Mennonite Church. He will coordinate follow-up to A Call to Kingdom Commitments through June 1990, advise regarding and encourage estate planning, seek deferred gifts, develop and coordinate direct gifts, assist in articulating the conference vision, plan conference promotion, develop conference fund-raising.

"I have had a vision for years," says Franz, "for our conference to have an office for planned giving. This will give a needed link between church and members making careful plans for deferred gifts."

Franz, a member of Turpin Mennonite Church, has experience as a farmer, developer of multifamily housing, broker-manager of real estate, and fund-raiser. He organized ARKO (African Relief Kansas, Oklahoma) for the benefit of Ethiopian relief and in the 1970s served as director of the conference's poverty fund. He is a 1960 graduate of Bethel College, North Newton, Kan.

Gary is married to Mary Ann Claassen Franz, and the couple has two daughters. They will reside in Newton for the summer, in Turpin, Okla., for a daughter's final year of high school, and then back in Newton starting in summer 1989.

The Evangelical Fellowship of Canada has called on people to write Members of Parliament to pass a bill to protect the unborn. Following what it calls "Black Thursday," the day Canada's Supreme Court ruled that section 251 of the criminal code is unconstitutional, EFC began a "Light the Darkness" fund to support EFC's lobbying efforts against abortion.

Long-term ministry possibilities with African Independent Churches in Liberia are being explored by Mennonite Board of Missions (Mennonite Church). That follows a four-day Bible seminar MBM helped sponsor in the capital city of Monrovia Jan. 11-14. Concrete possibilities exist for MBM to cooperate in an integrated ministry in Liberia that reflects the full mandate of the gospel, said Ronald Yoder, MBM Africa director. That could include proclamation, discipleship, justice and socioeconomic ministries.

Bethel Mennonite Church, Winnipeg, celebrated its 50th anniversary June 24-26. The congregation began as a joint effort by the Home Mission Board of the General Conference and the Missions Committee of the Conference of Mennonites in Canada in 1937. A history of the past 50 years is available for $12.50, plus $3 for postage and handling. For information write 50th Anniversary Committee, Bethel Mennonite Church, 870 Carter Ave., Winnipeg, MB R3M 2E2.

NEWS

Northern District meets with Iowa-Nebraska Conference

Henderson, Neb.—For the first time the Northern District Conference of the General Conference Mennonite Church met jointly with the Iowa-Nebraska Conference of the Mennonite Church in sessions here June 16-19.

Six joint sessions (including Sunday morning's worship service) were interspersed with six separate business sessions during the conference, which was hosted by the Bethesda Mennonite Church in Henderson. Each joint session included one or two messages around the theme "Becoming God's People Together."

Several speakers expanded on the theme of "living stones" from 1 Peter 2. Others included their own faith stories and explored the coming together of "GCs" and "MCs." Emery Hochstetler, conference minister for the Iowa-Nebraska (I-N) Conference, compared General Conference and Mennonite Church members and congregations to rivers that come together to form a large river. "It's been easier to work together than to worship together," he said, but we need to do both.

The NDC Women in Mission and the I-N Women's Missionary and Service Commission were in charge of Saturday evening's program. While other speakers had called for evangelism and reaching out, Helen Quintela, pastor at St. Paul (Minn.) Mennonite Fellowship, at this session described what her congregation was doing. After referring to Philip's words in John 1:46 ("Come and see"), she told stories of St. Paul Fellowship's outreach to its largely Hispanic and Inuit neighborhood. Children, who are often marginalized in our society, she said, are a central part of the congregation's life.

In business sessions statistician Allen Friesen of Henderson reported that last year saw a 10 percent increase in giving. At the same time the district showed a net loss of 62 members, although five churches had not reported. About 150 delegates representing 25 of the 34 NDC churches were present.

During budget discussions a concern was raised about family life ministry, begun this year under the direction of the education committee, which appointed Aaron Glanzer to oversee this work. Glanzer reported that two pilot projects will begin this year, led by Arlene Geissinger in Mountain Lake, Minn., and Vivian Goering in Freeman, S.D. "We have hurting families in our congregations," Glanzer said, "and they don't need pointing fingers."

Support for family life ministry was increased from $300 to $750.

Gordon Houser

Floyd Fisher of the White River Cheyenne Mennonite Church, Busby, Mont., gave his testimony at a joint session.

Another budget concern was support for the directors of Swan Lake Christian Camp. Elton and Denise Nickel share a 1½-time salary. Ronald Krehbiel of Freeman said that "we often ask people to serve on salaries that we aren't willing to live on. We should ask what is fair instead of what's the least we can pay," he said. Allen Friesen moved to increase the camp director's salary by $3,000. The motion passed.

The final budget was $171,685, a 13 percent decrease from last year's budget but a 4 percent increase over last year's expenses.

Delegates also passed a resolution making the retreat committee a standing committee, with its chair being on the executive committee.

A resolution to hold a preference poll as to where to locate a Mennonite resource center was tabled.

In other reporting, youth minister Michael Bogard challenged families to give their youth more time to get involved in the church, and he challenged churches to do more than maintenance, to reach out beyond the congregation.

Donavin Diller of the committee on the ministry said that while the committee believes it is appropriate to ordain women, no GC church will be forced to hire a woman pastor.

Duane Franz of the peace and social concerns committee quoted Joe Walks Along of the Petter Memorial Church at Lame Deer, Mont., who said they could get 200 Northern Cheyenne youth to their camp if they had enough money and counselors.

David Orr, personnel director for Mennonite Voluntary Service, gave three reasons that people hold back from volunteering: (1) they are blind to the need; (2) they are hardhearted; (3) they don't believe God has given them the skills to help.

Next year's conference is to be held at Bethel Mennonite Church in Mountain Lake, Minn. *Gordon Houser*

Full-time associate pastor needed at **Bethel Mennonite Church**, Mountain Lake, Minn. Areas of ministry include youth, young adults, Christian education as well as associate pastoral duties. Opening in September.

Call or send resume to Lauren Harder, Route 2, Box 341, Mountain Lake, MN 56159, (507) 427-3843; or pastor Donavin Diller, Box 542, Mountain Lake, MN 56159, (507) 427-3075.

The Church of the Brethren General Board has urged the Reagan administration to work toward peace in the Occupied Territories by seeking an international conference that includes Palestinian representation. Such a conference should address the legitimate rights of the Palestinian people to self-determination and the legitimate security interests of Israel, said the 25-member board in its March 5-8 meeting in Elgin, Ill. The board asked the U.S. Congress to condition further foreign aid to Israel on the ending of the occupation of the West Bank, Gaza, Southern Lebanon and the Golan Heights.

Catholic groups are divided over a draft of a major statement issued by the U.S. bishops that calls for broader roles for women in the church but does not endorse their ordination to the priesthood. While welcomed by some leading church groups, the 164-page draft has come under criticism from Catholic women's rights activists for failing to recommend more sweeping changes in church policies. "The document is a careful but muddled statement which attempts to please everyone yet satisfies no one," said Joseph Dearborn, director of Priests for Equality, a liberal clergy group that has 3,000 members and advocates priestly ordination for women.

Denmark is pioneering in the development of windmills as an alternative to nuclear energy. In 1977 the Danish collective school of Tvind completed the world's largest windmill. Every second windmill in the world is Danish, according to *Windows East and West*. The government now contributes 15 percent to the costs of setting up private undertakings and cooperatives.

NEWS

Pacific District gets specific about stewardship

Muriel T. Stackley

Pacific District church planters include (left to right) Duane and Clare Ann Ruth-Heffelbower, Fresno, Calif.; Nadenia and Elmer Myron, Phoenix, Ariz.; Rodolfo and Ana Marie Jiminez, Upland, Calif.

Fresno, Calif.—"Every city in the Pacific District with a population over 100,000 should have an Anabaptist fellowship," said outgoing district president James R. Wenger, pastor of Fresno Community Church. "We have about 20 to go." Of the 50 fastest growing cities in the country 14 are in California.

Facts like these colored the agenda of the 89th session of the district, held here June 16-19. All 26 member congregations were represented; 114 delegates carried 261 votes.

One new congregation was welcomed into the conference: Trinity Mennonite Chinese Church, Artesia, Calif., pastored by Mark Chen of Cerritos. "We are like a newborn baby," said Chen. "We need your care."

To speed them on their church-planting way, delegates voted unanimously to have a region-wide emphasis on stewardship, the first district or province within the General Conference Mennonite Church to do so. Ray Frey, stewardship director of the General Conference, a major resource for this emphasis, was present to hear the action. One church in which he has conducted a weekend seminar is Mennonite Covenant Fellowship, Clackamas, Ore. Said Audrey Loewen of that church, "We had individuals come forward and say, 'We now have a vision for ourselves and for our church.' We have changed our pastors' (Wendell and Judy Unrau) assignment from half time to three-quarter time. And we've been able to meet budget each month."

"Ray is talking about renewal," said president-elect Kenneth Peterson, Aurora, Ore., "one of the results of which can be the stewardship of money."

"I sense," said John Zook, Portland, Ore., that we are in a phase in which the Holy Spirit is saying, 'I want your total commitment.' It began at the triennial session in Saskatoon in 1986 with A Call to Kingdom Commitments."

Three other church-planting projects were acknowledged and celebrated by the district: Comunidad Del Reino, a Hispanic congregation in Upland, Calif., led by Rodolfo P. and Ana Marie Jimenez; Phoenix (Ariz.) Native American Ministries under the leadership of Elmer and Nadenia Myron; and a northeast Fresno project with leadership from Clare Ann and Duane Ruth-Heffelbower. "We're envisioning the 'ranching model,' " said Clare Ann, "in which we will be shepherding other shepherds. Discipling will be quite a challenge."

C.J. Dyck, church history professor from Associated Mennonite Biblical Seminaries, Elkhart, Ind., gave three talks at the conference: "What Is Anabaptism?" "What Shall We Do With the Past?" and "A Biblical and Anabaptist Understanding of the Lord's Supper."

Officers elected in addition to Peterson were Clayton Auernheimer, Reedley, Calif., vice president; Jeff Wright, Upland, Calif., education committee; Clara Unruh, Reedley, Calif., business administration; Ron Claassen, Sanger, Calif., Christian service, peace and social concerns; Vivian Schellenberg, Dallas, Ore., home missions committee; Ted Regier, Warden, Wash., ministerial committee; Reuben Goering, Phoenix, Ariz., program committee; Dan Flickinger, San Francisco, president, Mennonite Men; Jeanne Rempel, Upland, Calif., president, Women in Mission.

For the second consecutive year the youth of the district had a full-blown program of their own. Jeff Wright and Perry Rotenberger (Aberdeen, Idaho) coordinated activities for the 25 participants around "Living the Full Life."

Delegates adopted a 1988-89 budget of $172,285, of which the congregations are asked to raise $81,000.

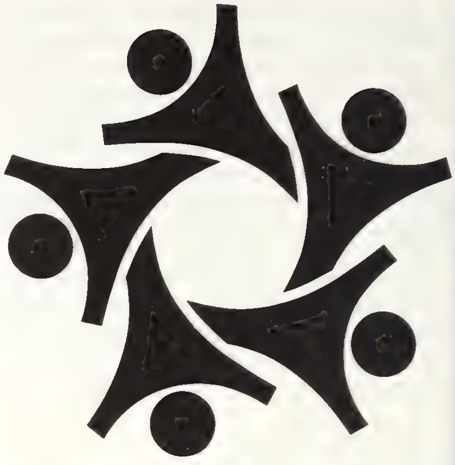
The conference gathering was called to prayer for elder churchman Al Heer, Paso Robles, Calif., who was ill during the sessions (and died the following Tuesday.) Heer had been serving on the district's home missions committee and church planting resource council. *Muriel T. Stackley*

Needed: youth worker

Contact Herman Wiebe, North Star Mennonite Church, Drake, SK S0K 1H0, (306) 363-2125.

The National Association of Evangelicals has called upon local churches to develop a biblically based philosophy of discipline, to urge all segments of society to cooperate with the church and civil government to put an end to family violence in its various forms, to seek training in the prevention, treatment and follow-up of family violence, and to minister to the needs of both perpetrators and victims of family violence.

The logo for Normal '89, the joint triennial sessions of the General Conference Mennonite Church and the Mennonite Church, was designed by Ken Gingerich of Hesston, Kan. The circular logo (at right) illustrates the theme for the conference, "Many Peoples Becoming God's People." It consists of five silhouetted figures with outstretched hands. According to Gingerich, the circular design may symbolize God's community and mutuality, as well as diverse peoples centering on a common calling. The upraised hands can represent praise and celebration. The outward movement may represent outreach and mission.



NEWS

Robert Hull talks about CPTs

A measure of faithfulness

Upon return from the June 17-19 meeting of the Christian Peacemaker Team steering committee in Philadelphia, Robert Hull answered four questions posed to him by The Mennonite. *Here is that interview.*

The Mennonite: "Christian Peacemaker Teams," the phrase, has entered our Mennonite language. Some of us, however, are newcomers. Could you give us a bit of history?

Robert Hull: Ronald Sider, a member of Diamond Street Mennonite Church in Philadelphia and a seminary professor, originated in his Mennonite World Conference address in Strasbourg, France, in 1984 what has become the Christian Peacemaker Teams effort. His resounding question "Where are our wounds?" drew response both in North America and in Europe.

In North America, the Council of Moderators and Secretaries (Mennonite and Brethren in Christ churches), discussed this speech in early 1985. They asked the Mennonite Central Committee Peace Section to prepare a study, which was then widely used in Mennonite and Brethren in Christ congregations in 1985 and 1986. That study revealed a strong response in favor of establishing a major effort in peacemaking. The MCC study was reported back to the Council of Moderators and Secretaries, who then planned a major consultation, held December 1986 in Techny, Ill.

The Techny consultation, which drew leaders from all over North America and almost all of the Mennonite and Brethren in Christ groups, developed a common statement. This has become the foundational message on which the Council of Moderators and Secretaries agreed to appoint representatives from each participating denomination to a steering committee, which in turn would oversee development of the Christian Peacemaker Teams program. The steering committee now includes representatives from our conference, the Mennonite Church, the Brethren in Christ Church and the Church of the Brethren. It has met three times, in June and December of 1987 and this June.

The steering committee's mandate is the message from the Techny consultation, calling for four major thrusts: (1) a strengthened biblical study, which would seek to understand the sometimes neglected aspects of public witness in the biblical materials; (2) an active peacemaking program, modeled on the confrontations of Jesus with the evils done in the name of the religious establishment and the Roman occupation in Israel; (3) new forms of public witness, which may include non-violent direct action; (4) finally, the Techny message called for efforts to establish teams in congregations, clusters of congregations, conferences, voluntary service units, among MCC workers, etc. Such teams, of course, would need training, networking with each other and support.

TM: You have had steering committee meetings since the big "launching pad" session in December 1986. But wasn't this the first gathering with a staff person? What was the gist of this meeting?

RH: Yes, the June meeting of the CPT steering committee was a new departure in that our half-time staff person, Gene Stoltzfus, was with us for the first time. We focused on defining the role of the steering committee and on our plans and expectations of Gene and the members of the steering committee for the next 18 months. We explored two major divisions of our tasks.

First, the primary task is to develop and promote the vision of active peacemaking and the ways Mennonites and Brethren in Christ can take the initiative in conflict situations through trained CPTs. To this end the steering committee decided to plan a Peace Action Training event, scheduled tentatively for late May 1989.

This event will include Bible study, worship and reflective prayer, and the development of spiritual disciplines that will undergird CPT members. A major focus will then be on training for the processes of public witness: thorough research of situations of injustice, efforts at conciliation between those creating and those victimized by injustice, non-violent direct action if called for, and the processes of returning to modes of con-

Harry Huebner and Ron Sider at the Philadelphia meeting

A new interfaith religious cable TV network, launched by several mainline, Orthodox and Catholic groups, began televising June 1, with eight programs a day, reports *Messenger*, the official periodical of the Church of the Brethren. Vision Interfaith Satellite Network will carry the familiar format of worship, preaching and music, but it will also show interfaith films and programs on social issues. The network will not allow funds to be raised on the air. It will be financially supported by the cable industry, foundations, corporations, denominations, individuals and advertising.

Hugo Donatti, a member of the La Paz Mennonite congregation in Uruguay, was required as a public employee to swear loyalty to the flag on June 12—the birthday of the nation's founder—a year ago. Donatti told his boss that "because of Christian principles he could not swear to the flag." His boss said he respected Hugo but that he might lose his job. Donatti told about the liberation Christ gave him from alcoholism. The boss, also an alcoholic, became interested. He told Donatti, "Be firm, and if anyone questions you, say exactly what you said to me." He did, was promoted and has become a critical conscience and a reconciler between labor and management.

Shizuo Tachibana, a member of Hiroshima Mennonite Church in Japan, participated in a demonstration against nuclear weapons at the Nevada test site in March. Tachibana, who was a Mennonite Central Committee exchange visitor several years ago, was in the United States as an interpreter for representatives of an anti-nuclear group in Japan.

NEWS

Robert Hull

ciliation to resolve the conflict. Practical training sessions will be scheduled in these areas.

The second role, equally important, will be to provide resources for congregations and conferences to explore and understand new forms of public witness. To this end the committee began to sketch out plans for resource packets and the distribution of approximately 30 stories gathered by a voluntary service worker assigned to CPT (Phil Stoltzfus, who traveled throughout North and Central America during 1987-88 to develop "case study" stories of Mennonites and Brethren in Christ involved in public witness). Another part of providing resources will be the ongoing reporting and workshop leadership directed by members of the steering committee. Gene Stoltzfus is to address the Church of the Brethren annual meeting in St. Louis in July and will lead a workshop. I will have done the same at the Conference of Mennonites in Canada in Winkler, Man., in early July. Hedy Sawadsky, giving one-third time to CPT on behalf of Mennonite Central Committee Ontario, is developing a series of talks for congregations in Ontario.

TM: A lot of stories about CPT are emerging. Would you like to tell one of them?

RH: Clearly the most dramatic story relating to CPT concerns, although it was not sponsored by the CPT steering committee, is that of MCC worker John Paul Lederach's conciliation work in Nicaragua. This has received some attention in Mennonite periodicals, but the CPT steering committee also asked Phil Stoltzfus to interview John Paul Lederach in depth. Lederach became a key figure in initiating conciliation discussions between the Miskito peoples of the eastern coast of Nicaragua and the governing authorities in Managua.

Earlier in the 1980s the Nicaraguan government treatment of the Miskito Indians had not been helpful, and many Miskito men joined the Contra movement. In the last year they had become disillusioned with the Contras and sought to be reconciled with the Managua government. John Paul Lederach helped begin this dialogue and became a trusted go-between, keeping the negotiations on track and helping achieve a settlement of the Miskito grievances.

As success neared, Lederach's wife and children were threatened with violence by agents who seemed to receive their directions from the United States. After sending his family home for security reasons, Lederach returned to Nicaragua and continued the negotiations to a successful conclusion. This story represents one model of what CPT workers might do in an international conflict situation. Work has been pioneered in this area by the Quakers.

Other stories shared with us in June include bringing weapons production facilities to the attention of local communities, community justice ministries toward the homeless, attention to domestic violence. Sometimes people work in groups, sometimes as part of church committees, often in ecumenical peace centers, and at times alone. Part of the ongoing process of defining Christian peacemaking is to draw from these stories some common elements and some common wisdom about effectiveness and faithfulness.

TM: What is your counsel to a congregation wondering about their participation in CPTs?

RH: My counsel would be to undertake discussions among members of the congregation who are interested. Call a group together and explore resources to understand the more active forms of peacemaking. There is not a manual or guidebook for how to set up a Christian Peacemaker Team in just one way and no other. This allows for considerable creativity in various congregations and conferences.

The principle we most strongly affirm is to "think globally and act locally." While not original with us, this expression captures the idea that if we explore thoroughly enough we will find that almost all of our local communities are related in strategic ways to questions of justice and injustice affecting people around the globe. Our efforts to improve the balance of justice in these relationships will be a measure of our faithfulness to the call of Jesus Christ to "come, follow me." Gene Stoltzfus, CPT coordinator, has prepared lists of suggestions. These are being expanded and will become part of the resource packet that the steering committee is producing. Congregations are encouraged to contact Gene at Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513.

The **Chicago Mennonite Learning Center** seeks applicants for the position of **school administrator** for the 1988-89 school year. Qualifications include experience in school or business administration. Duties will include overseeing the academic program, fund-raising and building management. Salary is commensurate with qualifications.

For more information contact Deloss Schertz, CMLC, 4155 S. Rockwell, Chicago, IL 60632, (312) 376-6785.

Individuals and groups with a variety of gifts are invited to help provide late-night activities during Normal '89, the Mennonite Church/General Conference Mennonite Church meeting to be held Aug. 1-6, 1989, at Normal, Ill. Drama groups, musical groups and individuals with particular talents should write to Myrna Burkholder, Student and Young Adult Services, Box 370, Elkhart, IN 46515-0370.

Believers' Church Renewal Ministries is the name adopted by Mennonite Renewal Services and Church of the Brethren Renewal Services. Emphasizing prophetic and apostolic ministries will be an important function of the new organization, said R. Herbert Minnich, secretary of the BCRM executive committee and pastor at Inter-Mennonite Church in Hesston, Kan. Participants at the April 18-20 annual meeting of MRS said that God is calling the church to express Christ's life and to give up an individualism that expresses itself in resentment of other leaders or that seeks power and control.

The Schaumburg-Palatine Mennonite Church (temporary name) is the newest Mennonite church in the Chicago area. It had its first fellowship meetings about a year ago. By March the group consisted of eight households of regular attenders (14 adults and five children). 1988 has been designated "charter membership year." The church is asking to be admitted into both Illinois Mennonite Conference and Central District Conference. LeRoy Kennel serves as pastor.

RECORD

CALENDAR

Sept. 8-10—Commission on Overseas Mission, Winnipeg
Oct. 13-15—Mennonite Biblical Seminary board, Elkhart, Ind.
Oct. 14-15—Commission on Education, Kansas City, Mo.
Oct. 14-15—Division of Administration, Souderton, Pa.
Nov. 3-5—General Conference General Board, Chicago
Nov. 11-12—Commission on Home Ministries, Newton, Kan.
Nov. 18-20—Anabaptist Roundtable discussion, Bismarck Hotel, Chicago.
March 4-6, 1989—Council of Commissions, Newton, Kan.

Canada

Nov. 9-11—Symposium commemorating the 200th anniversary of Mennonite settlement in southern Russia, Winnipeg

Central

Oct. 24-26—"Called to Care: Pastors and Deacons Together," Bluffton (Ohio) College
Oct. 28-30—Mennonite Central Committee Great Lakes annual meeting, Rosedale Bible Institute, Irwin, Ohio

Western

Oct. 21-23—Western District Conference, Sequoyah State Park, Wagoner, Okla.

DEATHS

Alfred "Al" Heer, 70, died June 21 near Paso Robles, Calif. He was past president of Pacific District Conference and a member of the General Board of the General Conference Mennonite Church. He is survived by his wife, Edna; sons Walter, Chris and Henry, all of Paso Robles; daughter Marty of Redondo Beach, Calif., and three grandchildren.

WORKERS

John and *Bonny Driver* and *Henry* and *Helen Dueck*, missionaries in Latin America, will switch roles and homes for five months beginning in mid-July. The Drivers, Mennonite Board of Missions workers in Uruguay, will move to Santa Cruz, Bolivia, where John will teach two courses in the evangelical university there. Bonny hopes to be involved in the health programs of Mennonite Central Committee and the Bolivian Mennonite Church. The Duecks, GC workers under the Commission on Overseas Mission in Bolivia who are seconded to MBM, will teach in the Mennonite Study Center in Montevideo, Uruguay.

Pamela Epp, Henderson, Neb., has accepted the position of director of health services at Kidron Bethel (care for the elderly) in North Newton and Newton, Kan.

Heer

Sawatzky

Romy Gafner, Liestal, Switzerland, will begin a six-month Mennonite Voluntary Service term Aug. 1 as a child-care worker at the Friendship Day Care Centers in Hutchinson, Kan. Her parents are Walter and Martha Gafner of Hutten, Switzerland.

Mary Goerzen, Harrow (Ont.) United Mennonite Church, began a two-month MVS term May 26 as a summer program worker for Skyline Urban Ministries in Oklahoma City. Her parents are Gerhard and Susie Goerzen of Harrow.

Arnold and *Grace Hiebner Harder*, GC missionaries under COM/AIMM in Zaire since 1968, returned to the United States in June for a one-year NAA, followed by a one-year leave of absence. They were involved with SEDA, a rural development project, homemaking, teaching and radio communications. They and their children, Christine, Matthew and Marcella, are living in Mountain Lake, Minn.

Harders

Laureen Harder, Vineland (Ont.) United Mennonite Church, began a three-month MVS term May 6 as a grant writer/researcher for Mennonite Housing and Rehabilitation Services in Wichita, Kan. Her parents are Frieda and Waldo Harder of Beamsville, Ont.

Jake Harms, COM Canadian coordinator, and *Glendon Klaassen*, COM secretary for Latin America, made an administrative trip to Mexico June 18-27. They met with the central administration of the General Conference churches of Mexico to discuss COM's continuing involvement there. In March five representatives from Mexico asked that COM maintain its current level of involvement.

Sylvia Isaak, Ebenezer Church, Clearbrook, B.C., will begin a six-month MVS term Aug. 1 as a child-care worker at Friendship Day Care Centers in Hutchinson, Kan. Her parents are Elsie and Peter Isaak of Clearbrook.

Sally Ito, a graduate student at the University of British Columbia, is this year's recipient of the Canadian Mennonite/Japanese scholarship. The scholarship was established in 1984 by MCC Can-

Cathy and Jon Kennedy, with their daughter Jean, stand in front of the first Jubilee Home in Wichita, Kan., on April 16. The Kennedys, who contributed over 250 hours of work, or "sweat equity," are paying for the home on a no-interest land contract, with payments returning to a revolving fund for future homes. Jubilee Homes enables low-income families to obtain decent housing through low-cost home ownership. Mennonite Housing Rehabilitation Services, Inc., which began the project last year, plans to continue with several new or rehabilitated homes in the next year. Construction is funded with donations from individuals and churches and are tax deductible.

RECORD

ada as a way to demonstrate remorse for Japanese-Canadians' suffering caused by Mennonites during World War II and as a way to build positively for the future.

B. H. Janzen, Newton, Kan., marked the 72nd anniversary of his ordination to the ministry on June 16. He served congregations in Dallas, Ore.; Shafter, Calif.; Turpin and Hydro, Okla.; Kismet, Greensburg, Kingman and Lehigh, Kan.; Madrid, Neb., as well as being Western District Conference minister and a missionary to Mexico.

Kim Kauffman, Maple Grove Church, Belleville, Pa., began a three-month MVS term June 1 as a child-care worker at Beatrice (Neb.) Day Care Center. Her parents are Gwendolyn and Kenneth Kauffman of Belleville.

William Keeney, Kent, Ohio, has been appointed by Ohio governor Richard F. Celeste to the Governor's Peace and Conflict Management Commission. He will design programs for situations that need conflict resolution.

Janice Kreider (British Columbia), *Leola Epp* (Saskatchewan), *Lori Matthies* (Manitoba) and *Esther Epp-Tiessen* (MCC Canada) comprise a newly elected MCC Canada Women's Concerns Committee. Representatives from Alberta, Ontario, and a member-at-large will be elected later.

Wendy Kroeker, MVS associate director for the western United States, has resigned from her position effective July 22. She will be instructor of recreation at Mennonite Brethren Bible College in Winnipeg.

Jerry Loeppky, Altona (Man.) Bergthaler Church, began a two-month MVS term June 15 at the Welcome Inn Friendship Center in Hamilton, Ont. His parents are L. Wayne and Mary Anne Loeppky of Altona.

Paul Minnich, Highland Avenue Church of the Brethren, began a two-month MVS term May 30 as a home repair worker for Cross-Lines Cooperative Council in Kansas City, Kan. His parents are Beverly and Dale Minnich of Chicago.

Doreen Neufeld, Hamilton, Ont., will receive the 1988 June Schwartzentruber Award of $600 for graduate studies. She and her husband, Hugo, direct the Welcome Inn Community Centre in Hamilton.

Kristina Peachey, College Church, Goshen, Ind., began an eight-month MVS term May 30 as a senior visitation worker at Friendly Visitor Service in St. Catharines, Ont. Her parents are Chet and Ruth Ann Peachey of Goshen.

Raylene Penner, associate professor of English at Bethel College, North Newton, Kan., was presented the Ralph P. Schrag Distinguished Teaching Award during commencement exercises May 22. She has taught at Bethel College for 11 years.

Ernesto A. Pinto, part-time pastor at Comunidad de Fe, Chicago, received a master's degree in theological studies from McCormick Theological Seminary June 3. He and his wife, Marina, will move to Winnipeg for church planting with the Mennonite Brethren conference.

Melinda Reichelt, North Anderson Church of God, Anderson, Ind., began a two-month MVS term June 20 as a literacy tutor with Latino Youth in Chicago. Her mother is Alice Dickinson of Boise, Idaho.

Ron Sawatzky, GC missionary in Botswana under COM/AIMM since 1976, returned to the United States recently for NAA. He was a math lecturer at the Molepolole College of Education. He is living in Billings, Mont.

Teresa Scheckel, Olivet Church, Clearbrook, B.C., began a three-month MVS term May 19 as head teacher at Friendship Day Care Centers in Hutchinson, Kan. Her parents are Erna and Raymond Scheckel of Clearbrook.

Patricia Shelly, North Newton, Kan., has been appointed to membership on the International Mennonite Peace Committee of Mennonite World Conference.

Gretta Unger, Wanner Church, Cambridge, Ont., began a three-month MVS term June 13 as a counselor at Pleasant Valley Outdoor Center in Woodstock, Ill. Her parents are Ivan and Marg Unger of Cambridge.

Henry and *Mary Warkentin*, Elim Church, Grunthal, Man., began a two-year term July 1 as volunteer resource persons in Deaf Ministries. This is a joint appointment of MBM (MC), CHM (GC) and CRB (CMC).

Should we talk?

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By **July 31** contact: Ron Braun, Mennonite Economic Development Associates, 402-280 Smith St., Winnipeg, MB R3C 1K2, (204) 944-1995.

Cataloger, Mennonite Historical Library, one-year position to begin as soon as possible. Minimum requirements: degree in library science; experience in cataloging and in OCLC-MARC procedures; knowledge of Mennonite literature; facility in German preferred. Responsibilities: searching and cataloging recent acquisitions; surveying the collection for future development; supervising student assistants in this work.

Send letter, resume and arrange for three letters of reference to be sent to Arden Slotter, Bluffton College, Bluffton, OH 45817. An EO/AA employer.

Technical assistant, Media Center, 10-month position to begin August 1988. Requirements: technical knowledge of media equipment; knowledge of educational media resources; good organization and communication skills. Two to four years of college. Responsibilities: manager and caretaker for the media center equipment, materials and resources; providing technical assistance for audiovisual needs on campus; supervision of student assistants.

Send letter and resume to Arden Slotter, Bluffton College, Bluffton, OH 45817. An EO/AA employer.

LETTERS

Congratulations

Congratulations to the conference for finally taking steps in alcohol education (May 24 issue).

As a recovering alcoholic and a Mennonite, I am glad to see something being done at the conference level. Ministers are not trained as alcoholism counselors and are not expected to know how to deal with alcoholism. Many treatment facilities are around that employ professional staff.

I found no help that I could recognize when I sought help in church. I went through a treatment center and joined Alcoholics Anonymous. Regular attendance in AA and a willingness to grow in Christ have led to a miraculous recovery and a productive and fruitful life.

I hope and pray for the work that the council on alcohol education is doing. With God's help, an end to alcohol abuse is possible. *Tom Ruth, 405 E. Eighth, Halstead, KS 67056*

May 24

I have some questions

I did not grow up "Mennonite." The inner-city world in which I was raised in the '30s and '40s was as different from the typical Mennonite community of the time as inner-city Chicago now is from Goessel, Kan. I do not understand some things about Mennonites. Perhaps that is the reason why. I am aware that there are great differences among Mennonites. For example, I am within easy driving distance of Mennonite churches that are about as different as Independent Baptists and Unitarians. Hence the following generalizations need to be regarded with these differences in mind. What don't I understand? Consider the following:

The most perplexing problem for me is the current fascination with liberation theology. Presumably the fascination is based on a concern for the plight of the poor, a justifiable concern. But I don't understand the absence of personal involvement with the poor and use of one's own means to help those in need. If one truly loves someone in need, how can he not use his own resources to aid them? Anyone having adequate food and a three-room house that he can keep reasonably warm or cool lives way above the poor. I'm not sure I know any Mennonites that live in just three rooms and have no bank accounts and/or investments, unless they are young adults and probably single. And Jesus adjured us to "lay not up treasures. . . ." A Mother Teresa I can understand, but not people mouthing platitudes and working to get the government to do what they will not.

I have heard it said that God comes down on the side of the poor. I find that hard to understand. Does that mean he hates the rich? Since few American Mennonites could be considered poor, does that mean God hates American Mennonites? For a long time I have believed that God is no respecter of persons. I have also believed that "to whom much is given shall much be required." Sometimes it seems that the only people that can be considered rich are those that have more than oneself. That allows one to castigate the rich and still feel comfortable. However, that also seems to make all the professed love for the poor not to be actual love for the poor but simple hatred for the rich.

Neither do I understand militant pacifism. It has seemed to me that love is the underlying motive for true pacifism, and the apostle Paul describes one of its qualities: ". . . does not insist on having its own way." Militant pacifism seems to be a form of "the end justifies the means."

I also do not understand the forsaking of principle for federal dollars, as when a college gives up mandatory chapel attendance because not to do so would result in a loss of funds.

Neither do I understand narrow-minded liberals. I thought "liberal" meant something like broad-minded, such as "liberal arts." My understanding is that it means to look at issues from all sides. But for liberals who, for instance, are opposed to contra aid, such does not appear to be the case. I am aware of a number of forays to consult with the Sandinistas, but if any have been made to hear the contra side of the story, I have not heard of them.

There are other positions I do not understand and could discuss at length. But for brevity's sake I will only mention them without comment. I do not understand opposition to SDI, which is purely defensive and would save lives rather than take them. I also do not understand Mennonite schools' obsession with sports, especially football, with all its costs of recruitment, scholarships, playing fields and coaches' salaries. I do not understand those who attempt to bring about a just society without first or at least simultaneously working to regenerate people. How can a society be just without people of moral commitment and integrity?

Certainly much of what I question pertains to non-Mennonites as well. We live in a hedonistic-materialistic society, and it would seem that Christianity has bought into it, lock, stock and barrel. Tragic. I believe it was Jim Elliot, martyred missionary to South American Indians, who left among his mementos a saying that went, "He is no fool who gives what he cannot keep in exchange for what he cannot lose." *James Faul, 408 Highland, Newton, KS 67114*

May 25

Examine ecumenicity

I have just read Thomas Finger's article (June 14 issue). In it he writes convincingly that an involvement in the ecumenical movement will bring positive results. His experience is typical of a first-time encounter with the methods of the ecumenical movement. This has not changed in the 30 years I have observed their actions. What Finger does not know is that his accomplishments will be no different than the thousands of others who have had similar opportunities. Evangelicals have been involved in this movement since the beginning, and at times they have worked hard to steer it to a better course. They have taken advantage of the "many unique opportunities to witness about our faith to those who are eager to learn." The results have always been humbling. Where the ecumenical movement has been active, the result has been a decline of church growth. We have facts to prove that involvement will result in loss of spiritual power. If his experience were not so typical as it has been for thousands of us, I would not be so certain. It is sad that our leaders do not have a better insight as to what is really going on. *Elmer Klassen, Box 220, North Newton, KS 67117*

June 14

I want to learn

Do you have any Christian books, magazines or cassette tapes that you could send to me that might help me in my walk with Christ? I am wanting to learn all I can about my Savior Jesus

Christ. I want something that will help me, even Bible studies. *Danny Wayne Goodman, #42504, Cellhouse A3-225, KSIR, Box 1568, Hutchinson, KS 67504-1568*

June 15

Editor's note: Anything sent to Hutchinson for Danny Wayne Goodman must be new paperback books or unopened tapes and mailed directly from the bookstore.

The trees need water

I gave a copy of your "lemon tree" editorial to a Palestinian student from the West Bank. His [and others'] feelings are so deep and bitter. He said, "That home is now boarded up and the lemon tree died because no one watered it." Let's water the trees. *Elaine Rich, 112 S. Spring St., Bluffton, OH 45817*

June 17

Just harmony is enough

Steve Friesen's letter (June 14 issue) struck a responsive chord in me. I am all for cooperation between the Mennonite branches wherever possible, but one giant organization with a central fancy office just does not appeal to me. I have always wondered when I hear that a church had joined both the General Conference and the Mennonite Church. It seems to me each church has enough work to take care of all the time and all the money we can afford. But cooperation like we have in Mennonite Central Committee, the mission work in Africa and the seminary I think is wonderful. Also we have the world conference. What more do we need? In general I don't think I am conservative, but I guess in this instance I am, not because I want to associate only with a select group but that we can all work together in harmony and that we can comprehend what we are doing. I still want us to be one in harmony, as Jesus wants us to be. *Marie J. Janzen, 217 Muse, #104, Newton, KS 67114*

June 17

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor

Fellowship in Business

Applying Christian faith in the marketplace can be a challenge. It's hard to do it alone.

Fellowship helps . . . fellowship with other businesspeople who want to honor God in their work.

MEDA has resources for fellowship — through local chapters, special seminars and our annual convention.

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Archivist for Archives of the Mennonite Church, Goshen, Ind., beginning February-April 1989. Full-time position to manage, collect materials for, and assist researchers. Qualifications: knowledge and appreciation of Anabaptist-Mennonite history and faith; strong organizational skills; ability to work independently; college degree in church or North American history; M.A. and/or archives experience desirable; archival training expected (or willing to obtain). Salary dependent upon experience and education.

For more information contact Search Committee, c/o James O. Lehman, Eastern Mennonite College, Harrisonburg, VA 22801, (703) 433-2771. Submit resume with three references by Sept. 1.

Goodville Mutual Casualty Company has two openings in computer information systems and processing. We offer excellent benefits, competitive salaries and relocation assistance. We have an IBM System/38 computer.

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Osler Mennonite Church cordially invites former members and friends to a **60th anniversary celebration.**

Wednesday, July 27, 8 p.m.—Homecoming choir practice at church

Friday and Saturday, July 29-30, 8 p.m.—"Die Büldung," a drama presented by the Osler Missionary Society at the Olser school gym, $5

Sunday, July 31, 9-10 a.m.—Registration at Osler school
9:30 a.m. —Homecoming choir practice at school
10 a.m. —Worship service, Rev. Walter Franz, speaker
Noon —Meal at Osler Community Hall, $5
4 p.m. —Faspa at Osler Mennonite
All day —Pictures and historical displays at church

Also, *Saturday, July 30*—River valley heritage festival in Osler, with threshing, antique parade and ethnic foods

Please register by July 15; or for more information write Osler Mennonite Church, Box 129, Osler, SK S0K 3A0; call Dick Braun, 239-4765; Kathy Boldt, 239-4742.

RESOURCES

books

A Voice of Her Own (Zondervan, 1987, $10.95) by Nancy M. Tischler is an analysis of the changing role of women in Western culture as seen in literature about and/or by women.

A person does not need to be born into a Mennonite family to become a Mennonite, Martha Denlinger Stahl explains in **By Birth or By Choice: Who Can Become a Mennonite?** (Herald Press, 1987, $5.95, $8.35 in Canada). She tells stories of more than a dozen non-ethnic Mennonites who have joined the Mennonite church.

God the Evangelist: *How the Holy Spirit Works to Bring Men and Women to Faith* (Eerdmans, 1987, $6.95) by David F. Wells places the preaching and believing of the gospel in the wider context of the Holy Spirit's work in creation, history and the church.

Years of interviews on TV and radio, his own articles and articles that have quoted his comments are printed and expanded in Bill Fore's book **Television and Religion** (Augsburg, 1987, $11.95). Fore describes how TV violence, exploitive sex and selfish materialism affect our lives.

Jog for Your Life (Zondervan, 1987, $6.95) by Haydn Gilmore claims that jogging is a solvent and a remedy for such ills as loneliness, obesity, discouragement and tiredness.

The eighth book in the Faith and Life Bible Studies series is **Make My Joy Complete** (Faith and Life Press, 1987, $4.95, $6.75 in Canada) by Eleanor M. Loewen. It is a verse-by-verse study of Philippians.

The Good Sikh and Other Plays on Peace and Justice is a series of seven short Christian dramas written by Robin Jutzi. Copies are available free from Mennonite Central Committee Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

Living for over a decade among Aleut and Eskimo people has made Michael Oleksa aware of their many accomplishments that have gone unrecorded and certainly unpublished. With **Alaskan Missionary Spirituality** (Paulist Press, 1987, $18.95) in the Classics of Western Spirituality series he hopes to overcome this lack of information about the accomplishments of Orthodox missions and the contributions of Native Alaskans to the work of evangelization.

Sharing the Eucharistic Bread: *the Witness of the New Testament* (Paulist Press, 1987, $12.95) by Xavier Leon-Dufour examines the practice of the first Christians, the underlying traditions of the last meal of Jesus and the presentation of the different New Testament writers.

Sara Wenger Shenk believes that small events as well as major life passages are worthy of notice. In **Why Not Celebrate!** (Good Books, 1987, $9.95) she includes 150 celebrations for daily, weekly and occasional events.

John of the Cross: Selected Writings (Paulist Press, 1987, $16.95 cloth, $12.95 paper), edited with an introduction by Kieran Kavanaugh, contains selections by an "awesome mystic" generally acknowledged to be one of the greatest classic writers of Western spirituality.

Addressed to the predominantly white clergy of South Africa, **Violence and Nonviolence in South Africa: Jesus' Third Way** (Fellowship of Reconciliation, 1987, $6.95) by Walter Wink demonstrates that Jesus offered a systematic and strategic way of nonviolent resistance that would have been well-understood in its original context.

I am Awake:
Discovering Prayer
Stephen J. Rossetti

ROBERT LLEWELYN
A Doorway to Silence
The Contemplative use of the Rosary

I Am Awake: Discovering Prayer: *a Guide to the Contemplative Life* (Paulist Press, 1987, $3.95) by Stephen J. Rossetti is a practical book to help people live a contemplative life here and now, to "develop a portrait of the contemplative journey that is modern, ecumenical and suited for the God-seeker of today."

Although most people agree that the rosary has been a way of prayer associated almost exclusively with the Roman Catholic Church, Robert Llewelyn believes that the rosary can be used by Christians of all denominations for the strengthening and deepening of their prayer life. In **Doorway to Silence: the Contemplative Use of the Rosary** (Paulist Press, 1987, $5.95) he proposes that through the rosary one may go beyond meditation to contemplation.

Wind River Winter (Zondervan, 1987, $10.95) by Virginia Stem Owens is the story of one woman's education in death—not her own but of the world as she saw it in the Wind River mountains of Wyoming.

Lament for a Son (Eerdmans, 1987, $6.95) by Nicholas Wolterstorff gives eloquent expression to a pain that is at once particular and universal—a grief for one person yet a grief known to the human heart wherever tragedy and loss occur.

While admitting to a long Christian tradition of response to those suffering the effects of disasters or emergencies across the world, **Comfortable Compassion:** *Poverty, Power and the Church* (Paulist Press, 1987, $7.95) by Charles Elliott argues that "Christian thinking about poverty, injustice and oppression has not been very successful in the realm of either action or ideas when it comes to moving beyond immediate caring."

All God's Children by Gene Newman and Joni Eareckson Tada (Zondervan, 1987, $7.95) is a book about ministering to special people—those we call handicapped or disabled.

Both knowledge and specific skills are needed to help families through the adolescent period of "storm and stress," says Richard D. Parsons in **Adolescents in Turmol, Parents Under Stress** (Paulist Press, 1987, $7.95).

Bob and Janet Aldridge offer a manual of practical insights on how to live peacefully in a warring world in **Children and Nonviolence** (Hope Publishing House, 1987, $7.95).

Two books of historical interest, **Church Book of the Alexanderwohl Mennonite Church in the Molotschna Colony of South Russia** ($14.95) and *Church Records of the Old Flemish or Groningen Mennonisten Societaet in Przechowko, West Prussie* ($11.95), may be ordered from the Mennonite Heritage Museum, Box 231, Goessel, KS 67053. Include $1.50 per book for postage and handling.

films

Let Them Eat Missiles is a 25-minute slide show with cassette tape that introduces viewers to the links between hunger and militarism. It rents for $15 from American Friends Service Committee, 15 Rutherford Place, New York, NY 10003.

Building Shalom Families is a four-hour video program released by the Institute for Peace and Justice and geared toward educational, religious and parent groups. It deals with peacemaking in the family, community and the world. It is available at 4144 Lindell, St. Louis, MO 63108.

A call for responsible tours

Big spenders, are you listening?

Gene Stoltzfus

"Changing tourism is more difficult than pushing a water buffalo through the eye of a needle," said one Southeast Asian participant at a gathering of 60 people in San Anselmo, Calif. We had met to discuss the effects of tourism on the Third World and to suggest improvements.

Religious pilgrimages at one time were the main reason for travel. But since World War II global tourism has been packaged, promoted and carried out at an unparalleled scale.

The result in the Third World has been that scarce resources have been poured into hotels and other tourist attractions to add to the comfort and entertainment of vacationers and pleasure seekers. Economic planners have often advocated tourism as a means of earning dollars to finance development plans and purchase advanced weapons from abroad.

In Bali, Indonesia, a favorite target for travelers, I have seen tourists regularly spend in one day what a local person earned in two months. While the pride of that ancient culture does not yet allow deeply felt anger to erupt upon the tourist, in time it will.

Thai churchman Kosong Srisang summarized that latent anger and cultural exploitation. "The tourist is here to stay," he said, "but when your buses and planes are blown up or hostages are taken, don't blame us."

For more than 10 years a movement spearheaded by the Ecumenical Coalition on Third World Tourism in Bangkok, Thailand, has tried to address these issues. Now a North American group is coming together, calling itself the Center for Responsible Tourism. The center is asking the industry, the consumer and the church to call for the improvement of modern international tourism.

As this center expands its support for action, Mexico is gearing up for a new thrust in tourism to help prop up a sagging economy once powered by oil.

In Manila prepackaged sex tours arrive in the city weekly, if not daily, from Japan and Europe. These tourists stay in five-star hotels built by former First Lady Imelda Marcos with the encouragement of First World economic development experts.

One need not browse the slick pornographic promotional brochures of sex tours to be shocked into facing the contradictions of international tourism. Just spend an hour in any Third World luxury hotel and then another hour in any nearby but usually hidden slum community. The mind reels under the weight of the contrast. How does one justify such poverty and wealth in one world under God?

Yet touring may not be all bad, and some church-related agencies and individuals have been working at responsible tours. When participants enter into genuine, thoughtful exchange with people of another country and culture, bridges can be built. These ties can grow into a much more compelling vision of a world of peace with justice.

Tourists and tourist agencies need to become more sensitive to how seriously their presence interrupts local cultural practices and creates unjustified expectations among local people. Christians need to join and sponsor responsible tours that allow participants to encounter the pain and beauty of another culture.

It is normal for the tourist to be served a fantasy world. But the life of faith is not based on professionally decorated fantasy and pure pleasure. A traveler to the Third World who does not return confronted with the incredible contradictions of people in our world has not been an authentic tourist. Such a traveler has become one more victim of a prepackaged ride through an unreal world created by a profit-seeking industry intent on glossing over the unacceptable contradictions of our world order.

When you travel to a developing country you will be confronted with incredible contradictions. If you do not recognize these, you are just one more victim of a prepackaged ride through an unreal world.

Gene Stoltzfus, 1821 W. Cullerton, Chicago, IL 60608, former MCC worker in Asia, is the staff person for Christian Peacemaker Teams.

REVIEWS

books

The Reba Place story

Glimpses of Glory *by Dave and Neta Jackson (Brethren Press, 1987, 323 pages)*

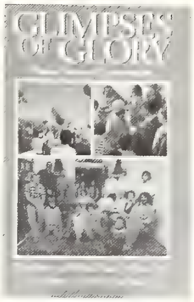
Reviewed by Gordon Houser, assistant editor

Through two earlier books—*Living Together in a World Falling Apart* and *Coming Together*—Dave and Neta Jackson have written about Christian community and particularly about Reba Place Fellowship (now Reba Place Church) in Evanston, Ill. Others have heard of this unique congregation through articles or personal contacts. Now we have an account of Reba's first 30 years.

Reba Place, named after a three-block-long street on which it began in 1957, is the oldest ongoing urban Christian community. Its thriving life and communal sharing has had a major impact on many people and on the Mennonite church.

The Jacksons, who have been members of Reba Place since 1973, take pains to relate the good and bad points of the Fellowship's teaching and practice. They note carefully the delicate balance between maintaining an intense common life and avoiding an authoritarian stance that stifles people's free choice. They provide a number of examples of where the scales tipped toward an abuse of authority. But the remarkable theme that emerges here is Reba's ability to discover its errors and make adjustments in its life or structure to correct abuses. Many will not agree with the Fellowship's intense commitment, yet it's hard not to respect its willingness to change, even at great cost. This is a lesson less intentional congregations can learn. Change does not necessarily mean a diminishment of truth nor a hindrance to unity. Diversity, we see here, can thrive in a lively, cohesive way.

The authors' attempt at objectivity (for no history is completely objective) is admirable, though it becomes a bit awkward when they refer to themselves in the third person. There is value in having insiders write this history, for they have access to information and knowledge of nuances that an outsider would not have. The limitation is that they have a tendency to revert to in-house language. And while there is the temptation to push one's own agenda, the authors may have overcompensated in places and become more critical than was warranted.



To avoid too narrow an approach, any historian must use primary sources, and the Jacksons make good use of letters, minutes, position papers and conversation. An important—and engaging—part of the book is the inclusion of personal stories by Reba members that append each chapter. These fit well with the subjects discussed and provide other perspectives to the story.

The writing, for the most part, is clear, readable. The numerous spelling and punctuation errors, misplaced captions and at least one factual error reveal the need for a better copy editor. The book was obviously rushed into production.

Nevertheless, *Glimpses of Glory* offers an important story that has much to say to the church today.

The middle years

September Morning: a Practical Guide for the Middle Years *by Mildred Tengbom (Brethren Press, 1985, 187 pages)*

Reviewed by Joan Banman Wiebe, 12556 E. Kentucky Place, Aurora, CO 80012

"The middle years, or our September mornings, offer us, if we need it, a second chance, a time to rethink and reorder our lives. It is a season in which we may begin to live differently, creatively. At the end of life we shall be able to look back with satisfaction and be ready to die with peace and serenity."

With this thesis Tengbom, author, teacher, missionary and churchwoman, gives us a practical book on how to make the middle years the best years of our lives.

Midlife can be a mix of anxiety, challenge and growth. Personal choices may be made to determine whether it will be a time of coasting and stagnation or one replete with new opportunities and adventure.

The authenticity and freshness of the book hints that Tengbom speaks from experience. She is also a keen listener and observer.

She does not gloss over the harsh realities of the middle years. Chapters about the empty nest, caring for aging parents, heartaches regarding children, sagging marriage, financial concerns for "winter," singleness, divorce, disabilities and aches and pains are perceptively and sensitively treated. Through it all, God's sustaining grace is available to us.

Thought-provoking questions at the end of each chapter are helpful for personal or group reflection. Resources for additional reading are listed. Anyone entering midlife would benefit from this book. Spouses would do well to study it together. It would lend itself well to elective Sunday school discussion.

Living in God's image

The Art of Life *by Edith Schaeffer, compiled and edited by L.G. Packhurst Jr. and illustrated by Floyd E. Hosmer (Crossway Books, 1987, 143 pages)*

Reviewed by Marilyn Phemister, Box 186, Pawnee Rock, KS 67567

God is an artist, and those created in God's image are to reflect this in the creativity of their lives. This is the central theme of *The Art of Life*. L.G. Packhurst, a writer and a minister, has drawn together some of the best portions from Edith Schaeffer's 11 published books. Beginning with the viewpoint of life as art, Packhurst has combined these excerpts into a series of 31 short devotionals. Each meditation ends with a prayer, followed by space for a written response and Scripture references for additional reading. The meditations come in a logical sequence.

Topics covered in *The Art of Life* include creativity, love, communication, truth, relationships, prayer, affliction and the family. Deep concepts are expressed in simple terms. As a whole I like the book, although some portions have a preachy tone to them. A more generous sprinkling of anecdotes would add to the book's appeal.

The Art of Life comes with an attractive dust jacket, and the meditations are enhanced by the beautiful artwork of Floyd E. Hosmer on every page. It would make an excellent gift.

bible

The lost brother: *It could have been a happy ending*

George Teichroeb

Set the stage for the story of the lost brother. Recall that the younger son developed an independent streak. To show off and prove his independence, he asked his father for his share of the inheritance. He had this right under Jewish law. When he came to his senses and returned, his father arranged for a big banquet. At this point our story of the older brother takes over.

The older brother comes home from working in the field and hears the music. I suspect that he knew what it was all about. Most likely his father often talked about what would happen if and when his younger brother returned, but the older brother pretends ignorance. Note that instead of going inside and asking his father, he stays outside and asks one of the servants.

He must have made enough of a scene that his father became aware of it and came out to talk to him. He still has his back up and reproaches his father because of a perceived injustice. "Your son," he says, "does all the wrong things, comes home and ends up with a celebration. I, on the other hand, do all the right things, like stay at home. But I end up with no celebration."

What kind of a man was this elder son?

- He appears to be a hardworking type. The servants are already home when he appears, so he may have been the last one to quit in the evening.
- He appears concerned about his father's house and what goes on there. He is apparently a loving, loyal son.
- He is probably respected in the community, which contrasts his solid dependability with the flightiness of his younger brother.
- He is probably a religious man, attending the synagogue.
- He is a credit to his father and his community. What more could you expect of such an upstanding man?

But he had a sixth characteristic that overshadowed the first five: self-righteousness.

Here is this elder brother, outwardly a sterling character, an example to the community around him. But when we look closer we see the cracks in his character. He has a high opinion of himself. Outwardly he professes love, but inwardly he is filled with hatred. Just bruise his ego or rub him the wrong way and he is liable to explode. We might even wonder whether it was the self-righteousness of the elder brother that was partly responsible for the younger brother wanting to leave home in the first place.

The story of the lost brother does not have a happy ending (in contrast to Luke's first three stories in chapter 15). It ends with the elder son telling his father off in front of his father's household. The father makes one last try at reconciliation, but there is no response from the son.

This is what Jesus is teaching in this chapter: the lost can become found through repentance. The younger son repented. Peter repented. Saul repented. The elder son had the opportunity to repent. The story of the lost son could have had a happy ending.

George Teichroeb, 6642 Dawson St., Vancouver, BC V5S 2W1, is a member of Sherbrooke Mennonite Church.

Father's love

Doug Peters

In olden times a younger son
With father lived, in debt to none.
The good lad sought a change inside
And wandering from his father's side
He took his lot, his wealth, his share,
To seek a fortune far from there.
He sought the times and friends of ease,
And bought them out with their disease:
Commitment in the name of lust,
A life no deeper than the crust—
Existence of a hollow shell,
A worldly god, all bound for hell.
Alone and sad, the money gone,
The lad found where he had gone wrong.
He screamed aloud, "What I have done
Was not within my father's son."
His foot he turned to rocky ground,
And yearning for familiar sound,
Retraced his steps upon his grave,
To serve his father as a slave.
The father who was waiting still
Looked out with hope from lofty sill,
Where on his son's hard road of stone
He saw a form of one he'd known.
Threw wide his arms, the father smiled,
And welcomed home his newborn child
Whose former life was left behind,
A tangled knot of selfish mind.
  The father of the truest love,
  Who for his child still waits above.
  A love which knows not but to give,
  So that in God we all should live.

Doug Peters, Box 370, Rosthern, SK S0K 3R0, is a 1987 graduate of Hesston (Kan.) College.

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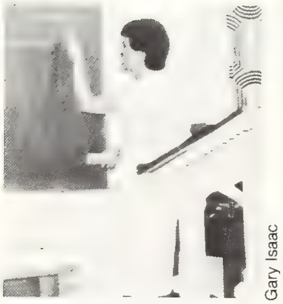
EDITORIAL

Leaving and cleaving in Xhosa (and English)



Gary Isaac

Jean Isaac teaches at the family conference.

Everyone prayed aloud at one time (in Xhosa), says missionary Jean Isaac, reporting on the beginning of a Bible conference in Transkei, South Africa, that, like this issue, concentrated on families.

The case studies discussed in Transkei might strike us as curious. For example, in Xhosa culture a bride leaves her family and goes to live with the bridegroom's family. It is also a Xhosa custom for sons to look after their aging parents. What does "leaving" in order to cleave mean in Transkei? And what does "cleaving" mean when, almost without exception, husbands in Transkei have to spend months at a time away from their wives in order to have employment (usually in South Africa's mines)?

Twelve men were chosen at the final afternoon session to plan future conferences. Instead of the 30 minutes that Jean and her husband, Gary, had anticipated spending on the choosing, two hours were required.

Our Lord Jesus, who apparently never married, crashed through society's definitions of family with the gospel. Suddenly those who do the will of God are parents, brothers, sisters. And the best place to put meat on the bones of this revolutionary idea is that rare and rich and strange intergenerational gathering of people who regularly get together to worship and work: the church. Author John Updike marvels, "People with other things to do get up on a Sunday morning, put on good clothes and assemble out of nothing but faith—some vague yen toward something larger."

Our family life staff person, Clare Schumm, says that no person, no married couple, no nuclear family is equipped to go it alone. Can the church be the extended family? Anabaptist theology says yes.

For example, take Jeff Wright, new pastor at First Mennonite Church, Upland, Calif., who every Tuesday picks up Amanda Eitzen and takes her along as he visits the people of the congregation. Her years of experience and acquaintance speed him on his way of knowing and becoming known to—becoming part of—that church family.

Or take St. Paul (Minn.) Mennonite Fellowship, where children, most of them from single-parent families, are at the center of the congregation. These are children who live with violence. In the midst of the congregation is a safe place, a family.

Or take Nutana Park Mennonite Church, Saskatoon, which has encouraged members to "become family to lonely or homesick Asian students."

Or take the words of Dorothy Coon, who, upon leaving Deer Creek, Okla., with her pastor parents, said, "I have missed growing up among aunts, uncles, cousins, grandparents. To combat loneliness I've chosen to adopt church people as my kin. You, my fourth church family, are difficult to leave because I have done so much growing up with you. As I leave I pray that you, Deer Creek Mennonite Church, would reach out to those who may not have much earthly family surrounding them."

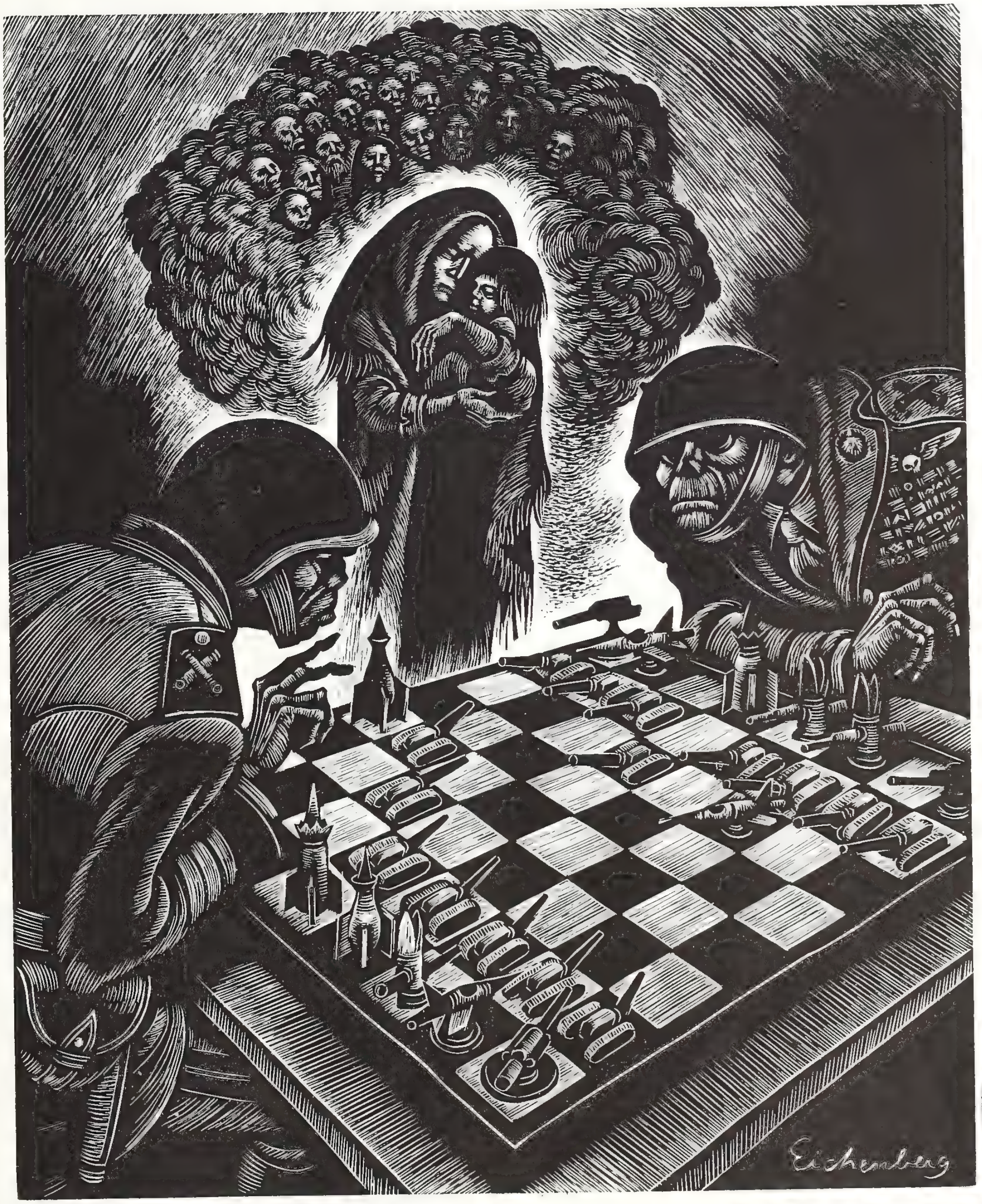
My experience with family tells me that one thing is sure: It is always changing. I am just now anticipating the arrival of a Mennonite Central Committee trainee who will spend six months at my house while working for the local self-help shop. The trainee from Hong Kong who lived with me two years ago is still family.

At this month's meeting of our conference's communications committee (to which *The Mennonite* is accountable) member Terry Stutzman, Chevy Chase, Md., reminded me of more ways to transcend society's definitions of family. She mentioned mentoring: of college students, of senior citizens, of children—each mentored by a complementing other. Add the youngster needing an older person to be a substitute grandparent. Add the young mother or father welcoming the wisdom of people whose children are grown. Put these all together and you have what's needed to minister to sorrow and conflict and need and change. Such is the family of God, made flesh in your own local congregation (in any language). *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

103:14 JULY 26, 1988



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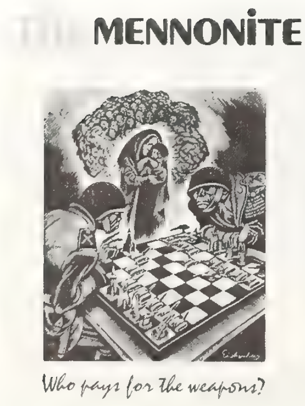
Who pays for the weapons?

prologue

Our cover artist, Fritz Eichenberg, is an 86-year-old Quaker living in Rhode Island. For six decades, through his wood engravings, he has been speaking for non-violence and simplicity. He says, "If the artist's work is his worship, if he earnestly desires to serve God and through him man, the artist will in the end achieve that peace of mind, that mastery of matter which will bring him to the foot of the cross." I am pleased to bring you this engraving, even though you may be inclined to turn away from its pain. It is appropriate to mourn the toll of warmaking on innocent victims.

In this issue, David Janzen, Violet Goering and Jock Tolmay are among those instructing and inspiring us to repent. *mts*



The question on our cover plagues every country of the world regardless of its military budget. See the editorial for more on the subject. What is your response to the question?

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Credit: Cover illustration is by Fritz Eichenberg, © 1984, from his portfolio and book *Dance of Death* (Abbeville Press), a series of 17 wood engravings.

The Mennonite is available on cassette tape.

THE MENNONITE

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My father was a hero

Samuel A. Fields Jr., the hero of this story

Dale W. Fields

It was in the spring of 1917. The United States had been at war in Europe since February, and most people were deeply involved in World War I, whether or not they had sons in the military forces. Everyone was encouraged if not pressured to buy war bonds.

My parents lived in a German Mennonite community in McPherson County, Kansas. All of these people were farmers. Our neighbors went by the names of Stucky, Goering, Schrag, Kaufman, Wedel and Krehbiel. A close neighbor couple was Mr. and Mrs. Otto Juhnke. The Juhnkes had no children, unlike most of their Mennonite church friends, who had large families.

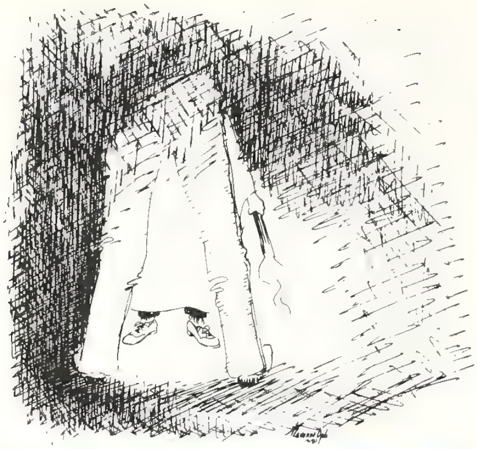
Mennonites in our community were conscientious objectors. Some who were not farmers sat in jails throughout World War I because they didn't want to bear arms. Others worked in mental hospitals and regular hospitals in an attempt to help others rather than to fight and kill. This was acceptable to the church that Menno Simons helped found in the 1500s.

The Mennonites had been driven from at least five countries, each time seeking religious freedom and not finding it until they came to the United States. The last country our neighbors came from was Russia. There on the steppes they had grown hard, red, winter wheat, and when they came to our country after the Czar urged them—by the sword—to leave, they brought with them sacks of this excellent wheat.

Somehow they got to the port of New York and then to Chicago. From there the Santa Fe Railroad brought them to Kansas where they planted their hard, red, winter wheat, and where it grew, even in years of low rainfall.

The Mennonites took care of their land. Although it was not part of their religion, they each believed they must leave the soil in better shape than when they started to care for it. They fostered soil conservation long before it became the purpose of a federal government agency. No Mennonite teenager ever got into trouble with the authorities, not then. There was so much work to do on the farm, and the church was the center of everything, that it was difficult for anyone to get into trouble.

Our neighbor a quarter of a mile south, Mr. Juhnke, refused to purchase war bonds. He didn't care whether the government said the money would not be used for war. He knew you could not separate the money once it got into the tills of the government. He refused time after time to purchase the bonds.



That spring night was warm. It had been warm all day. Dad and Mother's bedroom was on the second floor of our farmhouse. As my father prepared for bed and was putting his nightshirt over his head, he noticed some torches showing through the grove of trees in front of Mr. Juhnke's home.

Dad quickly pulled his overalls on over his nightshirt and pulled his rubber boots on without socks, strode out of the room and down the stairs and out the front door without even telling Mother where he was going. Dad crossed the barbed-wire fence that separated the county road and ditch from Mr. Juhnke's field south of our house and strode through the field to Mr. Juhnke's home. A Ku Klux Klansman was on either side of Mr. Juhnke, who stood on the front steps of his house. His wife stood behind him.

Two robed men held the noose already prepared with the hangman's rope ready on a big cottonwood tree limb 30 feet from the house. Around these men were other Klansmen with torches.

My father went through the robed crowd to the side of his neighbor. He asked, "What's going on?"

A robed voice said, "Juhnke refuses to buy bonds."

Another voice said, "And he won't ever buy any, so we're going to string him up and show these Mennonites what we'll do if they don't buy bonds."

My father looked at the group below and noticed the cuff of a pair of trousers and shoes that he'd seen that morning while communion was given by the deacons at the First Baptist Church in McPherson. And to that man's right he noticed another pair of trousers and shoes he'd seen that morning.

My father said, "Joseph Welsch,* what are you doing here against the Lord's wishes when you served communion this morning at the Baptist church?" He said to the other man, "Dean Jasper, what are you doing here when you also served communion?" The men pulled back and pushed their torches into the ground, putting them out. The crowd got into their buggies and few cars. The two Klansmen on the steps left with the rest.

Not one of these Klansmen wanted to be noticed, so they left as fast as they could, drove their teams or cars out the long lane to the state road and north to McPherson.

I consider my father a hero for what he did. But it was never talked about. He never received a medal; it seemed that people just wanted to forget it had ever happened. Years later a number of people told me that everybody was proud of him but that he didn't want to bring this awful subject up again.

I learned all of this from my mother, when she and Father moved from the farm into McPherson at the end of World War II. When I talked to my father about it, he was reluctant and asked that I never talk about it or write about it until he and Mother ha died. They are both gone, so I can now tell you that Samuel A. Fields Jr. was a hero in the spring of 1917, when he saved the life of a German Mennonite in McPherson County, Kansas, from the Ku Klux Klansmen who were going to hang him for not buying war bonds.

**Note:* Otto Juhnke's name is his own, but the names of the two deacons are fictitious.*

Dale W. Fields' address is North 5510 Bemis, Spokane, WA 99205-7655.

23rd lament

Lisa Klink

It's 2021, the world is my never-ending concern.
I do not want war. In the name of God,
  peace should prevail on earth.
War. It expects me to lie down in brown,
  destroyed pastures beside muddy,
  fishless streams.
And as I walk through a valley of dead,
  my hopes and dreams of righteousness,
  justice and peace need new hope, new life.
Oh heart, be still, for to my unbelieving ears they
  dare to say, "I have nothing to fear.
  The country will protect me.
  The table before me,
  my enemies dead and the crown
  on the head of the victor."
What is gained? Ruined pastures and streams,
  mountains of dead where valleys once were.
War has limited my days, but this memory will
  haunt me for what days I have left.
Hope is all I have now.
Remember, all for a crown.
Nothing but a crown.

(Peace!)

Lisa Klink lives at 904 Oxford Lane, Fort Collins, CO 80525.

Conflict resolution
then and now

David Janzen

Our 16th-century Anabaptist forebears followed some good principles in their attempts to resolve disputations with their opponents or controversy within their own fellowship.

First, they demanded an openness to God, especially as revealed in Jesus Christ.

Second, related to this was an openness to the Scriptures and the guidance of the Holy Spirit in the interpretation of Scripture. This freed them from a slavish literal interpretation of Scripture. For instance, children of God should be obedient to the state authorities but never in an absolute sense. Their obedience to God and the lordship of Jesus took first place.

Third, they were open to their opponents. They emphasized teachableness. A person had to be open to correction. God's order was (1) proclaim or teach the gospel, (2) baptize converts as they committed themselves to follow Jesus, (3) continue the teaching process (Matthew 28:19f). This particularly related to disciplinary correction, which, according to Balthasar Hubmaier, was formalized in the baptismal vows.

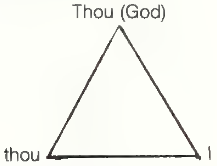
Fourth, in humble recognition that they did not possess the whole truth, the Anabaptists committed themselves to a method of dialogue that should guide them to a deeper understanding of truth.

Anabaptist Hans Denck believed that the truth of God is in us but not of us. According to the grammatically ambiguous verse of John 1:9, it is not clear whether the phrase "cometh into the world" (KJV) modifies the light or man. Denck took it to mean that every person is enlightened by the Spirit of God even as he is born into this life. But in most people this truth of God is covered up with so much rubbish that it cannot be discerned.

The dialogical approach has become fashionable today. It is not discussion, however. Discussion is a method of forcing our point of view upon the discussion partner. Dialogue, in contrast, leaves the outcome open. Both partners can come to new insights, to the truth.

In 1785 Friedrich Jacobi wrote the proposition "Without Thou the I is impossible." Jacobi's "Thou" is God. Sixty years later Ludwig Feuerbach wrote about the mystery of the fact that the Thou is essential for the I. However, for the atheist Feuerbach, the "Thou" has an exclusive reference to our fellow human beings. Soren Kierkegaard said that the individual "I" encounters the one "Thou" in isolation.

The Anabaptists, in comparison, appear to have worked out a triangular dialogical approach. The Thou of God forming the apex of the triangle with the base being formed by the thou of our fellow human and the I. This then becomes a Thou-I-thou relationship.



Most people prefer discussion to dialogue because the dialogical principle leaves them vulnerable to change or mutable.

Application of the principle

Our church board and deacons met for a two-day retreat for the purpose of clarifying some of the issues concerning our former pastor's leadership and beliefs that led to his "forced" resignation. We hoped this would help allay the tension between the loyal supporters of the pastor and his detractors.

First, we invited each participant to write in a trusting manner the nature of the problems that the individual had with the pastor, or if the individual personally had no problems to write down his perception of the problems that others had with the former pastor. After we completed this process, each was asked to share his insights with the group. The facilitator then entered into a dialogue on a one-to-one basis with those most articulate. The others were asked to observe the dialogue in the role of jury members, assessing the validity of the evidence. In the end the dialogue was broadened to include everyone.

The facilitator wrote up a summation of the retreat experience. This was shared in another session with the special group. Finally it was shared with the membership of the church, and it led to a satisfactory resolution of the conflict.

Members who would have favored the discussion method became sensitive of their mutability in the dialogical approach. However, to my mind, it was the more creative method of resolving our conflict. We need to practice it more often.

The Bible also follows the dialogical principle for those whose ears and eyes are open to it. It condemns those who prefer the discussion method. For them the Bible becomes a closed book; with open ears they don't hear and understand, and with open eyes they don't see because their minds are closed to the truth, because they already think they are in possession of it and can dispose over it (Isaiah 6:9f; Matthew 13:14f).

Ultimately only Christ is the way, the truth, and the life. Truth in this sense is not in propositions about him but in him (John 14:6).

David Janzen, Box 594, Niagara-on-the-Lake, ON L0S 1J0, is a pastor and teacher.

Richard Blackburn of Lombard (Ill.) Mennonite Peace Center believes that reconciliation is at the heart of the gospel. He says that too often Christians forget this and act like the early Corinthian Christians who used the courts to resolve disputes among them and neglected the mediating skills and reconciliation that the church can and should provide.

'His blood, shed...by me at Nagasaki'

Violet Miller Goering

In 1597, 26 Christians were crucified in Nagasaki for defying the government's mandate to renounce their faith. This wall is a memorial to them.

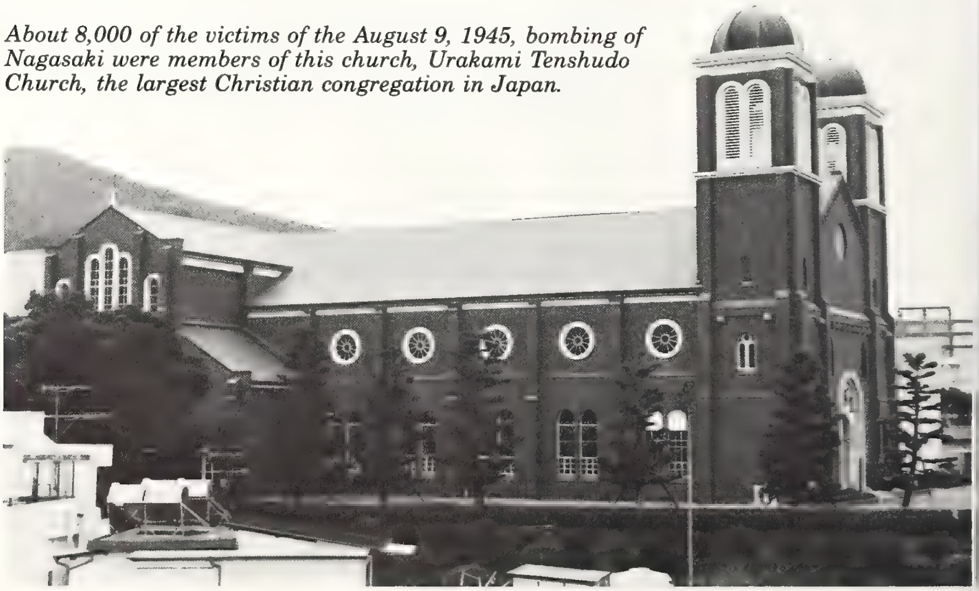
Nagasaki has been called "the forgotten city." Its selection as a target on Aug. 9, 1945, three days after Hiroshima was destroyed, was happenstance.

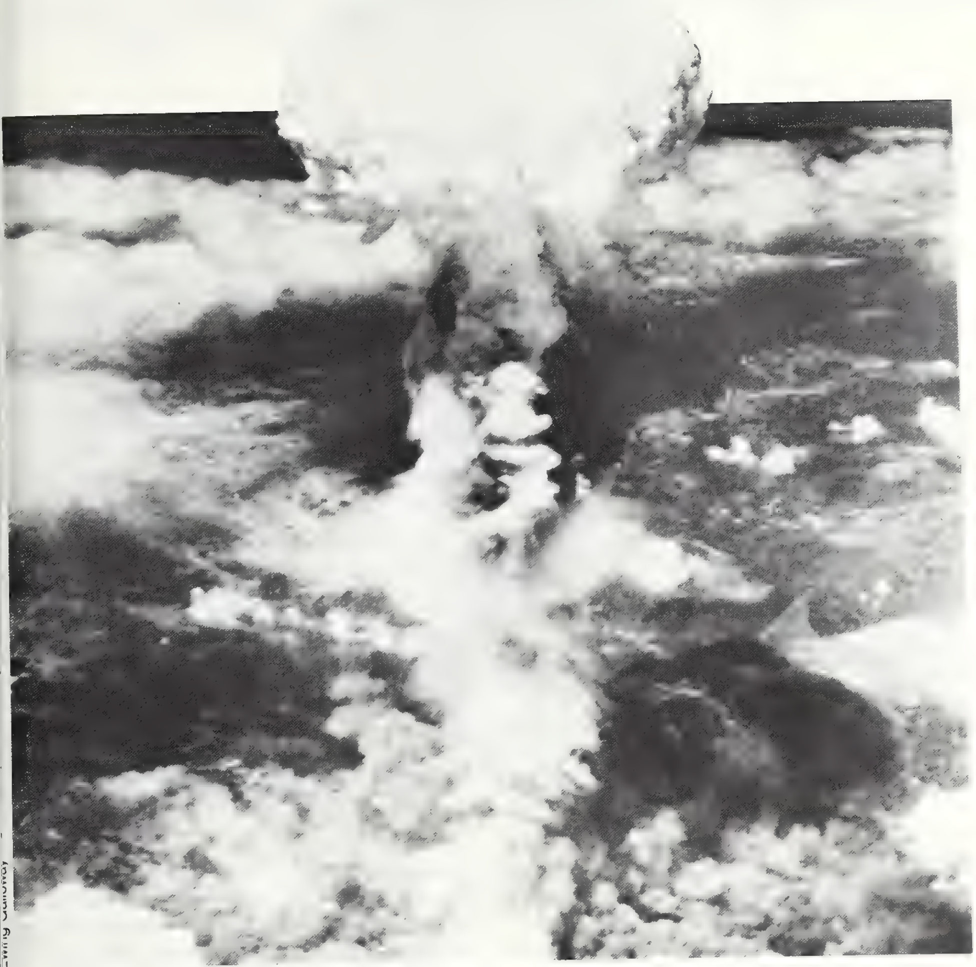
Clouds covered the city of Kokura, the intended target, so the pilot of the B-29 headed toward Nagasaki, spotted the Mitsubishi shipbuilding works and naval munitions factories through a break in the clouds, dropped his cargo and sped away. A strong wind carried the parachuting bomb a mile and a half off target. It exploded over the Urakami district. More than 23,000 people died immediately or in the ensuing blast and fire. In addition, approximately 51,000 people died within the next four months. The injured numbered about 74,000. Of the dead, 8,000 were members of the Urakami Tenshudo Church, the largest Christian congregation in Japan, with a membership of over 12,000. The cathedral was destroyed; Father Nishida and a handful of worshipers were crushed by the falling debris.

A half hour before the sky exploded over Nagasaki, the Japanese Supreme Council of War had convened at the Imperial Headquarters to decide whether to capitulate or to continue to wage war. There appears to have been no consideration of waiting on the part of the United States for the results of the council's deliberations.

My husband, Orlando, and I attended a seminar in Nagasaki that commemorated the 41st anniversary of that bombing. As part of the seminar Tadayuki Ishiya, pastor of the Mennonite church at Hiroshima, took us to a large Christian cemetery and to a hilltop known as Mount Calvary. This was a secret meeting place for Christians in Nagasaki during the 200-plus years that Christianity was banned. Endless steps wound up the steep incline, squeezed between the houses that hung on the hillside. No breeze and 99 percent humidity, combined with the hot sun, made an oven of the concrete below and around us. I was so hot, dripping wet and wondering whether we could make it. I thought of Jesus' ascent of Mount Calvary. After several stops we made it to the top and saw the clearing where Christians

About 8,000 of the victims of the August 9, 1945, bombing of Nagasaki were members of this church, Urakami Tenshudo Church, the largest Christian congregation in Japan.





Ewing Galloway

A strong wind carried the parachuting bomb a mile and a half off target.

used to assemble. Simple crosses outlined the perimeter. It was holy ground.

The descent was easier. We took a taxi to Peace Park, where many people had already assembled for the 11 a.m. memorial service. A stand near the entry offered free, cold "mugicha" (wheat tea) and cold, wet washcloths to wipe our faces. Television crews, reporters and uniformed police were there along with Buddhists with shaved heads and orange-and-white garb, beating their drums. Most of the people sat quietly in a big tent put up for the commemorative service. Prime Minister Nakasone spoke. Traditional Japanese music was played. We stayed in the shade of the trees nearby, saw little and understood less. The Mennonite group then moved to the hypocenter (the spot directly below the bomb's detonation) and took part in a one-minute "die-in." From there we went to the Cultural Hall, the A-bomb museum, a stark visual and factual record of humankind's awesome power and depravity.

We ended the day by going to the Urakami cathedral for the 6 p.m. memorial service. Reconstructed in 1959, the huge sanctuary was completely filled. The service included solemn ritual, pipe organ, antiphonal choirs. Communion bread was given to the communicants at the close.

I knew something of the history of this congregation—their survival through the centuries that Christianity was banned, their great suffering in the atomic bombing. As I walked up and partook of the communion, I wanted to express solidarity with these Christians and perhaps seek absolution. I took the bread and thought, "This is his body, broken for me, broken by me, at Nagasaki. This is his blood, shed for me, by me, at Nagasaki."

Afterward the worshipers gathered in front of the church were given lighted tapers, divided into two groups and marched silently along divergent routes to the Peace Park, where the groups converged. The kerosene tapers were exchanged for candles. We stood under a starry sky. The officiating clergy was on stage. A band played hymns and everyone joined in the triumphal singing of "Praise to the Lord, the Almighty, the King of Creation." The commemoration in Nagaskai differed from those I experienced in Hiroshima. Here was less of a backward-looking fixation, less absorption with death and the duty to "comfort the souls of the dead." Here was more a sense of redemption in the face of incomprehensible evil. Is it because the majority of atomic victims in Nagasaki were Christians, not Buddhists?

When the service had ended we walked back to Nagai Center, pondering this unforgettable day.

Violet Goering's address is 1140 Ridgecrest, Vermillion, SD 57069. She supplied the photographs for this article.

Untitled

J.O. Schrag

The unborn are waiting their turn,
Sensing that birth may be out of their reach.
Waiting to emerge, to breathe, to live.
Looking to us who have the gift of birth,
They wait.
Whenever we destroy the world,
We destroy the unborn
Forever.

J.O. Schrag's address is 2312 Berry Ave., North Newton, KS 67117.

PERSONAL

We are learning to be Mennonites

Peter "Jock" Tolmay

I Jock Tolmay, had been a pastor in the Methodist church in southern Africa for 12 years before I was confronted through the life and witness of a Mennonite Central Committee family with a challenge of what Anabaptism truly entails.

Harold and Christine Wenger's lifestyle in Swaziland raised an irritating question mark over the smug attitude of my own ministry and my own person. A sixth-generation African, my vocabulary of the local black language was limited to a few rather uncomplimentary phrases, like "hoza" (come here), "phezulu" (pick up), "Kla ugheta" (I'll hit you) and "ewe mafuta" (hey, fatso).

By contrast, Harold Wenger was teaching and preaching in Siswati within three months. Worse than that, the Independent Churches' pastors and elders were his friends and fellow pilgrims. They did not approach him as supplicants in search of the Great White Way of Western wisdom.

Then there was the peace witness. Everyone knew you could accomplish nothing in Africa without a big club. The Wengers did not own a firearm. They refused to let their son play with war weapons.

Jock Tolmay

The essence of divine humor ordained that my next church appointment was in the town where I had been in boot camp 12 years earlier. At that time I had considered two career options: infantry officer and military chaplain. Now I was involved as a pastor to military men who made a career of blind obedience, and with military wives whose etiquette was a factor in their husband's progress through the ranks. I noticed the dehumanizing influence the army had on its own personnel and found myself becoming anti-army rather than anti-war. Pro-peace was not yet in my vocabulary.

As I moved from church to church within the Methodist church, my complacency turned into continual questioning. As I tried to hold my life and society up to Scripture, certain convictions became clearer to me. A concern for economic and constitutional justice and a willingness to speak out against the elected government became important, but these concerns had not reflected any worshiping community that I had been a part of.

RNS

Pam Tolmay has challenged people to practical responses to South Africa's problems.

I realized later that I was becoming a primitive Anabaptist. My leaning toward a congregational style of government, my beginning disillusionment with militarism and my belief in believer's baptism were taking me into untraveled country. It was the last item that concluded my relationship with the Methodist church. I was defrocked for refusing to baptize babies and for rebaptizing adults instead.

The Wengers provided the connection with Associated Mennonite Biblical Seminaries in Elkhart, Ind. They got us settled at Elkhart. For the first while there, we basked in our newly found fellowship with people who had lived and believed for four centuries what we were just discovering.

But the question soon became an urgent one. Were we here simply to obtain seminary degrees? Could we respond to the growing and disturbing news from home simply with tears or with frustrated, clenched fists? Our material comfort was a constant accusation. With the help of our newfound church family we had prospered in just over a year from five trunks of clothes and books and some devalued South African currency to owning our first home. Our spare bedroom was as large as the single room in which our janitor, his wife and their three girls back home lived, ate and slept.

One morning God woke both Pam, my wife, and me with the same thought: Why not bring Rensie, the eldest of our janitor's daughters, to live with us and give her an opportunity for a decent education? Mennonite money enabled Rensie to come.

Pam's contacts brought in finances for two more students, who were also billeted with members of our congregation. Both have now completed high school and are juniors at Goshen (Ind.) College. The scheme was simple: Raise funds for a return airfare and the cost of medical insurance and find a loving Mennonite family that has an extra bed and can put one extra plate of food on the table.

At times we are still assailed by guilt at not being on the firing line in South Africa, but we have been able to stimulate the awareness of South Africa's problems by being in the United States. Pam has spoken in numerous settings and challenged her hearers to practical responses.

We do not know if we are going back. For the present we simply enjoy learning to be Mennonites. *From* Invitation: Become Who We Are *(Mennonite Publishing House, 1988)*

TOGETHER

A message from the International Mennonite Peace Committee

To be Christ's body in the world

We have enjoyed the fraternal fellowship and are deeply moved by the spirit of love, support and mutuality that we experience in being together. We feel that our churches need each other to become ready for change and renewal, in order to embody Christ more fully in the world, where injustice, oppression and violence are prevalent.

Through sharing our stories and in Bible study, the following issues and concerns have emerged:

- We believe it is important for us as Mennonites around the world to communicate and share. In telling our stories to one another we learn to understand more fully what it means to be Christ's body in this world. We invite our churches to do so in sending letters of concern, encouragement and admonition to each other.
- We encourage our churches to review their peace education, continue it and foster it. To educate our children, our youth and adults in peace and reconciliation will move the church to being a better witness for the Prince of Peace, Jesus Christ.
- We are concerned about the situation regarding military service in many countries. For many among us it is a threat not to participate, and the military presence is threatening to all of us and causing suffering for many of our brothers and sisters.
- We are convinced that it is crucial for us to study the Bible in the light of the various situations and conflicts with which our churches are confronted. We want to help each other understand how the text speaks to each in his or her own context. We believe that the Word of God can be a light on our way of becoming a worldwide fellowship where the bond in Christ is stronger than national and cultural boundaries.

From the security of the community of faith, we are empowered to speak God's word, sometimes a word of judgment to those who oppress, sometimes acknowledging God's works in places and ways we cannot imagine, sometimes a word to ourselves, recognizing the strife that is in our midst.

We ask the churches to pray for one another so that we are strengthened in our faith and remain faithful to our Lord, whether in prosperity and peace or in times of suffering and death. *Noboru Aratani, Japan; Isaias Flores, Honduras; R.S. Lemuel, India; Marie-Noelle von der Recke, West Germany; Washington Brun, Uruguay; Mukanza Ilunga (chair), Zaire; Philip Mudenda, Zambia; Herman Bontrager, North America. The statement, begun in Paraguay in July 1987, was completed in Bolligen, Switzerland, last December.*

"We are concerned about the situation regarding military service in many countries."

RNS

Issues in the News

On giving testimony

I drove into the military complex at Fort Riley, Kan. The grounds were immaculate, closely clipped and immensely ordered.

I felt out of place. What would they ask me? What would they say?

I was met by my friend Eric, a personable young man counting on my testimony as a Mennonite pastor in his fight for "separation" from the U.S. Army as a conscientious objector. I was relieved to have found him.

"Thanks for coming," he said. "I really appreciate it. There's no one else here. Do you want to sit down?"

Sure, I wanted to sit down. I wanted to be inconspicuous.

The hearing was conducted by an officer who politely informed the seven witnesses that the procedure was part of a long process. Eric would be notified in a couple of months about the status of his request.

I was interviewed as a pastor from a historic peace church. Eric had never attended our church, but I had spent time with him as an advocate, friend and counselor. (Maybe the yellow pages attract people more than my preaching.)

After being questioned, I was thanked and dismissed. Eric's future hung in the balance. Out in the hallway, I visited with some of the other witnesses about the weather, the possibility of nuclear war and how the army lies to enlistees. Another recruit, a friend of Eric's, told me not to talk to him too much or he just might end up being a CO, too. The possibilities for converts seemed too easy.

I said a good-bye to Eric. Why was I, a pacifist, so afraid of being in the "enemy's" territory? Why didn't all my years of non-violent training give me the assurance that this event was harmless? Which seminary course trained me to be a witness in a court for another's faith?

Epilogue: While waiting for his request for conscientious objector classification to be approved, Eric lived in our home for two months. His last letter reported he was in seminary classes. *Dorothy Nickel Friesen, 1021 Denison, Manhattan, KS 66502, pastor at Manhattan (Kan.) Mennonite Fellowship*

The executive director of Trees for Life, a Wichita, Kan.-based non-profit organization, has started a one-million-signature petition drive to engage the people of the United States and the Soviet Union in a joint effort to plant 100 million fruit trees in developing countries. Balbir Mathur addressed his petition letter to the White House and the Kremlin. Mathur, who founded Trees for Life in 1983, has been instrumental in the planting of 144,000 food-and-fuel trees in the poor areas of India, his native country.

Nevada Desert Experience, a faith-based organization resisting nuclear weapons testing, has announced plans for two major actions: the fourth annual August Desert Witness Aug. 5-7 and an interfaith celebration of the life and work of Mohandas Gandhi Oct. 1-2. The Gandhi celebration will feature presentations and workshops on Gandhi's contribution to non-violent movements around the world. An ecumenical worship at the test site will be held on Sunday morning, followed by civil disobedience actions. For more information contact Nevada Desert Experience, Box 4487, Las Vegas, NV 89127, (702) 646-4814.

NEWS

Refugees may have starved to death

Fighting forces MCC workers from northern Somalia

Akron, Pa. (MCC)—Fighting in northern Somalia between Somali government forces and the rebel Somalia National Movement (SNM) forced about 160 foreigners, including three Mennonite Central Committee workers living in or near Hargeisa, to leave northern Somalia in early June.

The SNM, formed in 1981 and made up predominantly of northerners, is fighting to gain control of northern Somalia and to overthrow the 19-year-old government of President Mohammed Siad Barre. Siad Barre is rooted in a southern clan.

A woman washes clothes near one of Somalia's refugee camps.

RNS

The fighting broke out May 27 when the SNM attacked Burao, a main town about 180 kilometers (112 miles) east of Hargeisa. Four days later SNM attacked Hargeisa, the northern capital and scene of the most serious fighting. Reports indicate that up to 1,000 people in Hargeisa were killed in fighting that included house-to-house searches and summary executions.

Jon and Carolyn Rudy, MCC workers in nearby Sabacaad Refugee Camp, left Hargeisa May 30. They had planned to leave on vacation later that week, but decided to leave a few days earlier when fighting broke out. Deb Luper, MCC worker in Hargeisa, was airlifted out June 4 in a United Nations-arranged evacuation.

Luper and the others evacuated from Hargeisa spent a night in Garoe, about 550 kilometers (341 miles) east. On June 5 they were flown to Mogadishu, the capital. On June 8 most of them flew on to Nairobi, Kenya.

The Rudys, members of Jubilee Mennonite Church, North Newton, Kan., returned to Mogadishu June 26. Luper, Leominster, Mass., most recently from Allentown, Pa., hopes to return to Somalia in another two or three weeks.

Before this fighting broke out, the Rudys worked in community development projects in Sabacaad Refugee Camp, where more than 40,000 victims of the 1977-78 Ogaden War between Ethiopia and Somalia live. They are concerned for the people they worked with.

"The food for the camps came into Berbera port [where fighting occurred], was hauled to Hargeisa and then distributed to the refugee camps from there," they explain. "Some camps depended on water that was daily trucked in from Hargeisa." The Rudys worry that people may have starved or died of thirst, since much of the infrastructure for dealing with refugees may have been destroyed.

Since 1978 northwest Somalia has hosted up to 400,000 Ethiopian refugees. About 50 percent of Somalia's foreign income is refugee aid. Many of the refugee administration positions in the north are held by southerners appointed by Barre.

Luper, in her assignment, encouraged people in the northwest to use the rower pump, an inexpensive hand pump developed by an MCC worker in Bangladesh in 1981.
Charmayne Denlinger Brubake

Librarian. Requirements: MLS degree and at least five years library experience; strong organization, communication and interpersonal skills. Responsibilities: administrative head of the college library, including the special collection contained in the Mennonite Historical Library (MHL); planning; policy formation and administration; staff direction. Applicant should have interest in strengthening the library and developing the MHL as an asset to the college, church and community.

Send letter, resume and arrange for three letters of reference to be sent to Dr. Arden Slotter, Bluffton College, Bluffton, OH 45817. An EO/AA employer.

An exhibit of 17 sculptures by Esther Augsburger of Washington opened May 13 at The People's Place Gallery, Intercourse, Pa., and ran through July 4. Augsburger's exhibit was entitled "The Color of White" and featured seven recent works, some in white plaster of paris and others in latex modeling paste and sand. Also on display were 10 earlier pieces in bronze and lead. Augsburger is the founder of a Christian support group for artists and has received grant money to establish art classes for inner-city youth.

The emphasis on human rights at the recent Moscow Summit has also drawn more international attention to the 12-year U.S. imprisonment of Indian activist Leonard Peltier, jailed for murdering an FBI agent on the basis of evidence later shown to be false but never officially recanted. Since Peltier was extradited from Canada in 1976 on the basis of the same questionable evidence, about 60 Members of Parliament are campaigning to have Peltier returned to Canada for a new hearing. "We became party to a terrible injustice," says one Canadian lawyer. "We allowed ourselves to be used in the FBI's paranoid attack on American Indians."

A Nurse in the Congregation project workshop sponsored by the Mennonite Nurses Association is scheduled for Aug. 21-22 at Bluffton (Ohio) College immediately after the MNA/Mennonite Medical Association annual meeting. The workshop begins at 7 p.m. on Aug. 21. Cost is $25, which covers food and one night's lodging. For more information contact Vida S. Huber, 206 Old 33, Harrisonburg, VA 22801, (703) 434-1972.

NEWS

Lawrence Hart addresses seminary graduates

Hart

Elkhart, Ind. (AMBS)—The sacredness of God and the stewardship of God's earth are hard to separate, Lawrence H. Hart told the 57 graduates of Associated Mennonite Biblical Seminaries here on May 27.

God and earth are tied together, Hart said in an exposition of Psalm 24:1, "The Earth Is the Lord's." He called on Christians to view the earth with a renewed sense of sacredness, stewardship, servanthood and shalom.

The commencement service was held at College Mennonite Church, Goshen, Ind. AMBS presidents Marlin E. Miller and Henry Poettcker conferred 35 Master of Divinity degrees, 12 Master of Arts in theological studies degrees, seven Master of Arts in peace studies degrees, two certificates in theological studies, and one certificate in theology.

Of the 22 men and 13 women who received M.Div. degrees, 17 plan to enter pastoral ministry assignments. Five others are entering church-planting ministries. Others will teach, train rural pastors in Kenya, serve as principal of Rosthern (Sask.) Junior College, continue graduate studies and resume work as a counselor in a community mental health agency.

Among the 18 graduates in the Master of Arts programs, people will be serving with church mission and service agencies in North America and overseas, in pastorates, in further study and in other vocations. The certificate in theology graduate will continue in farming and teaching, preaching and counseling in the congregation. One certificate in theological studies graduate will be involved in church planting; the other will return to work as a physical therapist and possibly return to AMBS for further studies.

The 1988 class included five married couples graduating together. The class also included two people who have already taught at and will continue to teach at AMBS. Fourteen graduates came from Canada and six from overseas: Argentina, Paraguay, Israel and South Korea.

Commencement speaker Lawrence Hart is a member of the Cheyenne tribe and a Mennonite. He works as a child advocate for a community-based, mental health center in Clinton, Okla., and serves on the boards of numerous Cheyenne and other regional and national organizations relating to the interests of Native Americans. He recently was elected chairman of the Indian Ministries Task Force of an interdenominational group concerned with Indian, farm and environmental issues.

As one of the Council of 44 Peace Chiefs of the Cheyenne, he works to model and mediate shalom, a term generally meaning "peace, well being unto you." A central ethic of a peace chief, he said, is not to take revenge but to live at peace no matter what the cost. Role models for him include Cheyenne peace chiefs who refused to fight, even in self-defense, and died in the 1863 Sand Creek Massacre, of which he is a third-generation survivor, and Felix Manz, the first Anabaptist martyr at the hands of Protestants, drowned in the Limmat River in Switzerland in 1527.

John Bender

Congregation grows by a third on one Sunday

Silverwood Mennonite Church, Goshen, Ind., received 27 new members on May 22, the largest group ever to be received into the 80-member congregation. The new people are (front row) Colleen and Dave Martin, Jerry and Ginny Nussbaum, Pete and Sue Yoder, Betty and Orton Kauffman, Elmer Yoder; (second row) Jonathan and Phoebe Graber, Dale Patten, Gail and Byron Shetler, Ruth and Marvin Miller, Kaylene Yoder; (third row) Bev Leichty, Randy and Cyndie Zimmerly, Mitch and Wendy Mann, Carla and Keith Yoder, Juanita and Ivan Friesen, Dave Yoder.

Tim Epp is interim pastor at the church.

Gwendolyn Black

Our congregation invites applications for the position of **full-time pastor**, which is available **Jan. 1, 1989**.

Direct inquiries to Michael Epp, Pastoral Search Committee, Faith Mennonite Church, 12432-87 St., Edmonton, AB T5B 3P3, phone (403) 435-5036 (evenings).

Mennonites in Madison, Wis., are committed to forming a church and desire full-time or part-time leadership. The conference is supporting this church-planting effort.

For information or referrals contact Al Schulz, 1317 Lynndale Road, Madison, WI 53711, (608) 271-7831.

Entry deadline for the 11th annual Indiana Mennonite slow-pitch softball tournament has been set for Aug. 10. There will be a tournament for both men and women. The event will be played over the Labor Day weekend, Sept. 3-5, in Fort Wayne, Ind. The entry fee is $85 per team, with all profits going to Mennonite Central Committee. For more information contact Roger or Brad Miller, Box 165, Huntertown, IN 46748, (219) 637-3523.

The General Board of the Mennonite Church announced June 2 that by Aug. 8 all its offices will be located at 421 S. Second St., Suite 600, Elkhart, IN 46516. The General Board will lease the entire sixth floor of the Communicana Building, which also hosts a variety of professional offices, along with the *Elkhart Truth* newspaper. The board chose to rent rather than buy office space to avoid permanency in light of integration discussions with the General Conference Mennonite Church plus long-term interest in an urban location for some Mennonite Church agencies. The office's phone number will be (219) 294-7131.

"Sing to the Lord a Jubilant Song" was the theme of both morning and afternoon programs at the annual Saengerfest (Song Festival) at Mennonite Collegiate Institute, Gretna, Man., on May 29. John Neufeld, president of Canadian Mennonite Bible College, Winnipeg, gave the morning's message, "Crescendo of Song," and the All-School Choir, the Chamber Choir and the Ensemble performed musical numbers. These and other choirs performed a concert at the afternoon program.

NEWS

1,000 Europeans consider their role in the world

Tramelan, Switzerland (MWC)—Coming from nations where Mennonite roots go directly back to the start of the Anabaptist movement and from nations where Mennonites are brand new, about 1,000 Mennonites from all over Europe gathered here May 12-15 for MERK, the Mennonite European Regional Conference.

Participants from 14 countries felt a growing sense of relatedness as they met one another in discussion, shared at mealtimes, relaxed together, joined in interest groups and worshiped together.

Speakers developed the conference theme, "Presence in the World," in five presentations. For at least two reasons this theme is becoming more and more relevant for those European Mennonites whose conferences have roots going back to the 16th century.

In his presentation, "The Scent of the Knowledge of God's Will," Claude Baecher of France observed, "After the first period with strong missionary activity (1525-45), a period of withdrawal from the world followed, in which the continued existence [of the Anabaptist churches] was mainly a result of children of members becoming the new members of the church and not of getting new members from outside."

This withdrawal and a strong trend toward secularism in Europe led to an alarming decrease in church membership.

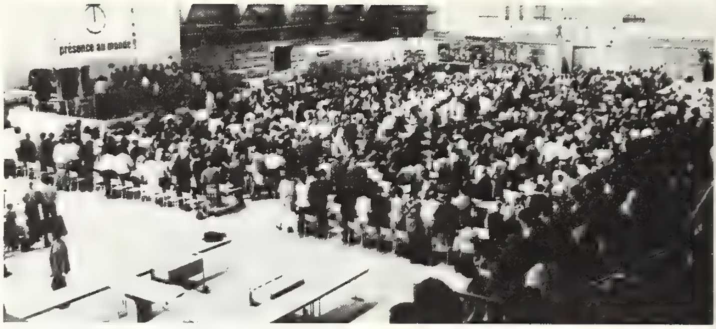
Second, there is growing awareness that the church's mission in the world is directly related to the issues of peace and justice that modern media bring so close to home.

Ulrich Gerber of Switzerland pointed to the different reactions to this growing realization that the church exists *in* the world. He asked, "When we Mennonites open the door to the world, do we feel a draft making us cold or do we feel new fresh air coming in?"

Pierre Buehler of Neuchatel, Switzerland, led in a study of Romans 12:1-2, the key Bible text for the conference. This text put the conference theme into a perspective of commitment involving our full existence—body, soul and mind—as a *living* sacrifice, a resolve to live life practically as service to God.

Buehler concluded with several observations drawn from the text:

- Non-conformity is the only way to be present in the world in a positive way. It means showing new ways of stewardship in the world.
- This commitment includes body, soul and mind.
- Worship is a quality of every act and for every day. This gives new dimensions to the "Sunday worship."
- God's will is not a recipe book but needs to be discovered personally and in the community of faith.


MWC

Worshipers at the MERK communion service on May 15

Ed van Straten of the Netherlands reflected on how the world is present in us—how we are part of the culture in our countries and how much these cultures are influenced by the Enlightenment, with its emphasis on the search for personal happiness and the conviction that we can master the world and make it as we want it to be.

Of special note this time was the presence of delegations of "new" Mennonite communities in Europe: people from Spain, Portugal, Italy and the United Kingdom. They were visible signs of hope, proof that it is possible to be present in the world of Europe in word and deed based on new vision, new priorities and perseverance while rooted in the Mennonite traditions.

The communion service on Sunday with more than 1,000 participants was a moving experience for many.

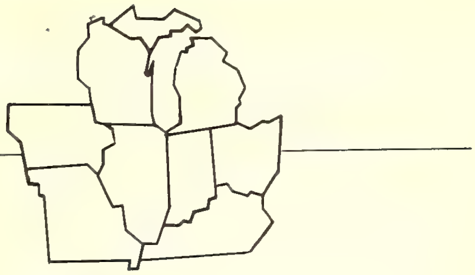
Only God knows how this conference will inspire European Mennonites to take up new tasks and strengthen existing activities, thus becoming more visible carriers of hope when entering the 21st century.

A report on the Swiss television network after the conference provided some food for thought regarding the visibility of Mennonites in the world, particularly their presence in the Swiss world.

The report characterized Mennonites by their stance of non-violence, and the question was discussed as to whether they were a sect. Reference was made to a recent incident in which a Swiss Mennonite family provided sanctuary to a refugee family from Zaire whose asylum request was refused by Swiss authorities.

Clearly this conference was a sign that the questions about role and mission in society are becoming more and more alive for Mennonites in Europe and that guidance is sincerely sought concerning which directions to go. *Maarten van der Werf, Nunspeet, the Netherlands*

THE MENNONITE
CENTRAL DISTRICT EDITION



CENTRAL DISTRICT REPORTER
July 26, 1988

What are we doing?

Committees report on annual planning

Each spring, on a weekend soon after conference, newly elected Central District officers and committee members meet with those in continuing service for reorganization and planning. This gathering is called the Council of Committees, and the location is Camp Friedenswald, Cassopolis, Mich.

This year's Council of Committees met on April 29-30. This issue of the *Reporter* sketches some of those new plans. (Incidentally, this month's issue has been expanded to eight pages. In September we return to four pages.)

Read on to learn what you of the Central District are doing through your elected representatives.

Board of directors—guiding the overall ministry

Council of Committees at Camp Friedenswald April 29-30 allowed us to reflect on the spiritual blessings many of us received at conference sessions and to appreciate the many people involved in making this possible. Myra Flood's messages helped identify the work of the Holy Spirit in our personal lives as well as in congregations and conference.

We evaluated conference sessions and implemented the three resolutions adopted. In response to comments regarding the election process, we decided to appoint the nominating committee earlier, invite suggestions to the nominating committee and urge delegates to be prepared to make nominations from the floor.

The treasurer's report indicated that receipts are on target at this time, but the budget is tight and early remittance from churches is needed to avoid cash flow problems this summer.

We took action to reappoint Gary Martin as church development consultant after strong affirmation by the evangelism and church development committee. We have appreciated Gary's work over the last three years. Evaluation of other staff personnel will take place during the coming months.

We established Oct. 16 as Conference Sunday to provide continuing communication with congregations. We will also be developing a mailing list for every family in our churches for possible direct contact in the future.

The board accepted the invitation of the Missouri churches to hold the next conference sessions at Camp Windermere, Mo., April 13-15, 1989. Mark your calendars and plan to attend in a beautiful setting in the Ozarks. Oct. 7-9 is a scheduled meeting in Indianapolis for our board, staff and two members from each committee with MC counterparts of the Indiana-Michigan Conference, Ohio Conference and Illinois Conference. This weekend will serve to explore what integration might mean for our region.

We covet your prayer and financial support for the vital work of the conference. *Howard E. Baumgartner*

These are your overseers—your board of directors: (seated, from left) Ruth Naylor, president-elect; James Mohr, member at large; Conrad Wetzel, associate conference minister; Howard Baumgartner, president; (standing) Barbara Loges, secretary; Kent Yoder, treasurer; Tom Kauffman, member at large; Mark Weidner, conference minister. Photo by Evelyn Krehbiel

Historical committee—preserving our past

The emphasis of the historical committee for the new conference year continues to be both the gathering and preservation of historical materials bearing on the Central District Conference and encouragement to the local congregations for collecting and maintaining their own historical collections.

We are also anticipating communication with our counterparts in the General Conference and in the Mennonite Church. It is the historical endeavor that helps us seek unity among ourselves and with others. *Steve Estes*

Evangelism and church development—encouraging growth

The evangelism and church development committee (ECDC) is responding to the church-planting challenge by naming two priorities: providing quality supervision to the newest projects and increasing efforts for recruiting leadership. Careful selection and first-year supervision of church planters are essential keys in church planting.

We are pleased with the development of Cedar Anabaptist Fellowship on the east side of Cleveland. With leadership provided by Gary Hasek, a core group is prayerfully planning.

Muncie, Ind., is the newest church-planting effort, as Bob Ewert begins work there this summer. ECDC is a secondary sponsor along with Indiana-Michigan Mennonite Conference; the primary sponsor is Communion Fellowship, Goshen, Ind. Five other cities have core groups searching for leadership: Madison, Wis.; Mundelein, Ill.; Palatine/Schaumberg, Ill.; Cedar Falls/Waterloo, Iowa; and Bowling Green, Ohio.

The Detroit project is entering a second phase this summer with a proposal to hire a quarter-time coordinator to develop a detailed plan of action. The first phase involved an extensive demographic study of the metropolitan area, including several consultations with urban church leaders from across North America. ECDC is cosponsoring this with Indiana-Michigan.

While it is natural and often appropriate to first look 25-50 miles away for church planting, we encourage congregations to consider sponsoring new work at a greater distance. The greatest needs tend to be at a distance from existing Mennonite churches.

ECDC continues to increase its budget for evangelism training. Scholarships are available for a number of training events in evangelism, church growth and church planting.

We are also excited about several potential projects in our district that could be done cooperatively with the Commission on Home Ministries' Many Peoples Becoming God's People program. Congregations in Elkhart, Ind., are proposing a black church-planting project to begin late this year. A proposal for Japanese church planting in Ohio has been received. And there is potential for Arab church planting in Detroit, where more than 500,000 Arabs live, although the first effort there will probably be with blacks. *Gary Martin*

Church development videos available through ECDC

The following videos are available for use in congregations:

- *The Church Unleashed* by Frank Tillapaugh, consists of three parts:
  "Biblical Principles" (60)
  "The Fortress Church: How Did It Happen?" (60)
  "The Church Unleashed: How Can It Happen?" (40)
  Tillapaugh is pastor of Bear Valley Baptist Church, Denver, and was one of the main speakers at Alive '85.
- *The City for God's Sake* has three parts:
  "God and the City" (60)
  "Understanding the City" (60)
  "Together in the City" (50)
  Ray Bakke was instrumental in the production of this video, which is an excellent resource for urban mission education.
- *Growing New Churches on a Shoestring* is a 20-minute slide/cassette tape presentation which gives basic principles in church planting.

Contact Gary Martin, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726. *Gary Martin*

Ministerial committee—caring for pastors

The ministerial committee has responsibility for the credentialing and care of pastors. Interviews with candidates for ordination are held routinely. A complete revision of the Central District guidelines for ordination has just been completed. A Resource for Pastors packet has been prepared by the conference minister.

The committee supports and promotes events for continuing education both by financing scholarships and promoting such events as the Pastors and Deacons conference at Bluffton College Oct. 24-26—"Called to Care: Pastors and Deacons Together."

Marriage enrichment for pastoral couples is high on the agenda for next year. A pastor and spouse retreat will be held at Camp Friedenswald Feb. 12-14, 1989. Both conference ministers look to the ministerial committee as a reference council for their work; the committee also responds to conflict situations involving pastors and congregations. *Melvin D. Schmidt*

Here are the Central District officers and committee members as they met at Camp Friedenswald for the Council of Committees. The Central District Women in Mission executive committee also met for planning and are included here: (front row, seated) **Ellene Miller,** *peace, service and justice;* **Nancy Kerr,** *peace, service and justice;* **Barbara Loges,** *CD secretary;* **Eileen Kehler,** *WM treasurer;* **Clarice Kratz,** *evangelism and church development;* **Robin LaRue,** *evangelism and church development;* **Kent A. Yoder,** *treasurer;* **Marty Amstutz,** *Friedenswald food service director; (second row—standing on floor behind front row)* **James Mohr,** *member at large;* **Mary Anne Moser,** *peace, service and justice;* **Ruth Naylor,** *president-elect;* **Miriam Nofsinger,** *camp committee;* **Amy Miller,** *camp committee;* **Clarence Rempel,** *evangelism and church development;* **Mary Kauffman,** *evangelism and church development;* **Sara Von Gunten,** *evangelism and church development;* **Vi Porzelius,** *WM president;* **Donna J. Lehman,** *WM secretary;* **Ruth Moser,** *WM first vice president;* **Judy Schrag,** *education and publication;* **Joyce Schumacher,** *education and publication; (partly hidden)* **John Swartzendruver,** *evangelism and church development;* **Mark Weidner,** *conference minister;* **John Cunningham,** *camp supervisor of maintenance; (third row—a step up)* **Curt Bechler,** *Camp Friedenswald administrator;* **James Kirkton,** *camp committee;* **Darvin Miller,** *camp committee;* **Jane Wilson,** *peace, service and justice;* **Martha Showalter,** *education and publication;* **Evaleen Bertsche,** *WM district adviser;* **Tom Kauffman,** *member at large;* **Howard Baumgartner,** *president;* **Stan Clemens,** *camp committee;* **Gary Martin,** *church development consultant; (partly hidden)* **Dan Amstutz,** *camp manager; (top row)* **James Beitler,** *camp committee;* **Steve Ropp,** *youth minister, west;* **Conrad Wetzel,** *associate conference minister;* **Lee Hochstetler,** *evangelism and church development;* **Rich Miller,** *evangelism and church development.* Photo by Evelyn Krehbiel

Sara Von Gunten and Clarice Kratz continue meeting over lunch.

Peace, service and justice committee—promoting healing

"The Risk of Enabling Love" is the theme that forms the following goals of the peace, service and justice committee:

Encourage parents to learn of and teach peace and justice issues to children. Gather and emphasize service stories and projects of the district churches.

Hold a second Washington Seminar Sept. 25-27. Registration fees will be paid by this committee.

Form a speakers' bureau for district members visiting Russia, enabling them to share a witness with the congregations.

Continue an awareness of Central American concerns. Speak one's conscience concerning military priorities versus human needs. Itinerate Chris Moser in the spring on his return from MCC refugee work in Honduras.

Encourage the task force on domestic violence, the steering committee on corrections, and the committee coordinating services for the disabled. Listen to the churches. Become sensitive to areas of oppression: suffering of AIDS victims, the burden of class and race struggles. Encourage continued study on homophobia.

Share the living word of faith, believing healing possibilities will be open to each as we receive from those whom we would serve. *Ellene Miller*

Camp Friedenswald committee—upgrading programming

In the second year of A Call to Kingdom Commitments (CKC) the Camp Friedenswald committee is striving to upgrade current programming while taking careful steps to prepare for trends of the coming decade.

At the top of the planning list is emphasis on programming. Quality program is the critical element surrounding Friedenswald's thrust as we strive to meet the first two goals of increasing evangelism and teaching and practicing biblical principles as defined by CKC. We will continually push enrollment, encouraging more Central District young people and adults to participate in the various retreats.

A secondary benefit from highlighting program involves the attraction and training of new church leaders. The camp provides an ideal setting for potential leaders of the district to practice their leadership skills. Both program and leaders can complement each other in making the Camp Friedenswald experience memorable for its participants, both campers and staff.

In planning for the future, the camp committee secured the services of LeRoy Troyer and Associates to assist in developing a program consistent with our available facilities. The Troyer group met with our long-range planning committee, composed of Central District members, in the fall and winter. These two groups investigated avenues for strengthening youth programming and explored possible options for adult programming.

This long-range planning will result in changes. Most noticeable is the construction of a new four-bedroom retreat center. This new facility, which was revealed at Central District Conference in April, will have motel-styled rooms and accommodate up to 24 people. The facility is slated to open some time in the fall. It is being built with CKC funds and volunteer labor from the conference.

The camp committee also utilizes the Central District constituency in helping plan for use of natural resources. The natural resources task force oversees the natural beauty of the area, providing guidance in decisions that involve preserving and maintaining Friedenswald's naturalness.

A final area to be addressed this year is the Builders program. We hope to more fully utilize Builders, which has supported the camp in several areas, including financial support, increasing communication, support and membership. *James Kirkton*

To our contributors

The next issue of the *Central District Reporter* will appear Sept. 27. (There is no August issue.)

Copy and photos for the Sept. 27 issue should reach the following address (notice the change) by Aug. 16:

Central District Reporter
Evelyn Krehbiel, Editor
103 W. Elm St.
Bluffton, OH 45817.

We ask that articles be typewritten and double-spaced. If you compose on a computer, please do not justify the right margins, since natural line length is helpful to know for estimating article length.

Education and publication committee—providing information

The Central District education and publication committee works with people, programs and dreams.

People. Wendell Badertscher and Steve Ropp work with the youth. Wendell, working from Bluffton, Ohio, and Steve, working out of Bloomington, Ill., are willing to give assistance to local youth groups.

Janet P. Schumacher is the Foundation Series resource person, who works with congregations and their concerns about Sunday school curriculum.

Programs. Planning a November 1989 worship conference and discussing a new committee structure will occupy the music committee this year.

Monies from A Call to Kingdom Commitments will be used to fund scholarships for CDC students who attend Bluffton (Ohio) College.

Dreams. A collection of audio and videotapes are available for loan. See your pastor's last copy of *The Rope* for a listing of these tapes.

The fate of the CDC Caravan is being discussed. Should the Caravan continue to visit churches?

Planning for Normal '89 and sharing mutual concerns is the dream of joint meetings with the Illinois nurture commission and the CDC education committee. *Judy Schrag*

If you were arrested for being a Christian, would others have enough evidence to prove it?

Here we are—Central District names and places

The 1988 *Central District Conference Hand Book* lists 61 congregations and 8,351 members. (Children and non-members relating to the churches total 2,659.)

Enumerated below and indicated on the map are Central District churches, their locations, dates of organization or entry into the district (if recent) and pastors or leaders as of July 1. For brevity, we do not include "Mennonite" when it is part of the church name.

Our district resulted when the Central Conference of Mennonites (CC) and the Middle District (MD) of the General Conference Mennonite Church merged in 1957. The notation "dual" indicates that a congregation holds membership in the Mennonite Church as well as our district. One church holds triconference membership (GC/MC/Church of the Brethren) and is marked "tri."

Sources of information were *The Mennonite Encyclopedia*, Pannabecker's *Faith in Ferment*, Weaver's *History of the Central Conference Mennonite Church*, Central District yearbooks and information from Mark Weidner, conference minister. *EK*

1. ALBANY PARK CHURCH
   Chicago
   CDC, 1985, dual
   Ulli Klemm, pastor
2. AMES CHURCH
   Ames, Iowa
   CDC, 1978, dual
   Eldon Epp, pastor
3. ANN ARBOR FELLOWSHIP AND CHURCH OF THE BRETHREN
   Ann Arbor, Mich.
   CDC, 1979, dual
   Shelly Weaverdyck, lay leader
4. ANN ARBOR CHURCH
   Ann Arbor, Mich.
   CDC, 1967, dual
   Chibu Ozor, pastor
5. ASSEMBLY CHURCH
   Goshen, Ind.
   CDC, 1977, dual
   Margaret Thut, lay leader
6. BETHEL CHURCH
   Fortuna, Mo.
   Organized 1867, charter member MD
   Bruno Penner, pastor
7. BETHEL CHURCH
   Pekin, Ill.
   Organized 1905, charter member CC
8. BOYNTON CHURCH
   Hopedale, Ill.
   Organized 1901
   Steve Estes, pastor
9. CALVARY CHURCH
   Washington, Ill.
   Organized 1866, charter member CC
   Gary Stenson, pastor
   Robert Sprunger, associate
10. CARLOCK CHURCH
    Carlock, Ill.
    Organized 1914
11. CEDAR COMMUNITY CHURCH
    Waterloo, Iowa
    CDC, 1984, dual
    Mark Yoder, lay leader
12. CINCINNATI FELLOWSHIP
    Cincinnati
    CDC, 1976, dual
    Weldon Nisly, pastor
13. COMINS CHURCH
    Comins, Mich.
    Organized 1925
    Russell Welty, pastor
14. COMMUNITY CHURCH
    Markham, Ill.
    Organized 1957
    David Ewert, pastor
15. COMUNIDAD DE FE
    Chicago
    CDC, 1984
    Gamaliel and Amanda Falla, co-pastors
16. CONGERVILLE CHURCH
    Congerville, Ill.
    Organized 1896, charter member CC
    LeRoy Redding, pastor
17. DETROIT FELLOWSHIP
    Detroit
    CDC, 1978, dual
    Debbie Markiewicz, lay leader
18. EICHER EMMANUEL CHURCH
    Wayland, Iowa
    Organized 1862, charter member MD
    Paul F. Goossen, pastor
19. EIGHTH STREET CHURCH
    Goshen, Ind.
    Organized 1913
    Ed Kauffman, pastor
20. EVANSTON CHURCH
    Evanston, Ill.
    CDC, 1979, dual
    Ronn Frantz, interim
21. FIRST CHURCH
    Berne, Ind.
    Organized 1839, charter member MD
    Peter Voran, interim
    Curt Claassen, director of visitation
    Dennis Stutzman, youth director (resigning 8/88)
    J. Andrew Stoner, personal and family life
    Irene Sprunger, assistant in visitation
22. FIRST CHURCH
    Bluffton, Ohio
    Church building erected, 1906*
    Melvin D. Schmidt, pastor
    Ruth Naylor, associate
    June Thomsen, director of Christian education
23. FIRST CHURCH OF CHAMPAIGN—URBANA
    Urbana, Ill.
    CDC, 1966, dual
    David Habegger, pastor
24. FIRST CHURCH
    Chicago
    Organized 1921
    John H. Burke Jr., pastor
25. FIRST CHURCH
    Lima, Ohio
    Organized 1935
    Terry Ayers, pastor
    Sandra Liechty, seminary intern
26. FIRST CHURCH
    Nappanee, Ind.
    Organized 1875
    Robin LaRue, pastor
27. FIRST CHURCH
    Oak Park, Ill.
    CDC, 1981, dual
    David Myers, pastor
28. FIRST CHURCH
    Sugarcreek, Ohio
    Organized 1927
    Edward Mooney, pastor
29. FIRST CHURCH
    Wadsworth, Ohio
    Organized 1853, charter member MD
    James R. Mohr, pastor
30. FLANAGAN CHURCH
    Flanagan, Ill.
    Organized 1878, charter member CC
    James Egli, pastor
31. GRACE COMMUNITY CHURCH
    Chicago
    Organized 1920
    LeRoy Kennel, interim pastor
32. GRACE CHURCH
    Pandora, Ohio
    Church building erected in 1904*
    Claude Boyer, pastor
    Joyce Schumacher, youth/Christian education
33. HIVELY AVENUE CHURCH
    Elkhart, Ind.
    Organized 1958
    Marcia Yoder-Schrock, pastor
34. IGLESIA ANA-BAUTISTA EMANUEL
    South Bend, Ind.
    CDC, 1987, dual
    Gilberto Gaytan, pastor
35. JOY FELLOWSHIP CHURCH
    Peoria, Ill.
    CDC, 1985, dual
    Stan Maclin, pastor
36. LAFAYETTE FELLOWSHIP
    Lafayette, Ind.
    CDC, 1984, dual
    Lyn Buschert, lay leader
37. MAPLE AVENUE CHURCH
    Waukesha, Wis.
    CDC, 1978, dual
    Lawrence and Clarice Kratz, co-pastors
38. MAPLEWOOD CHURCH
    Fort Wayne, Ind.
    Organized 1962
    Don Heiser, pastor
    Dorothy Eberly, youth coordinator
39. MEADOWS CHURCH
    Meadows, Ill. (Mailing address, Chenoa)
    Organized 1890, charter member CC

John Kroeker, pastor

40. MENNONITE CHURCH OF NORMAL
Normal, Ill.
CC congregation organized in 1912
Merged with Bloomington Mennonite Church (MC)
CDC, 1977, dual
Tom Kauffman, pastor
Evelyn Bertsche, associate

41. MSU MENNONITE FELLOWSHIP
Lansing, Mich.
CDC, 1976, dual
Jim Miller, lay leader

42. NEIL AVENUE CHURCH
Columbus, Ohio
CDC, 1964, dual
Don Nofziger, pastor

43. NORTH DANVERS CHURCH
Danvers, Ill.
Organized 1851, charter member CC
Levi Hochstetler, pastor

44. OAK GROVE CHURCH
Smithville, Ohio
Organized 1816
CDC, 1970, dual
James Schrag, pastor
Sharon Spiegle, associate

45. PAOLI FELLOWSHIP
Paoli, Ind.
CDC, 1980, dual
Mary Nofziger, lay leader

46. PEORIA-NORTH CHURCH
Peoria, Ill.
CDC, 1985, dual
Ryan Ahlgrim, pastor

47. PLEASANT OAKS CHURCH
Middlebury, Ind.
Organized 1904
Barry Schmell, pastor

48. PLOW CREEK CHURCH
Tiskilwa, Ill.
CDC, 1978, dual
Richard Foss, pastor

49. PULASKI CHURCH
Pulaski, Iowa
Organized 1861, charter member MD
Nancy Kerr, pastor

50. SALEM CHURCH
Kidron, Ohio
Organized 1886, charter member MD
William Tschiegg, interim

Ivan Badertscher, minister of visitation to elderly
Marilyn Rossiter, minister of worship and music

51. SILVERWOOD CHURCH
Goshen, Ind.
Organized 1892
Howard Habegger, pastor (beginning 8/88)
Tim Epp, interim (resigning 8/88)
Alberta Rensberger, visitation and counseling
Joyce Gerhart, Christian education (resigning 8/88)
Cal Zehr, associate

52. SOUTHSIDE FELLOWSHIP
Elkhart, Ind.
CDC, 1971, tri
Mary Kauffman-Kennel, interim

53. ST. JOHN CHURCH
Pandora, Ohio
Church building erected 1889*
Ted VanderEnde, pastor

54. ST. LOUIS FELLOWSHIP
St. Louis
CDC, 1975, dual
Tom Voth, pastor

55. TISKILWA BIBLE CHURCH
Tiskilwa, Ill.
Organized 1911
Herbert Schrader, pastor

56. TOPEKA CHURCH
Topeka, Ind.
Organized 1902, charter member CC
Clarence Rempel, pastor

57. TRENTON CHURCH
Trenton, Ohio
Organized 1825
Larry Grunden, pastor

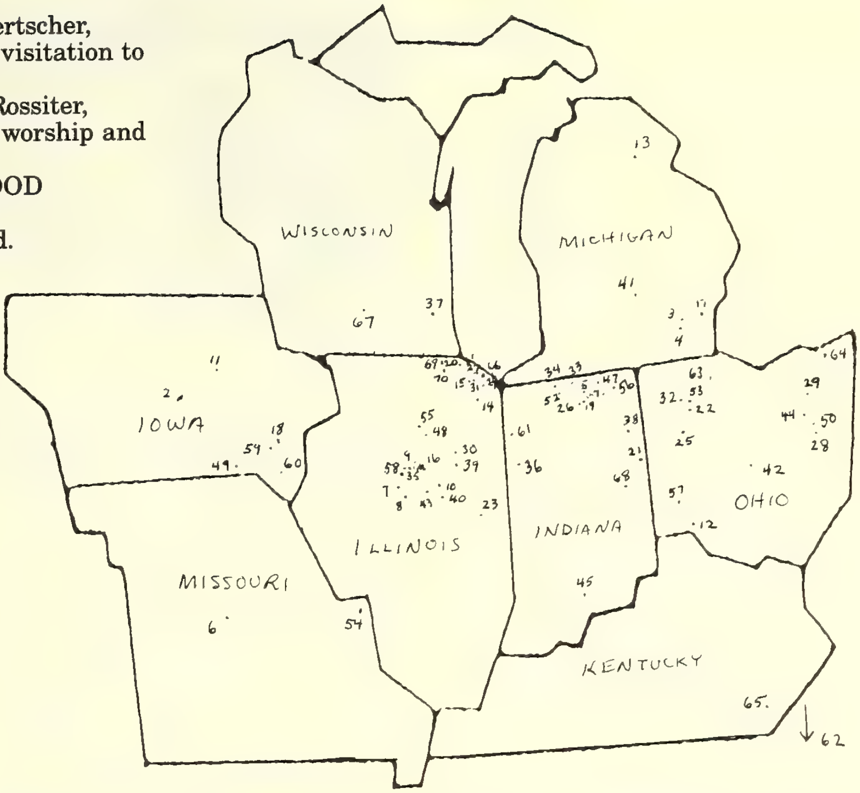
58. UNITED CHURCH
Peoria, Ill.
Organized 1915, dual
Richard Litwiller, pastor

59. WAYLAND CHURCH
Wayland, Iowa
Organized 1900
Douglas Reichenbach, pastor

60. ZION CHURCH
Donnellson, Iowa
Organized 1851, charter member MD

61. ZION CHURCH
Goodland, Ind.
Organized 1895, charter member CC
Dale Schertz, pastor

*Individual congregation was organized later. All go back to mother congregation of 1835.



Non-member fellowships and church-planting projects

62. ADELPHOS FELLOWSHIP
Atlanta
Mary Yoder, lay leader

63. BOWLING GREEN FELLOWSHIP
Bowling Green, Ohio
Randy Horst, lay leader

64. CEDAR ANABAPTIST FELLOWSHIP
Cleveland Heights, Ohio
Gary Hasek, pastor

65. HARLAN FELLOWSHIP
Harlan, Ky.
Elaine Stoltzfus, lay leader

66. HYDE PARK ANABAPTIST FELLOWSHIP
Chicago
Mitchell Brown, pastor

67. MADISON FELLOWSHIP
Madison, Wis.
Garry and Gloria Jost, lay leaders

68. MUNCIE, IND.
Robert Ewert, pastor

69. NORTH SUBURBAN FELLOWSHIP
Vernon Hills, Ill.
Jane Friesen, lay leader

70. SCHAUMBURG-PALATINE FELLOWSHIP
Palatine, Ill.
LeRoy Kennel, pastor

CD churches celebrate anniversaries

Five Central District churches celebrate special anniversaries this year:
St. John Church, Pandora, Ohio—100 years,
Topeka (Ind.) Church—90 years,
Zion Church, Goodland, Ind.—90 years,
Eighth Street Church, Goshen, Ind.—75 years,
Hively Avenue Church, Elkhart, Ind.—30 years.

Below, a member of Eighth Street Church describes some highlights of her church's beginning and growth.

I watched my church grow up

I joined the Fifth Street Mennonite Church in Goshen, Ind., in May 1915. At that time I was 24 years old, married, with two small girls.

On Feb. 28, 1913, a group of 20 interested people met at the home of Rev. and Mrs. A.K. Ropp to discuss the possibility and advisability of organizing another Mennonite church in Goshen. Most of these people were members of Silver Street Mennonite Church in the country and found it difficult to attend services regularly, especially in winter, with horse and buggy for transportation. Others had moved to Goshen, and some had already joined other congregations. The idea of starting a new church met with favor, and subsequent meetings were held. W.B. Page, a medical doctor, was appointed chairman of a committee for fund solicitation for the purchase of ground and the erection of a building.

A second committee was appointed to investigate halls or churches for a temporary meeting place. In less than two weeks the committee had located a property at 616 South Fifth Street. It was purchased for $2,900, remodeled and furnished with piano, a pulpit, opera seats and carpeting for the main room. On April 20, 1913, less than two months from the time of the first meeting, the first service was held in this church building, known as Fifth Street Mennonite Church.

There were 15 charter members. My mother, Naomi Weaver Lehman, was a charter member. During the year six more members were added. In 1914, 35 people were received into membership. From the start there was a well-organized Sunday school.

As early as 1917, plans for a new church building were being formulated and taking a definite shape.

Finally the Fifth Street building was sold and the present location purchased. The new church was to have been completed by Jan. 1, 1920, but owing to strikes and railroad conditions, it was not completed that soon. The original cost that was voted on was $10,000, but because of rising prices of material and labor, the cost grew to approximately 2½ times that amount. The report of the auditing committee on June 1, 1920, gave as the expense of building and lot $27,307.06. The name became Eighth Street Mennonite Church.

With the many decisions that needed to be made, one can appreciate the work and sacrifice that a committee representing the church had to face. I doubt if a man with less vision and foresightedness could have carried this work to completion. But always at meetings, Dr. Page in his low, soft-spoken voice, presented the difficulties and obstacles in such a manner that made us feel it was not only our obligation but a privilege to give and that having put our hand to the plow, we must not turn back. His personal sacrifices of time, and they were many, for he was a busy doctor, as well as his financial help make the Eighth Street Church forever indebted to him.

Almost to the Sunday, seven years after the first meeting on Fifth Street, we assembled in the building on May 2, 1920, for the dedicatory services. The membership was 93.

The years passed quickly, with many ups and downs. We experienced paying off the debt, large growth in attendance and difficulties in securing pastors. Many pastors served short lengths of time. Then it was time to expand, and in 1956 the cornerstone for a large new educational building was laid on Sept. 23. We were a church with an open door for all people, rich or poor, homeless or desolate, who needed the help of God through us.

We see the church in a rebuilding and growth pattern as we try to find our particular place in the community. With Ed Kauffman as pastor and our congregation including 80 children in attendance, I see a real challenge before us in Christian education and in nurturing the lives of the people among us. *Ruth Lehman Landis*

More church development seminars

Sept. 14-16—Anderson, Ind., "Breaking the 200 Barrier" (Fuller)

Sept. 16-17—Chicago, "Friendship Evangelism" (Don Yoder)

Sept. 16-17—Anderson, Ind., "Help Your Church Grow" (Fuller) for pastors and lay people

For more details and/or scholarships, contact Gary Martin, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

We want you

Cedar Anabaptist Fellowship, a church-planting effort in Cleveland supported by the Central District Conference, is in search of adventurous people.

We encourage brothers and sisters to consider joining us as we work with God at mission in Cleveland. We are in the process of giving birth to a new Anabaptist-Mennonite congregation and could use your help. As our Lord Jesus said to his first disciples, "The harvest is plentiful, but the workers are few" (Matthew 9:37). We need people interested in exploring and experiencing creative urban ministry to become co-workers with us.

Housing is inexpensive in the Cleveland area, and the job market is better than it has been in years. We would gladly help interested people seek out both and relocate.

In addition there is a Mennonite Voluntary Service unit here with seven openings. You could find yourself working with an urban community organization, an ecumenical peace center or with senior citizens.

If this sounds appealing to you, pray about it and talk to us about this exciting opportunity. Please contact Gary Hasek, 12977 Cedar Road, Cleveland Heights, OH 44118, (216) 321-0678. *Gary Hasek*

Muncie commissioning

A service of celebration and commissioning for the Muncie, Ind., church-planting project will be held on Sept. 25 at 2 p.m. at Communion Fellowship in Goshen, Ind. Central District congregations in the area are encouraged to send representatives. Communion Fellowship meets at the new Peddler's Auction building. *Gary Martin*

Maplewood hosts Abundant Life Mission

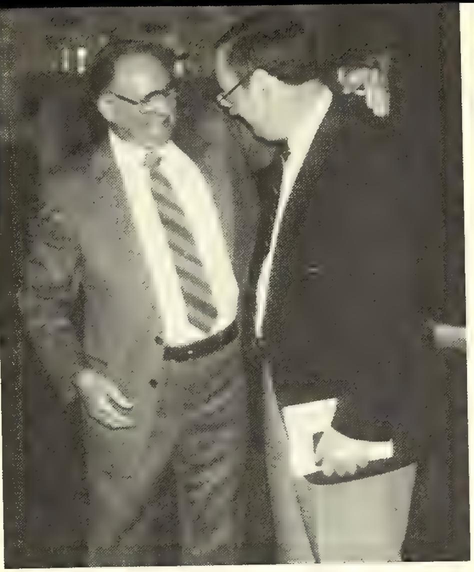
On March 18-20 Maplewood Church, Fort Wayne, Ind., held an Abundant Life Mission. The weekend was preceded by a 24-hour prayer vigil.

On Friday evening approximately 19 people arrived at the church to share their testimonies during the weekend. The evening began with a fellowship dinner for church members and guests.

Throughout the weekend, coffee times were held. Small groups met to discuss what God is doing in the participants' lives and for a time of reflection. One session focused on prayer and meditation.

At the close of the Sunday morning service the guest coordinator asked the church to affirm their pastor, Don Heiser, and his wife in their ministry.

On Sunday evening the congregation met for a time of celebration and reflection. Don Heiser said, "It was a blessing to see the congregation get into the weekend by taking responsibility in many areas." For example, people were seen sweeping the floors because they saw the need and responded.



Sam Snyder affirms Don Heiser (left) at close of Sunday morning service. Photo by Donna Lehman

Paul Holsopple said, "I felt like I needed to go to a gas station for refueling. The weekend provided that opportunity."

Fran Gundy said, "The real benefit was having ladies (witnesses) stay with me. These ladies were just like me. They can share their faith and we can, too." *Donna Lehman*

Chicago Mennonite Festival in September

The Fourth Chicago Mennonite Festival and Quilt Sale will be held Sept. 10 in Elmhurst, Ill., at the Redeemer Lutheran Church Center.

The past three festivals have netted $55,000 for Mennonite projects in the Chicago area. LeRoy Kennel, chairperson of the executive committee, declares this success due to the vote of confidence of the larger church family, the Mennonite district constituencies who have sent many beautiful quilts in past years.

Beulah Glick, this year's quilt coordinator, recommends that quilt contributions that go particularly well in the auction are those that are of cotton fabric, quilts and wall hangings with solids and prints of all one color in various shades with a "muted" look, multicolored quilts with no more than two or three colors, and large wall hangings with sizes of approximately 36 or 48 inches square.

Requests for information and indication of contributions can be sent to Glick at 802 Hilberry Court, La Grange, IL 60525. *LeRoy Kennel*

District calendar

Retreat or camp events are on the Camp Friedenswald schedule, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426. For further information ask your pastor or office secretary for a camp folder.

July 30-31—Centennial celebration, St. John Church, Pandora, Ohio

July 30-Aug. 7—High school canoe trip

Aug. 13-21—Young adult canoe trip

Sept. 10—Fourth Chicago Mennonite Festival and Quilt Sale, Redeemer Lutheran Church Center, Elmhurst, Ill.

Sept. 16-18—CD Women's Retreat, Camp Friedenswald

Sept. 25—Commissioning for Muncie church-planting project, Communion Fellowship, Goshen, Ind.

Sept. 25-27—Washington Seminar for Peace and Justice

Oct. 7-9—Consultation on Cooperation, Indianapolis

Oct. 16—Conference Sunday in CD churches

Oct. 24-26—Church Leaders' Conference; "Called to Care: Pastors and Deacons Together," Bluffton (Ohio) College

Oct. 28-30—MCC Great Lakes annual meeting, Rosedale Bible Institute, Irwin, Ohio

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Consultation on Cooperation to meet

Four regional Mennonite conferences in the Great Lakes area are meeting for a weekend Consultation on Cooperation Oct. 7-9 in Indianapolis. At that time the executives, staff, representatives from each commission and the women's groups of the four bodies will come together to explore greater cooperation and MC/GC integration. The First Mennonite Church of Indianapolis will host the event. About 80 people are expected to participate.

The East Central States Inter-Mennonite Council (ECSIMC) is planning the weekend. ECSIMC was created in 1986 by similar action in the four conferences. Currently serving on the council are: for **Ohio Conference of the Mennonite Church,** Robert Schloneger, Wauseon, Ohio, and David Garber, Kidron, Ohio; for **Indiana-Michigan Mennonite Conference,** Sherman Kauffman, Goshen, Ind., and Del Glick, Goshen, Ind.; for **Illinois Mennonite Conference,** John Bertsche, Normal, Ill., and Conrad Wetzel, secretary, Tiskilwa, Ill.; and for **Central District Conference of the General Conference Mennonite Church,** Ed Kauffman, Goshen, Ind., and Mark Weidner, chairman, Bluffton, Ohio.

At the first council meeting in August 1987 the following statement was adopted: "The purpose of the East Central States Inter-Mennonite Council is to facilitate cooperation and fellowship among our conferences with a vision toward integration."

The goal for the October weekend is to have conference leaders of the four area conferences become better acquainted, plan ways for greater cooperation and begin developing a model for integration in our region. *Mark Weidner*

A Washington seminar in September

A Washington Seminar for Peace and Justice will be held in Washington Sept. 25-27. This will be similar to the seminar held in April.

The peace, service and justice committee will again pay the $25 registration fee for Central District members who attend. A combination information sheet/registration form will soon be sent to churches to duplicate and distribute. Registration deadline is Sept. 1.

Women's retreat in mid-September

Tina Block Ediger is the speaker for the women's retreat Sept. 16-18 at Camp Friedenswald, Cassopolis, Mich.

Come and join with other women as they consider how best to survive life's transitions. Enjoy relaxing times of fellowship and participation in special interest groups.

The *Central District Reporter* inserted in the June 28 issue of *The Mennonite* contains a registration form, or write to Fran Gundy, 22431 Main St., Woodburn, IN 46797, (219) 632-5232. *Mary Bauman*

AMBS students explore the city

Seventeen students at Associated Mennonite Biblical Seminaries, Elkhart, Ind., hosted by members of Albany Park and Reba Place churches, Evanston, Ill., made their way to the Chicago streets one weekend in March to be exposed to urban life and ministry. The students had the opportunity to interview a northwest side gang leader, visit the 450-member Christian community at Jesus People U.S.A. and volunteer in several overnight shelters for the homeless.

Following the weekend, one student commented, "I left (Chicago) feeling less afraid of the city, more convinced of the need for the church to be in the city and more hopeful about what some churches and organizations are doing."

Albany Park Mennonite Church will consider making this an annual event. *Ulli Klemm*

Sixteen million of the 18 million people in extreme need of food aid in Africa live in nations at war, the United Nations estimates. *MCC*

Leadership

Interim pastors in Central District not previously announced are **Ronn Frantz** at Evanston (Ill.) Mennonite Fellowship, **LeRoy Kennel** at Grace Community Church, Chicago, and **Bill Tschiegg** at Salem Church, Kidron, Ohio.

Peter Dyck, former pastor at First Church, Champaign-Urbana, Ill., is entering the Clinical Pastoral Education program in Champaign-Urbana.

Mel Friesen resigned as pastor at Carlock (Ill.) Church, effective July 10. The family moved to Goshen, Ind., where Grace has employment.

Gamaliel Falla and his wife, **Amanda,** are co-pastors at Comunidad de Fe in Chicago. Both are students supported by Commission on Home Ministries, and both attend Northern Baptist Seminary, Chicago.

Marco Guete has resigned from his pastorate at Comunidad de Fe and is working with the Commission on Home Ministries.

Ken Landis Funk, a graduate of Associated Mennonite Biblical Seminaries, Elkhart, Ind., has served a nine-month intern pastorate at First Church, Nappanee, Ind., under the guidance of Robin LaRue. His wife, Marian Landis Funk, has now completed her senior year at AMBS.

Keith Lehman, a Bluffton College student, served for the month of June in his home church, Oak Grove Church, Smithville, Ohio, in the new ministry inquiry program. Sponsorship in this program is shared by the General Conference, the college, the district and the home church.

Clare Ann Ruth-Heffelbower was ordained March 20 at Eighth Street Mennonite Church, where she served as associate pastor the last two years. Her husband, Duane, completed his studies at AMBS, and she resigned to move to Fresno, Calif., where they begin church planting in late summer.

Terry Rediger has resigned his pastorate at Bethel Church, Pekin, effective the end of August.

Plans have changed for **Tim Rhodes,** pastor of Zion Church, Donnellson, Iowa, who is anticipating marriage in August. He has accepted a call as associate pastor to a large Methodist Church in Lincoln, Ill.

Andy Stoner, personal and family life pastor at First Church, Berne, Ind., left on Feb. 16 for Saudi Arabia to conduct a seminar on marriage and family concerns within the English-speaking communities of employees of an oil company.

Dennis Stutzman, youth director at First Church, Berne, Ind., has resigned. He and his family will move in August to Grants Pass, Ore., where he will pastor a Pacific Coast Mennonite Conference church.

Russell Welty is resigning from his pastorate at Comins Church as of the end of February 1989.

Gayle Wiebe, AMBS student from Winnipeg, is a summer pastoral intern at First Church, Bluffton, Ohio.

About 108 students from Al-Salaam School in Tanta, Egypt, registered for Children's Summer Clubs, organized in part by Mennonite Central Committee teachers Susan and Ed Jones of Emmanuel Mennonite Church, Clearbrook, B.C. Twice a week for 10 weeks the children practice English and do two activities they choose. Activities include music, chess, puzzles, poetry, math games, reading, creative writing, word searches, maps and singing.

The spiritual emphasis committee of the General Conference Mennonite Church and the Mennonite Board of Congregational Ministries of the Mennonite Church are asking for suggestions for a resource packet on Lent and Easter that they plan to publish in January 1989. Suggestions may be sent to Gayle Wiebe, 3003 Benham Ave., Elkhart, IN 46517. An Advent resource packet published last year by the spiritual emphasis committee is being reprinted. It will be available for $10 and should be ordered by Sept. 1 from Box 347, Newton, KS 67114, (316) 283-5100.

A new SALT (Serve And Learn Together) unit in Moores Mills, N.B., will begin operating in 1989. The program offers an 11-month service and study assignment for young people. Twenty-two percent of SALTers later go on to further Christian service.

NEWS

'Don't solve problems yourself,' MCC workers are told

Puebla, Mexico (MCC)—Mennonite Central Committee representatives from 13 Latin American countries, staff from North America and additional consultants met here in a first-ever Regional Consultation on Program Priorities and Strategies May 22-28.

The best way for outsiders to respond to needs there is not to attempt to solve problems themselves but to "accompany" the only ones who can—churches and local community organizations.

Mario Higueros, Guatemalan dean of the SEMILLA Mennonite seminary program in Central America, described the efforts of international economic institutions to manipulate the region's indebtedness to their advantage.

"The bankers know we can never repay the debt," said Higueros, but they put off admitting it so they can extract interest payments as long as possible. In fact, indications are that sooner or later the developed countries may give up on the Third World entirely. They once saw the Third World as a place to exploit resources, cheap labor and potential markets; now since the OPEC oil embargo of the 1970s they increasingly see the Third World as a threat.

As developing countries seek to reduce dependency on the First World and trade only among themselves, said Higueros, North-South relationships may move from "exploitations" to "abandonment."

In desperate efforts to make interest payments and hold a place in the international economy, Latin American countries like Mexico are quickly depleting their natural resources. This destruction of the environment undermines their ability to feed future generations. Just as tragic, Higueros noted, is that the purpose is not to feed today's children but to feed the greed of others.

Blake Ortman, Wichita, Kan., and MCC country representative in El Salvador, warned against North Americans perceiving themselves as the ones with solutions. North Americans, he suggested, are the ones who need to change. MCC personnel in the region are "being evangelized by the poor."

Barry Bartel, MCC Haiti worker from La Junta, Colo., told how Haitian peasants working part time as "animators" spend up to three years helping community groups form, analyze their own problems and learn biblically based decision-making skills.

Ovidio Flores of Honduras, current "international-in-residence" at MCC headquarters in Akron, Pa., drew laughs and moans of recognition when he described how local churches often view MCC as "the committee you ask for food and clothes to sell when you need to raise money to build a church building." And most participants were wary of using development projects as bait for church-planting efforts.

Flores has urged MCC to be more explicit about its goals and approach when it enters into new relations with churches. *Gerald Schlabach, editor,* MCC Newsletter on the Americas

Fellowship in Business

Applying Christian faith in the marketplace can be a challenge. It's hard to do it alone.

Fellowship helps . . . fellowship with other businesspeople who want to honor God in their work.

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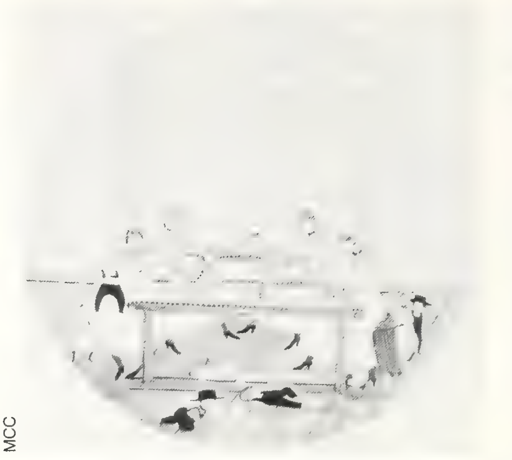
Nationally known artist Pat Buckley Moss has released the second in a series of prints to benefit the ministry of Mennonite Central Committee in Africa. The print, "Quilting Love," done in Moss's distinctive style, can be ordered from MCC, Box M, Akron, PA 17501, for $200 ($260 Canadian), plus $5 postage and handling. Sales of the first print, "Family Love," raised nearly $100,000 for MCC's Africa program.


MCC

The U.S. Marine Corps practice of recruiting Canadian Mohawks from the Kaynawake reserve, about 10 kilometers south of Montreal, is increasingly criticized. "They come on the reserve through a 'Tupperware' party at one of the kids' houses and show them a flashy video about the glamor life they'll have in the marines," says a Mohawk businessman whose nephew was recruited. Authorities at the Plassburgh, N.Y., Marine Recruiting Center say that about 11 percent of new recruits are Mohawk Indians from Canada.

NEWS

Seminar explores 'true security in Europe'

Akron, Pa. (MCC)—What conditions would need to exist for the population of Europe to feel "truly secure"? Those conditions and the intermediate steps toward them were the subject of a unique conference, "True Security in Europe," sponsored jointly by Quakers and Mennonites and held in Brussels, Belgium, June 3-5.

Thirty participants from Belgium, Canada, France, Germany, Greece, the Netherlands, Sweden, the United Kingdom and the United States met for the conference at the Quaker Council of European Affairs. While the majority were Quakers and Mennonites, six members of the international staff and of various national delegations at NATO headquarters in Brussels also participated.

One of the seminar objectives was "to clarify the differing perceptions on security [between Quakers and Mennonites and NATO policy planners] and to allow people holding them to encounter and dialogue with each other."

The first evening's topic, "Security in Europe: What do we have now?" was addressed by Wolf Mendl, a Quaker lecturer in war studies at Kings College in London, and by George Katsirdakis of the NATO International Staff. Both agreed that the Western alliance had created a situation of cooperation among previously hostile European neighbors and assigned to NATO, although to varying degrees, credit for the absence of war in Europe over the past 40 years.

Christoph Bluth, Mennonite researcher at Kings College, and Peter Jarman, East-West secretary of Quaker Peace and Service, London, spoke about European security from the standpoint of Central and Eastern Europe and the Warsaw Pact. Both traced the Soviet "old thinking" on nuclear weapons and arms control, then contrasted it with Gorbachev's "new thinking," which has placed "peace" on an equal ideological footing with "socialism."

Some of the liveliest exchanges occurred around the second topic, "Security in Europe: What would we like to have in the year 2000?" Edy Korthals Altes, a former Dutch ambassador who resigned his diplomatic career in 1985 in protest of Western arms policies, outlined a comprehensive approach to what he called "mutually assured security."

Presentations by two NATO representatives revealed sharp contrasts to the scaling-down tone of Altes' remarks; both foresaw a growing, expanded NATO in the year 2000, solidly founded on current policies and achievements. One speaker's assertion that "détente makes NATO more necessary than ever" and that "the USSR would have to become a normal, Western-style state before relations could ever be normalized," sparked considerable controversy among peace church participants.

The final talks, "What policy steps from here to there?" were presented by Kees Nieuwerth and Mary Lour Leavitt, both Quakers and members, respectively, of a Quaker-Mennonite group in the Netherlands and a Quaker group in the United Kingdom. Both groups have been studying these issues in the light of peace churches' historic peace testimony. Nieuwerth outlined policy steps that would de-escalate the arms race and allow "East and West, South and North jointly [to work] toward peace and justice, rather than mere security and stability." Leavitt called for a clearer definition of security and offered criteria by which policy steps could be evaluated.

Responding to these presentations, a member of the United Kingdom delegation to NATO expressed the opinion that "such policies would not lead to peace but to instability and the increased risk of war." His subsequent defense of nuclear deterrence on the basis that human beings, in their fallen state, can in some cases only be restrained by the ultimate threat, drew a lively exchange of views and considerable consternation from some participants.

Seminar planners—Kees Nieuwerth and Nick McGeorge of the Quaker Council for European Affairs, and Robert Charles of the Brussels Mennonite Center, a Mennonite Board of Missions worker—expressed satisfaction that while the visions expressed for European security in the years ahead were quite different, the verbal exchanges were frank and honest, yet without rancor.

One of the NATO officials also gave a positive response to the seminar, although noting that implications of the policy steps suggested need to be thought through more carefully. "If you want to move toward a more peaceful world, someone needs to take the first step," he noted, "but you can't simply pray away the threat. We from NATO tried to make the point that real progress is being made toward a more peaceful world."

What steps would Quakers and Mennonites find appropriate to recommend to European security policy planners? Although no final document was drawn up to summarize the conclusions, work will be done in the coming months to elaborate on ideas that emerged during the weekend. It was clear, however, that most participants thought further exchanges of this kind would be useful with NATO people, especially to pursue areas of agreement that had been discovered. According to participant Nick McGeorge, "We agreed on the ends but disagreed on the means."
George Epp

From the recording artists of "I Can Make Peace" children's album

Road Less Travelled, a "progressive folk duo," has produced a fourth album dedicated to discipleship. The lyrics move beyond adoration of Christ to living out Kingdom values.

Combining humor and dynamic musical quality, Road Less Travelled brings the Christian message to all ages.

Order your copy from

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Needed: youth worker

Contact Herman Wiebe, North Star Mennonite Church, Drake, SK S0K 1H0, (306) 363-2125.

Prairie View, a church-sponsored mental health center and psychiatric hospital, is seeking to employ a **director of development** to direct a department of five persons. Experience in annual giving, capital campaigns and estate planning preferred. Salary negotiable.

Write Larry Nikkel, Prairie View, Inc., Box 467, Newton, KS 67114, (316) 283-2400.

Mennonite Mutual Aid is seeking a manager to plan and lead new product development projects. Person must have a bachelor's degree and considerable management experience. Familiarity with insurance products would be helpful.

If interested, please call the personnel office at (219) 533-9511 or send resume to 1110 N. Main St., Goshen, IN 46526.

YES!

There is a Mennonite church in Fort Worth, Texas. We are a new, growing congregation meeting on the east side (820 & I-30) but many people are not yet aware of us. If you are moving to Fort Worth, or know of someone who has, let us know.

(817) 496-4939 or Box 24104, Fort Worth, TX 76124

Marketing manager for Mennonite Board of Missions Media Ministries, Harrisonburg, Va. Responsibilities: provide leadership in development of marketing strategies and coordination of marketing activities for a full range of audio/video and print resources and services to individuals, congregations, conferences and agencies. Training with professional experience required.

Send resume to Ken Weaver, 1251 Virginia Ave., Harrisonburg, VA 22801, (703) 434-6701.

Osler Mennonite Church cordially invites former members and friends to a **60th anniversary celebration.**

Wednesday, July 27, 8 p.m.—Homecoming choir practice at church

Friday and Saturday, July 29-30, 8 p.m.—"Die Büldung," a drama presented by the Osler Missionary Society at the Olser school gym, $5

Sunday, July 31, 9-10 a.m.—Registration at Osler school
9:30 a.m. —Homecoming choir practice at school
10 a.m. —Worship service, Rev. Walter Franz, speaker
Noon —Meal at Osler Community Hall, $5
4 p.m. —Faspa at Osler Mennonite
All day —Pictures and historical displays at church

Also, *Saturday, July 30*—River valley heritage festival in Osler, with threshing, antique parade and ethnic foods

Please register by July 15; or for more information write Osler Mennonite Church, Box 129, Osler, SK S0K 3A0; call Dick Braun, 239-4765; Kathy Boldt, 239-4742.

IMMEDIATE OPENINGS

Community Service Workers are needed to work with the Welcome Inn Community Friendship Centre and Church in Hamilton, Ont. Help with after-school clubs, men's and women's groups, advocacy, and development of a young church.

ESL Teachers to carry on an established program teaching English to Hmong refugees in Fresno, Calif. Sponsored by the Mennonite Community Church.

Marketing Specialist will market and sell rehabilitated and newly built homes for low and moderate income residents of Cleveland, Ohio. Will receive training in basic real estate financing.

Victim Offender Reconciliation Program in Fresno, Calif., needs a mediator/case manager. Will arrange and supervise mediations between victims and young offenders. VORP training provided.

50 Additional Positions are available this summer and fall. Workers are needed for new units in Winnipeg and Brandon, Man., and Fort Collins, Colo., and for ongoing projects in Cleveland, Ohio; Arvada, Colo.; Chicago, Ill.; and 20 other locations.

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100
General Conference Mennonite Church

Full-time associate pastor needed at **Bethel Mennonite Church**, Mountain Lake, Minn. Areas of ministry include youth, young adults, Christian education as well as associate pastoral duties. Opening in September.

Call or send resume to Lauren Harder, Route 2, Box 341, Mountain Lake, MN 56159, (507) 427-3843; or pastor Donavin Diller, Box 542, Mountain Lake, MN 56159, (507) 427-3075.

An Angolan Mennonite church within Zairian territory has grown to four congregations with 407 members, reports Manuel Pedro Joao, who serves as church administrator. Joao came to Zaire from his native Angola in 1976 as a refugee from the civil war in his homeland. In addition to their church-planting activities the Angolan congregations have established four schools in the Portuguese language, the national language of Angola.

Three re-entry retreats are scheduled for 1988 for people who have completed Mennonite service assignments. The retreats provide an opportunity for returning Mennonite Central Committee workers and Mennonite missionaries to meet and talk about issues they face upon returning home. The retreats are scheduled as follows: Aug. 5-7 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., contact Ruth Keidel, MCC, Box M, Akron, PA 17501; Sept. 23-25 in Winnipeg, contact Len Siemens, MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9; Oct. 21-23 in New Hamburg, Ont., contact Nan Cressman, MCC Ontario, 50 Kent Ave., Kitchener, ON N2G 3R1.

Evangelicals, the Mass Media and American Culture, a conference to be held Sept. 28-Oct. 1 at the Billy Graham Center of Wheaton (Ill.) College, will explore the apparent affinity between evangelicalism and mass communications and what this suggests about evangelicals' cultural role. Anyone interested should contact the Institute for the Study of American Evangelicals, Wheaton College, Wheaton, IL 60187, (312) 260-5437. Registration deadline is Sept. 9

RECORD

workers

Among 73 black, Hispanic and Native American college-age youth participating in the Mennonite Central Committee U.S. Urban Community Development Summer Service Program this year are *Manuel Baez* at Confraternidad Internacional in Chicago; *Paul Baynard* at Diamond Street Youth Program in Philadelphia; *Kent Besson* at Family Mennonite Church in Los Angeles; *Roberta Lynn Bigback* at White River Cheyenne Mennonite Church in Busby, Mont.; *Christanna J. Brey* at Ashland (Mont.) Christian Fellowship; *German Carrasco* at Iglesia Anabautista Emanuel in South Bend, Ind.; *Ernestine DeFord* at Milo-Oklahoma Foundation in Hydro, Okla.; *Cristina Hart* at Cheyenne Cultural Center with Mennonite Indian Leaders Council in Clinton, Okla.; *Christy Hayes* at Joy Fellowship Mennonite Church in Peoria, Ill.; *Josie Hernandez* at Mennonite Urban Ministry in Denver; *Regis Littlebear* at White River Cheyenne Mennonite Church in Busby, Mont.; *Israel Molina* at St. Paul (Minn.) Mennonite Fellowship; *Helen Verlyn Myron* at Bacavi (Ariz.) Mennonite Church; *Niles Runningwater* at day camps in Hammon, Okla.; *Linda Switzer* at Koinonia in Clinton, Okla.; *Yvonne Viehmann* at Mennonite Urban Ministries in Denver, and *Patricia WhiteBuffalo* at a summer school sponsored by Cheyenne Cultural Center in Clinton, Okla.

Buhlers

Dirkses

J. Friesen

Sawatsky

Roland Bellach, an administrative assistant for Habitat for Humanity in Americus, Ga., *Annette Cloutier*, a student intern in Bogotá, Colombia, working to strengthen community development, and *Sorpong Peou*, a researcher with the Indochina Project in Washington, are students from the University of Waterloo participating in Conrad Grebel College's Peace and Conflict Studies field studies program this summer.

Julie and *Philip Bender*, Altona (Man.) Church, will teach at the Good News Training Institute in Accra, Ghana, beginning in the fall under Mennonite Board of Missions.

Abe and *Chris Gingrich Buhler* and their children, Jeremy, Melissa and Rebekah, returned to Brazil in late June to plant a new church in a slum in Recife. They are under the Commission on Overseas Mission of the General Conference.

Jim Coggins, associate editor of the *MB Herald* for four years, has begun as interim senior editor for one year.

Cliff Derksen will begin Aug. 15 as executive director of Camps with Meaning of the Conference of Mennonites in Manitoba.

Henry and *Tina Weier Dirks*, Bethany Church, Virgil, Ont., arrived there in June for a two-month North America Assignment. Under COM/Africa Inter-Mennonite Mission in Zaire, they directed the Center of Protestant Literature.

Darlene Driedger, Charleswood Church, Winnipeg, has been elected as the new chair of the education board of the Conference of Mennonites in Manitoba.

George and *Margaret Ediger* have begun as church planters among the largely Hispanic population of East Dallas, Texas. They are supported by the Western District Conference home missions committee and A Call to Kingdom Commitments funds.

David Epp has resigned as pastor at North Kildonan Church in Winnipeg, effective Aug. 1. Assistant pastor *Edward Enns* will then become the pastor.

Keith Espenshade, pastor at North Suburban Church in Chicago, will complete his term at the end of August.

Janet and *Shawn Euphrat*, First Church, Bluffton, Ohio, have extended their Mennonite Voluntary Service term for one year. They are teachers at Hopi Mission School in Kykotsmovi, Ariz.

Robert and *Sylvia Ewert* are beginning a new congregation in Muncie, Ind., as a daughter church to Communion Fellowship, Goshen, Ind. The project is supported by the Indiana-Michigan and Central District conferences.

Jacob T. Friesen has been appointed director of Great Plains Seminary Education Program, North Newton, Kan.

Paul T. Friesen has been appointed librarian at Canadian Mennonite Bible College, Winnipeg, effective Aug. 1.

Glen and *Ruth Habegger*, Tucson, Ariz., were honored at the June sessions of the Pacific District Conference for their work with migrant people in Arizona from 1954 to 1980.

Sheila Hoeppner, Morden

Did you know that just one three-ounce carrot has enough beta carotene to supply your body with five times the vitamin A it needs daily? A carrot also contains one to two grams of dietary fiber, the kind that helps lower cholesterol, and a carrot has only 35 calories, says the May issue of *Christian Living*. Carrots *are* good for your eyes since they are the richest source of beta carotene, which the body converts to vitamin A, a crucial nutrient for the health of the retina.

Among the 1,500 participants in the first-of-its-kind "Gathering of Christians," held May 20-25 in Arlington, Texas, were Mennonites Ronald Sider, Ray Horst, and Vern and Marion Preheim of the General Conference Mennonite Church. The event, on the theme "Pentecost 1988: No Longer Strangers," brought together Protestants, Evangelicals, Roman Catholics and Orthodox Christians from across the United States and around the world for worship and witness. It was facilitated by the National Council of Churches. Seven plenary worship services explored the church year, from Christ's incarnation through his crucifixion, resurrection and sending of the Holy Spirit at Pentecost.

Do you want to help stop vandalism? Try flower power. After Wisconsin's Department of Transportation planted colorful flowers at its highway information centers and rest areas, almost all vandalism in those areas stopped, reports *The Tool Kit*.

RECORD

Habeggers

Myerses

(Man.) Bergthaler Church, will begin a three-month MVS term in August as a program assistant with The Lorraine Center in Wichita, Kan. Her parents are Erna and Peter Hoeppner of Morden.

Lawrence Lever will become pastor at Menno Church, Ritzville, Wash., Sept. 1.

Gordon and *Kathryn Graber Myers* and their children, Hannah, Joshua and William, Emmanuel Church, Wayland, Iowa, returned to the United States in June after completing a three-year COM/AIMM term in Zaire.

Arnie Neufeld began as pastor at Winkler (Man.) Bergthaler Church in February.

John H. Neufeld accepted a second five-year appointment earlier this year as president of CMBC, Winnipeg.

Henry Poettcker and *Walter Sawatsky* will represent Associated Mennonite Biblical Seminaries, Elkhart, Ind., at a regional symposium in East Lansing, Mich., Sept. 23-25, in celebration of 1,000 years of Orthodoxy in Russia.

Rodney Sawatsky has been appointed the fourth president of Conrad Grebel College, Waterloo, Ont. It is a four-year term beginning July 1, 1989.

Harold Schultz, North Newton, Kan., has accepted another three-year appointment as president of Bethel College, a position he began in 1971.

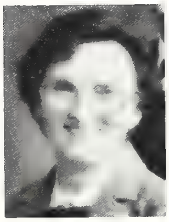
Barbara Claassen Smucker, Waterloo, Ont., won the $2,000 Vicki Metcalf prize from the Canadian Authors Association for her outstanding contribution to literature for children in Canada.

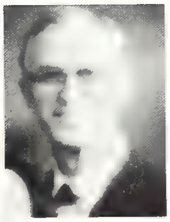
Donovan Smucker will be the interim pastor at Peace Church, Richmond, B.C., from September to May 1989.

Hugh and *Janet Sprunger*, GC missionaries in Hong Kong, will work for the North American Chinese Mennonite Council this summer. They will visit Chinese congregations and provide leadership at a Chinese Mennonite pastors' retreat. This two-month term is supported by COM, Commission on Home Ministries, the Congregational Resources Board and Eastern Mennonite Board of Missions and Charities (Mennonite Church).

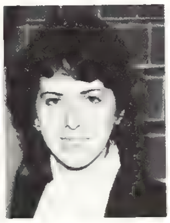
Mary Berkshire Steuben resigned as pastor at Spokane Fellowship June 30. *Nancy Nelson* is the interim pastor.

Erwin Tiessen, Leamington, Ont., will begin as principal at Rosthern (Sask.) Junior College in August.


B. Unruh


V. Unruh

A. Wade


S. Wade

Tsai Ching-Feng, chief of the surgery and orthopedic departments of Mennonite Christian Hospital in Hualien, Taiwan, chaired the 25th semiannual meeting of the Orthopedic Association of Taiwan, hosted by MCH April 22-23.

Verney and *Belva Waltner Unruh*, First Church, Newton, Kan., arrived there in June for a one-year NAA, which will be followed by retirement. They served as COM workers for the General Conference for 15 years in Japan and nine years in Taiwan.

Andrew and *Susan Wade*, Seattle Church, will begin a two-year COM term as overseas mission volunteers in August. They will teach at Hualien (Taiwan) Christian School and English as a second language at Yu-Shan Bible School. It was reported in the April 26 issue that they would be going to China.

Ken and *Rhonda Warkentin* will begin as the assistant-pastor team at Sargent Avenue Church, Winnipeg.

Hermann and *Amalia Woelke* will work together in church planting in Paso de las Arenas Montevideo and teach in the Centro de Estudios in Montevideo. They will be supported by CIEMU, a church organization of Uruguay.

Michael and *Christine Juhnke Yeakey* will begin as co-pastors at Salina (Kan.) Church in August.

Audio/video producer for Mennonite Board of Missions Media Ministries, Harrisonburg, Va. Responsibilities: provide leadership in conceptual development and supervision of production activity for media resources for congregations and national public media use. Training and professional experience in production of video and audio required.

Send resume to Ken Weaver, 1251 Virginia Ave., Harrisonburg, VA 22801, (703) 434-6701.

The **Chicago Mennonite Learning Center** seeks applicants for the position of **school administrator** for the 1988-89 school year. Qualifications include experience in school or business administration. Duties will include overseeing the academic program, fundraising and building management. Salary is commensurate with qualifications.

For more information contact Deloss Schertz, CMLC, 4155 S. Rockwell, Chicago, IL 60632, (312) 376-6785.

LETTERS

Correction

We appreciate the coverage given to issues in Labrador (May 10 issue). A slight inaccuracy in the report requires correction. Labrador has two distinct native cultures: the Inuit, formerly called Eskimos, who are a people of the coast, and the Innu, who are followers of the caribou. It is the Innu people who are actively protesting the low-level military flights because of the harm to the caribou and the broader issue of their land being violated for military purposes. The Inuit are also concerned but have been quieter on the issue.

For any of your readers interested in a broader perspective on the issue, the July *Peace Section Newsletter* from Mennonite Central Committee focuses on the militarization in Labrador. To receive it, write MCC Peace Office, Box M, Akron, PA 17501. *Bob and Dorothy Bartel, MCC Canada representatives, Box 850, Station B, Happy Valley, Labrador A0P 1E0*

May 24

Comparison may be useful

I read John Driver's review of C. Norman Kraus' *Jesus Christ Our Lord: Christology from a Disciple's Perspective* (May 10 issue). I also read a review of the same book in *Sword and Trumpet*, the publication of the Fellowship of Concerned Mennonites. Some comparisons may be useful.

Driver says, "In authentic Anabaptist tradition C. Norman Kraus finds in Jesus not only the key to interpreting the New Testament texts that report on his life and mission but also the normative criterion for understanding the entire Bible message." Even the most conservative believer can agree with that.

However, Harold Lindsell sees Kraus in a different light: "It is fair to say that Kraus started with the presupposition that the Word of God has errors in it." He also quotes from Kraus, who says that Christ "was not a pre-existent divine substance which was transported to earth and combined with human flesh and rationality to produce an independent divine-human being." In other words the Bible in stating that Christ was the Son of God incarnate and eternal is wrong, or it doesn't say that at all.

I do not accept that such statements are in the Anabaptist tradition. To say so is to betray our tradition and Christ. It presents us and our historical church as something we are not.

Driver says the author offers examples of biblical interpretation in a Believers' Church mode. Does that mode promote unbelief and heresy?

Says Lindsell, "Professor Kraus is wholly and unalterably opposed to the biblical data which teach that the death of Christ was a substitutionary and vicarious sacrifice. . . . How he can throw out the doctrine of propitiation is hard to fathom."

It is hard to fathom only if one trusts Kraus as a disciple of Christ. Doing so would be even harder to fathom.

We have a responsibility to our church and its young people to include in our open-mindedness both sides of this "argument." Our church schools teach from Kraus' works and he is given respect in our publications and by our publishers who let Christ's press be used to deny his own teachings.

As a matter of integrity and responsibility before God we must give at least as much room to those who oppose such heretical teaching. The Anabaptist tradition does not in fact allow for Kraus' approach to Christ. For opposing similar unbelief, the church fathers whom Kraus quotes went to the stake. Today we reward it and call it discipleship—and guard against "fundamentalism" and "evangelicalism." *Wally Goossen, 16 Helen St., Apt. 106, Dundas, ON L9H 1N4*

May 25

A missionary symbol

When I look at our official conference symbol I think of an incident that occurred after its adoption. I was close to the artist who designed it, and a brother asked him, "What does it stand for?" After an explanation, the questioner replied, "Oh, I thought it was a pumpkin."

Not posing as a critic of art or attempting to improve on the creation of a nationally famous artist [Robert W. Regier], I think how a few slight alterations would make it more meaningful. If the upper corner of each end of the bottom line or bar were cut to a slant and a tiny notch inserted in the middle at the top and the bottom of that bar, even a young child would recognize it as the end of the book, that is, a Bible: the world, the cross, the Bible.

I am embarrassed that in my years in the ministry I didn't preach a missionary sermon, or a series of three, based on our significant symbol. *C.B. Friesen, 415 E. First St., Newton, KS 67114*

May 25

Head for watershed

For the most part I find myself in total agreement with what Don Steelberg has written [April 12] about the desirability and necessity for integration between the GCs and MCs. I'm looking forward to the 1989 report of the Committee on Cooperation. I fully expect all Mennonite people will need to be prepared to see their church structures change, their loyalties broadened, their visions enlarged.

James Schrag indicates [also April 12] that there are now 64 DCCs. I suspect by Normal '89 the figure will be even higher. I fully concur with Steelberg that DCCs are not the long-term answer to universal integration. They, too, have their weaknesses and divided loyalties. I observe that DCCs frequently find themselves leaning toward one conference or the other (depending on which group is in the majority or where the pastor feels more comfortable). Is it possible to financially support the mission work of more than one conference? Is it possible for every member to read both *The Mennonite* and the *Gospel Herald*? (How many DCCs subscribe to the every home plan?) Which publishing house's weekly bulletin service do DCCs subscribe to? How many of the 64 belong to both a GC and an MC district conference? (Here in the east most do not; are they really DCCs?)

Perhaps DCCs (even with their limitations) were necessary to prod the larger constituencies to take seriously the desirability of integration. It was good to receive this update. Let's hope that 1989 proves to be the watershed year for total Mennonite integration. *Ray K. Hacker, 5323 Lake Drive, East Petersburg, PA 17520*

June 3

We need humor

I am not a Mennonite. *The Mennonite* comes into my home by virtue of the fact that my husband retains membership in the church of his youth. I read every issue. I have been alternately enlightened, inspired, encouraged, angered, frustrated and challenged. But this is why I read it as well as *Time, The Wall Street Journal, The Smithsonian.* Keep up the good work in representing many sides of an issue.

I respond to Ruth Linscheid's "Not a Joke" letter (June 14 issue). I understand her concern about joking in as serious an issue as AIDS. Yet I believe all Christians must be cautioned to not always be so grim about the troubles in this world and even in their own families. Well-timed humor and laughter is a gift from God and can make trials and difficulties easier. AIDS is tragic and threatening and uncontrollable at this time, yes. We must be serious about it, but I think that admonishment does not preclude a bit of humor to lighten the load.

I did not find the joke, as reported, so offensive, and I would also have laughed, even though friends of mine are dealing with the inevitable death from AIDS. But I understand her concern and applaud her for articulating it. Yet sometimes life is too much to bear without humor. Perhaps even the families, or maybe even *especially* the families of AIDS victims, are aware of the humor of God in the human condition. I thank God for the gift of humor. *Phyllis J. Wiebe, 2730 S. Lafayette, Denver, CO 80210*

June 14

Telling the truth

Dear Gordon, Thanks for your editorial (June 14 issue), but I think you are wrong. You said that you felt distant from the reality wherein telling the truth endangers the life of the journalist. I think your editorial proves otherwise. The assumptions, images, impressions, world-view and self-understanding that you had prior to attending the EPA/ACP convention are very much in danger of alteration and even extinction. One might even say that telling the truth has endangered the life of Gordon Houser. There is another saying which may be paraphrased this way: "When I smell the crucified Christ, I no longer live, but Christ lives in me." *Don Rheinheimer, pastor, San Antonio Mennonite Fellowship, 1443 S. St. Marys, San Antonio, TX 78210*

June 21

Mennonite communicators

The article on Mennonites and the ecumenical movement by Thomas Finger interested me. I am grateful that he encourages us to take advantage of ecumenical opportunities.

Mennonite communicators have had close associations with the World Association of Christian Communicators during these past 20 years. They have raised awareness of churches in technological, ethical and theological implications in broadcasting. Leaders of WACC encouraged Mennonites to develop family life TV spots, which have been marketed on more than 300 television stations in Canada and the United States.

At one of the WACC conferences I met Lois Wilson, a radio broadcaster in Ontario. In 1983 she was elected president of the World Council of Churches representing North American churches. Lois has a high regard of the Mennonite witness. *Arnold Regier, 212 Pine, Newton, KS 67114*

June 28

RESOURCES

books

The Other Hiroshima: *Korean A-Bomb Victims Tell Their Story* by Pak Su-nan is available in English from 5-3-57 Higashikaigan-Minami, Chigasaki, Kanagawa 253, Japan.

"Exploring Your Peacemaking Career" and "Looking Up Your Peacemaking Employers" are chapters in **Planning Your Career in Peacemaking** by Akie Reynolds. It can be ordered from the author at the University of California at Santa Cruz, Career Services, 123 Hahn, Santa Cruz, CA 95064.

New Eyes for Reading: *Biblical and Theological Reflections by Women from the Third world*, edited by John Pobre and Barbel Von Wartenberg-Potter, is available from the World Council of Churches, 150 Rte. de Ferney, 1211 Geneva 20, Switzerland.

For help in organizing pen-pal exchanges, contact these groups: Fellowship of Reconciliation, Box 271, Nyack, NY 10960; Kids Meeting Kids Can Make a Difference, Box 8H, 380 Riverside Drive, New York, NY 10025; International Friendship League, 55 Mt. Vernon St., Boston, MA 02108; U.S.-U.S.S.R. Bridge for Peace Committee, Norwich Center, Box 283, Norwich, VT 05055.

Commitment to Partnership: *Explorations of the Theology of Marriage* (Paulist Press, 1987, $9.95), edited by William P. Roberts, is the outgrowth of a symposium to examine teaching regarding marriage in the light of the history of the tradition as well as contemporary biblical, theological and psychological studies.

The pastors of America have metamorphosed into a company of shopkeepers, says Eugene Peterson in **Working the Angles:** *the Shape of Pastoral Integrity* (Eerdmans, 1987, $7.95), and the shops they keep are churches. He calls his fellow pastors to praying, reading Scripture and giving spiritual direction.

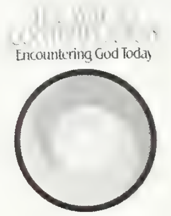
Christians and Muslims Together: *an Exploration by Presbyterians* (Westminster Press, 1987, $7.95), edited by Byron L. Haines and Frank L. Cooley, is intended for non-specialists and lay study groups.

"Faith is meant to be sung, and hymns are for the singing of it," says hymn writer Jane Parker Huber in the introduction to **A Singing Faith** (Westminster Press, 1987, $7.95 paper, $10.95 spiral bound), a collection of 73 songs written between 1976 and 1986.

Television: Manna from Hollywood? (Zondervan, 1987, $6.95) by Quentin Schultze examines the potential of American television to educate its viewers, to form their habits and traditions.

The United Church of Christ's new **Book of Worship** is more liturgically oriented than previous UCC worship guides and is believed to be the first complete worship book written in inclusive language for a U.S. denomination.

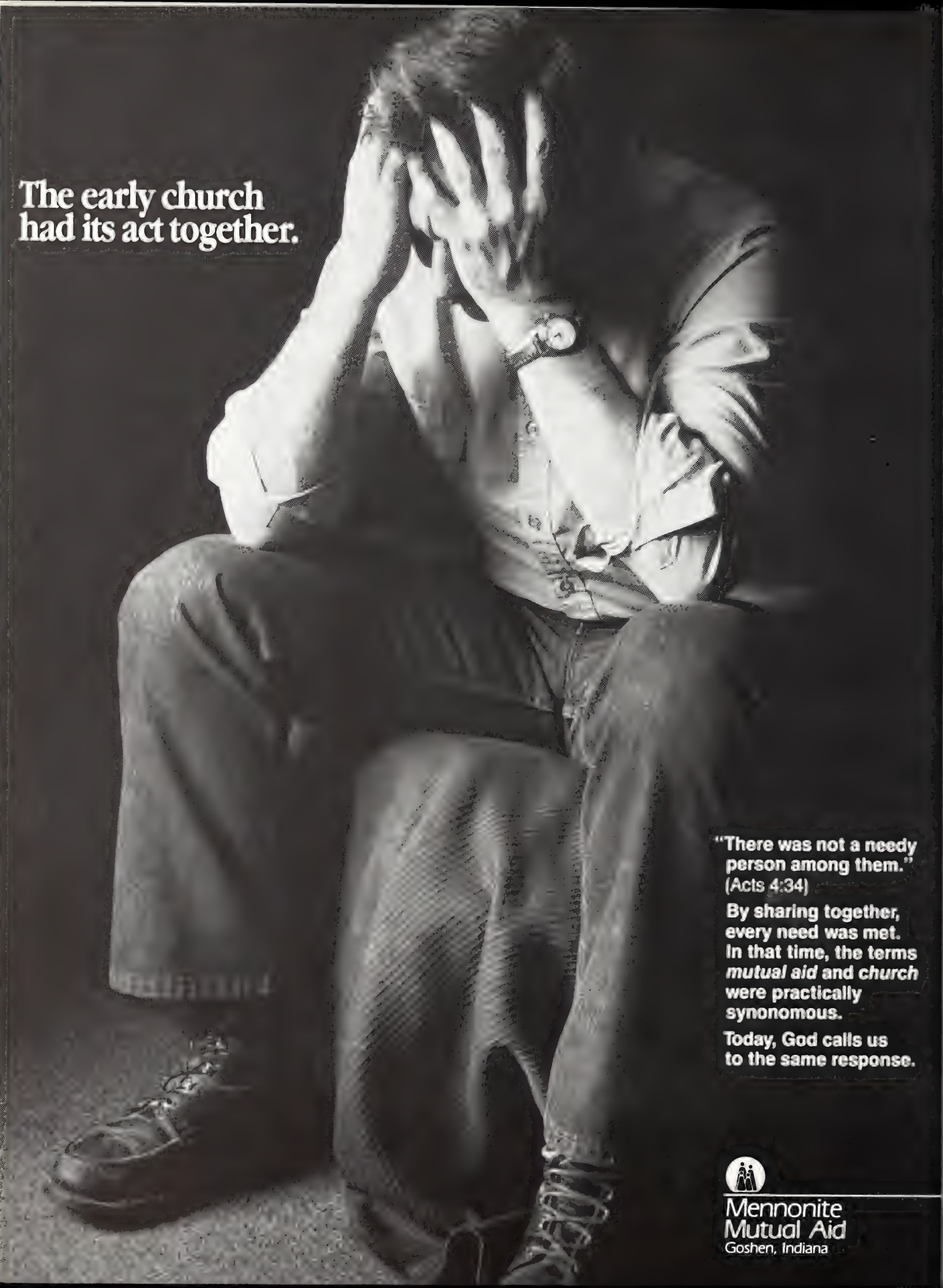
The Way to Contemplation: *Encountering God Today* (Paulist Press, 1987, $7.95) by Willigis Jäger shows that there is a way to deep inner experience in the Christian tradition.



The purpose of **When You Are Angry with God** (Paulist Press, 1987, $4.95) by Pat McCloskey is to help people deal with their feelings about innocent human suffering and anger at God.

Responses to Militarism is a study packet from Mennonite Central Committee Canada that will help Canadians struggling to discern a faithful Christian response to militarism. It is available from MCCC, 134 Plaza Drive, Winnipeg, MB R3T 5K9. A donation of $3 is appreciated.

—compiled by Gordon Houser



The early church had its act together.

"There was not a needy person among them." (Acts 4:34)

By sharing together, every need was met. In that time, the terms *mutual aid* and *church* were practically synonomous.

Today, God calls us to the same response.

Mennonite
Mutual Aid
Goshen, Indiana

SPEAKING OUT

My brother's blood is crying out

Robert O. Epp

RNS

Never, says author Robert Epp, have I seen such extreme poverty. Here Lolo Colama distributes powdered milk at a health station in a Mennonite church near Managua.

Greetings from Central America, but of what shall I write? Of the indigenous people of Guatemala with their brightly colored clothing, of the graceful way the women walk with unbelievably heavy loads on their heads? Or of the 700 Indians that I saw being held by the Guatemalan army in the altiplano on a cold, misty mountain, with only about a 12-by-14-foot space per person in the meager shelter? The Catholic nurse dispensing medicine refused to talk to us about the strange circumstances under which these Indians were there, because her life might be in danger if she were seen talking at great length with strangers.

Or shall I write of the appropriate technology project under the direction of Mennonite Central Committee in Guatemala, whose director has received death threats simply because he is there to help? Or shall I write of the Mesa Grande refugee camp in Honduras, where Moses and Sadie Mast of the MCC unit took me to visit a family? Their most valuable possessions were the chickens that wandered in and out through the doorway on the dirt floor, but they insisted that we stay for a meal.

Or shall I write of the almost physical assault on all the senses, experienced when walking through the *barrios* (slums around the cities) here in Nicaragua? Never before have I seen or experienced such extreme poverty. Yet one of the poorest of these is named Bello Amanecér, which means Beautiful Dawn. Or shall I write of the flowers that bloom profusely in the countryside even now at the end of the dry season and the hummingbirds that come for their nectar?

But no, let me tell you of Richard Boren. On March 1 of this year the U.S.-funded contra guerillas attacked the community of Mancotál in Nicaragua at 10:30 p.m. with machine guns. Four Nicaraguans were killed, 11 injured, the roofs of four houses were burned, and 12 people were kidnapped. Richard Boren, a U.S. citizen working in Nicaragua as a Witness for Peace volunteer, was one of those kidnapped. In the next few days, under the undisciplined and rapid flight of the contras, 10 of the Nicaraguans managed to escape, but Richard Boren and one Nicaraguan were closely guarded and could not escape. As soon as it was learned that Boren had been kidnapped, three other Witness for Peace volunteers who were nearest to that area searched for him. They followed the trail that the contra band had taken and finally located the contra camp where Richard was being held. They negotiated with the contra leader for his release. After an hour of talking, telling the contra leader that news of the kidnapping of Richard had gone out on all the wire services and that the whole world was watching with interest the fate of Richard Boren, he agreed to release Richard to them. But Richard refused to be released unless the Nicaraguan being held with him was also released, for he knew that should he, the U.S. citizen, leave without the Nicaraguan, the fate of the unnamed Nicaraguan would scarcely be newsworthy and his life would be in danger. Another hour of discussion followed, until the contra leader was convinced that either both or neither could be freed. Both were released.

I suggest that all of Central America is being held prisoner, that the church in North America is also being held prisoner. It is held prisoner by a particular view of the world's resources, by a particular self-image. The crisis in Christianity is not so much in Central America as it is in North America. Central America cannot be free until the church in North America has been freed. When the church in North America has been freed, then the freeing of Central America will be inevitable. Either both will be free or neither will be free.

"Then the Lord said to Cain, 'Where is Abel your brother?' He said, 'I do not know. Am I my brother's keeper?' And the Lord said, 'What have you done? The voice of your brother's blood is crying to me from the ground' " (Genesis 4:9-10).

Robert O. Epp, a member of Bethesda Mennonite Church, Henderson, Neb., is a long-term Witness for Peace volunteer. WFP is a Christian movement dedicated to changing U.S. policy to Nicaragua through non-violent action.

REVIEWS

books

Bomb worship

Facing the Nuclear Heresy *by G. Clarke Chapman (Brethren Press, 1986, 272 pages*

Reviewed by John K. Stoner, Box M, Akron, PA 17501

The church should lead the way in a totally different critique of the nuclear arms race than we have seen so far, writes Clarke Chapman, a professor of religion at Moravian College in Bethlehem, Pa.

In *Facing the Nuclear Heresy* Chapman says that the church has mistakenly viewed the (nuclear) Bomb as a political and an ethical problem when in fact it is a religious one. The Bomb has more to do with salvation and worship than it has to do with national defense and morality. In the seminary curriculum it belongs in the evangelism class, not in the ethics class, he says.

To introduce his point, Chapman surveys the literature about the Bomb since 1945, including statements made by church bodies. He finds no sustained argument that nuclear weapons are the product of false religion. He finds instead a tendency toward rationalism, a contemporary representative of which he identifies as Gordon Kaufman (a Mennonite).

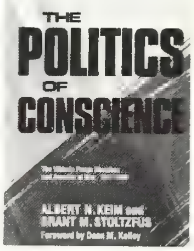
Chapman's review of Kaufman's thought is carefully done. He concludes that Kaufman makes a positive contribution as "one of the few non-fundamentalist theologians to face the possibility of nuclear holocaust not simply as a moral issue but as a theological one." However, Kaufman fails to deliver a satisfying theological alternative. In his passion to correct the notion that the threat of nuclear holocaust is all in God's hands he places the responsibility all in human hands. This, says Chapman, is the consequence of Kaufman's rationalist assumption "that 'agency'—the power to act and to take responsibility for doing so—is a fixed commodity, an indivisible good which humans seize only at the expense of God." A better "way to equip the responsible self to avert a technological Doomsday would be less a 'demythologizing' of God-language and more an 'ideology critique' of human loyalties and covert self-interest."

Chapman devotes most of his book to a critique of four prevailing ideologies in our society that underlie nuclearism. These are "power as violence," "life together as a zero-sum game," "the future as worst-case analysis" and "faith as official optimism." This is an excellent book for preachers, college classes and serious personal study. It will help the church communicate the gospel to our generation.

CO rights

The Politics of Conscience *by Albert N. Keim and Grant M. Stoltzfus (Herald Press, 1988, 173 pages)*

Reviewed by Arthur Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6



The Politics of Conscience narrates Mennonite, Brethren and Friends' political promotion of conscientious objector rights from 1917-1955. This includes the uneasy negotiations and startling surprises of World War I, the questionable compromise of World War II's conscientious objector camps and the smoothly engineered alternative service solution of the 1950s. The latter agreement tried to satisfy Christian priorities of altruism and "the public and political demands for sacrifice by conscientious objectors who refused to participate in the American military system." Later, during the Vietnam War and beyond (periods not covered in this book), many young people regarded alternative service as an unacceptable compromise.

This is an intriguing tale of peace church leaders trying to influence Washington's wielders of power. At first, they naively believed every politician's promises of support. But soon they learned of the unfortunate duplicity of many government leaders.

Sadly Mennonite performance and involvement was occasionally less than exemplary. Often they seemed to trust the state more than they did other peace church leaders.

Mennonite relations to the government were hardly a case of "speaking truth to power." There were almost no attempts to address the injustices of the three official wars or of war in general. It is only more recently that Mennonites have chosen to speak prophetically to the state on a wide range of subjects. Nevertheless one inevitably suspects that their involvements with Washington had a purely selfish end: gaining CO privileges for their own.

This book tells an important history. It teaches about the progress of CO rights in the United States, explores our uneasy relations with the state on matters of conscientious objection and inevitably prompts us to think about what we owe Caesar today.

The Soviets as people

My Sister Tatiana, My Brother Ivan: Learning to Know the Soviets, *edited by Helen Bailey (Brethren Press, 1988, 160 pages)*

Reviewed by Herman Bontrager, Box M, Akron, PA 17501

This book can help ordinary Americans in their peacemaking endeavors with the Soviet Union. It shows that beyond the high-level Soviet negotiators are ordinary people desiring health, happiness and peace.

My Sister Tatiana, My Brother Ivan is a compelling and readable collection of short articles and stories telling of firsthand experiences of Americans meeting Soviet people. The title hardly suggests intriguing plots and fast-paced action. This book confirms that it is possible to meet the Soviet people on the streets and in their homes.

My Sister Tatiana, My Brother Ivan is written for the non-specialist. The candid expressions of the writers' feelings—including their misgivings—about Soviet society give the book integrity. The reader is reminded that Soviet people have problems like North Americans. The portrait of Soviets as educated and informed people seeking truth is a necessary antidote to the often vicious and inaccurate portrayal of Soviets in popular reporting. Editor Helen Bailey's introduction provides a helpful historical overview, a description of the cultural diversity in Soviet society and a comment on *glasnost.*

This is a book about eliminating enemies—eliminating them by seeing the real human face rather than the mask of an enemy. The book does not gloss over the differences between the two ideologies and ways of life. It goes beyond those differences to human friendships, the basic building block for peace.

MEDITATION

Catching God in the act

Barbara Esch Shisler

I kneel, my hands receiving her head. My ear rests near her cheek. I listen to the rhythms of my own heart. Then I bow low, attach my mouth to hers and give her my breath.

Resusi-Annie couldn't care less. She sprawls on the floor, pale as plastic, dead as dead. While my group labors, huffing into her mouth and thumping her chest, she returns neither complaint nor compliment.

But God, it is written, breathed into the form just created, and that form became a living soul. I picture it: a mouth and nose quite dirtier than alcohol-reeking Annie's; mud, could you believe, damp dust, and Yahweh's breath igniting a flame that lit the consciousness of the human brain, a flame that burns millennia later, even in my own.

"Give breath," the cardiopulmonary resuscitation instructor directs, and I catch God in the act. The original giver of that most intimate function is the true giver. Though it takes love to resuscitate the unholy organs of a fellow human being, that act doesn't compare with a love that imagined the universe into existence and goes on with its maintenance even to the nerve I need to learn CPR in a roomful of strangers. The love that is purely God-original flared highest at the cross, where the cry of Jesus, "It is finished," also meant the end of his physical breath.

And how do I respond to this love, this God-breathed condition? *Inspire* is a Latin derivative, "breath of a god." It animates, elicits, creates. It arouses and guides. With all that life-force blown into me, why have I sometimes sprawled, Resusi-Annie's double?

I forget who I am. I take on the face of a mannequin in a mall of fake faces. Life chills me, and instead of turning to the warm and living exhalation of the Spirit I trudge doggedly on, stiffly upper-lipped.

Once, sitting silent and still, wanting God to break in on me, I said, "What, Lord?" From somewhere a word leaped to make my heart leap suddenly fearful. "I know you and I love you." I believed it then, believe it now, though it still scares me when I believe it as immediately as I believe the wind moving the trees right here outside my window.

Being animated, elicited, created, aroused and guided by way of God's breath is something to be scared about. Where might it take me, and what kinds of difficulties will it get me into? Could I ever go back where it's motionless? Will the stirring ever stop so I can drowse? Sometimes I want only to hibernate in my own comfortable hole in the ground and not be stirred until spring.

Other times I know I've never been as alive as when that wind is blowing strongly in my soul. I tell myself to welcome it completely, never fear where it takes me, never say no.

The possibilities of a God-breathed life are as true today in the inspiration of the Spirit as in that first awakening of humanity. I discover hope in unlikely places. I'm sorry for the times I've thought life in the Spirit couldn't be real because it didn't fit my perceptions. I want to recognize the "breath of a god" in every human being, for it exists in that original consciousness as well as in the fact of being known, being loved, of merely being.

I passed my CPR test. A job requirement, it qualified me to do it for real, hoping intensely I'll never need to. But that act of kneeling, or breathing, still evokes for me God's act. I wonder if the growing interest in learning CPR could be an intuitive attempt to act in God's image.

Barbara Shisler's address is 93 Klingerman Road, Telford, PA 18969.

I picture it: Yahweh's breath igniting a flame that lit the consciousness of the human brain.

Robert Maust

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editorial

Who did you say pays for all those weapons?

Hear some words from *You and the Army: what to expect from the army recruiter through basic training.*

"First week: You learn marching and facing movements and start on the Manual of Arms with your new-found buddy, the M-16 rifle. . . . Fourth week: You will be introduced to grenades and how to use them. Big stuff. You'll follow instructions very carefully. . . . Sixth week: The interesting art of camouflage and its application on the battlefield will be taught and tested. All the while, you'll continue to become closer to your individual weapon, the M-16 rifle."

M-16s and hand grenades are the financial peanuts of our global arsenal of weapons. Why worry about them? And some of the components of the system even sound necessary. Take the $500 million radar system that mistakenly determined that Iran Air Flight #655 was an Iranian F-14 fighter plane at 2:54 a.m. on July 3. We need radars, don't we (even though they're fallible)?

Or take the salaries and benefit packages of the 22,000 people employed by the Pentagon to ferret out waste and abuse—this in the face of the United States uncovering what is this summer being called the biggest military contracts procurement scandal in the history of the defense department.

Ruth Leger Sivard, who makes it her business to annually document world military and social expenditures, says that if the price of an automobile had gone up as much since World War II as the price of sophisticated weapons, the average car today would cost $300,000. She also estimates that there is one soldier for every 43 people in the world now, as compared to one physician per 1,030 people.

Well, that gives you a smidgeon of the picture of weapons in the world. Who pays the bill?

To an extent, Mother Nature pays the bill. By its own estimates, says Mennonite Central Committee's Art Meyer, "the [U.S.] Department of Defense generates 1 billion pounds of hazardous material each year. The navy says that its ships and shore activities in the United States generate 19 million gallons of liquid hazardous waste and 35 million pounds of hazardous waste solids each year. You can bet that this poison is approaching someone's water supply.

To a large extent the 175 countries of the world pay the bill. The *Bulletin of the Atomic Scientists* says that military researchers are granted an average of $13 million more per year than are medical researchers. "Developed" countries spend 20 times more on military expenditures than on economic aid. "If we could suspend the production of all weapons in the world for just one year," says Kristine Platt, Eastern Mennonite College student, in *Gospel Herald,* "the United States alone could end world hunger by the year 2000. We could build libraries, pay our teachers more, provide adequate housing for everyone and still have money left for museums, theaters, concert halls." We could provide clean water for 800 million people in the world who don't have it. We could bring in some equity between education and militarism. The average world expenditure on one soldier is $20,000 a year compared to $380 for the average yearly world expenditure for a school-age child.

August 6 is the day that we commemorate the transfiguration of our Lord Jesus Christ, signaling hope, also for this topic. However, says Richard McSorley, "unless and until we repent [of our intent to use bombs on people], there is no hope of any broad-scale improvement in public morality. While holding to this intent for the past 43 years, we have seen abortions increase to a half a million a year, the death penalty restored and death rows crowded. We have stirred up war in every corner of the globe, allied ourselves with tyrants and watched our culture become saturated with drugs, violence and sexual abuse."

To an extent the church pays the bill. John Stoner, of MCC U.S. Peace Section, who in August will address Congress '88, a national festival of evangelism, says that "the church in this century will either show that the gospel offers an alternative to rampant militarism in national policy and industrial pursuit or it will be increasingly discredited in the eyes of the world. . . . Let the Christians of the world agree that they will not kill each other."

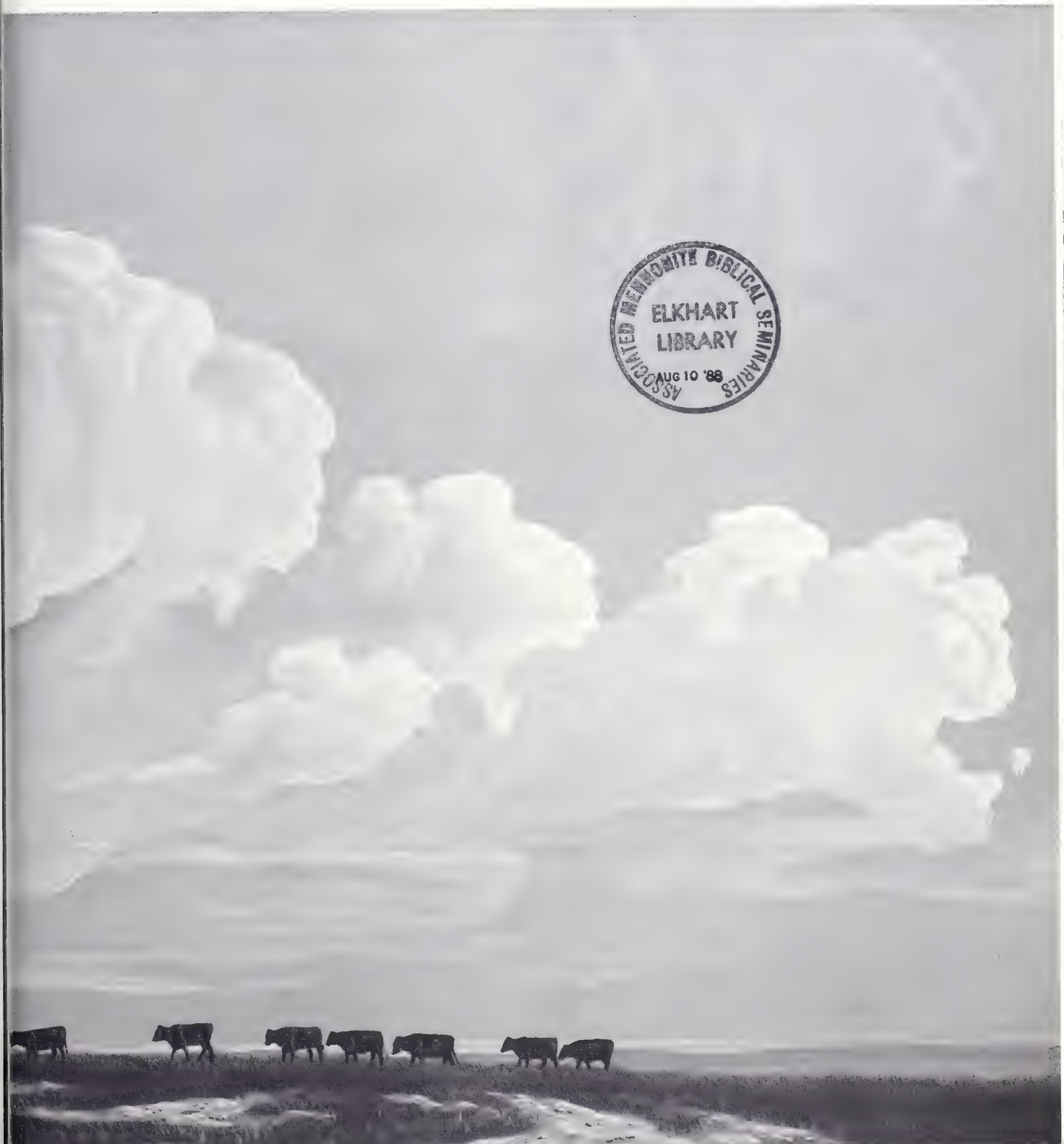
We stand together in need of transformation. Transformed into the likeness of Christ, we will not need an M-16 rifle (or any representation thereof) for a buddy. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

103:15 AUGUST 9, 1988

Thy goodness in full glory shines.



ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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prologue

Last year in August we featured California sculptor Margaret Hudson, a member of Fresno Community Church. This year we feature three Kansas artists: Philip S. Epp (originally from Henderson, Neb.), whose painting adorns the cover; John Hiebert (originally from Mountain Lake, Minn.) on page 342; and Arlie Regier (born and bred in Kansas) on page 343.

Tell me if you know of artists you would like to see featured in the pages of *The Mennonite*. Many among us have found varied ways to say, "High in the heavens, Eternal God, Thy goodness in full glory shines" (*Mennonite Hymnal*, #39).

In order to do justice to Phil's painting, you will by now have noticed the wraparound cover. Consider framing it. The editorial is on the inside back page for this issue.

Lastly, apologies to Matt Friesen (July 8, page 278) and Roy Friesen for our mixing up their names and faces. *mts*

THE MENNONITE

High in the heavens, Eternal God,
Thy goodness in
full glory shines.

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Credit: Cover painting: "Summer Parade" by Philip S. Epp. Words by Isaac Watts are based on Psalm 36.

The Mennonite is available on cassette tape. The past 12 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

THE MENNONITE

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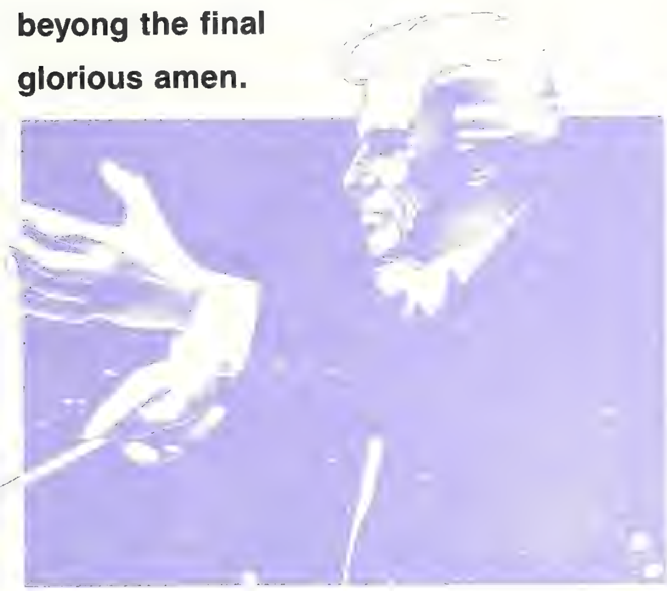
the singing master

Carolyn Moore

Peter Regier closed his eyes. He was no longer in a one-room prairie schoolhouse. . . . The music soared heavenward, echoing beyong the final glorious amen.



When Peter Regier approached the schoolhouse, his step lightened, his shoulders straightened, his eyes brightened. Six days a week he plodded behind the team of horses, plowing or cultivating or reaping. Five of these days he worked until the gray of dusk deepened to the dark of night. But on Wednesdays he brought the horses in at the late afternoon lunch, scrubbed his face and arms at the washstand by the back stoop and put on a clean shirt to walk the 2½ miles to the schoolhouse.

He stopped to examine the sign at the door: "Hope Meadow School. Dist. No. 25." A few letters were fading along the edges. But taking down the sign to repaint it was a job for a winter day. Now it was summer. He unlocked the door and opened all the windows. The prairie wind blew across the room.

At the blackboard Peter Regier ruled off four sets of five lines, as in a music staff. On the middle line he wrote the words of a song in German script. Then as he sang the words over and over, he wrote numbers on the lines above and below the words to show steps up or down on the scale. He marked the dashes and dots above the numbers that indicated the length of each note. When he had finished all four sets of lines, he stepped back to examine his work. He had two special talents—penmanship and singing. On Wednesday evenings Peter Regier used both.

He scanned the lines, nodded and wrote the words of the remaining verses beside the staff. Then he moved to a second blackboard to repeat the process for another song. He accomplished the task, working entirely from memory. When he had been a young man in the German colonies of Russia, the singing master and the pupils all had songbooks. Then came hard times and disputes in the villages, and a number of people, especially the landless, moved to the outer reaches of the colonized area. The pupils no longer had books. Only the singing master had a songbook. Finally came the great migration. The singing books stayed in the hands of those who stayed behind. Thus the singing master now taught from the pages of his memory.

That was why Peter Regier walked alone to the schoolhouse every Wednesday evening, through heat and snow and rain. During the walk he recalled the songs he knew, looking for just the right ones to teach. He sang each part—melody, alto, tenor, bass—listening to the harmonies of all four parts. He arrived an hour before any of the young people came, before his own children came, to air out the room in summer or to heat it in winter, and to write songs on the blackboards.

Peter Regier heard voices outside. He greeted his pupils at the door. It did not matter whether they came because they liked to sing or because their parents made them come or because the singing school gave them an excuse to quit fieldwork and housework early or because it was one socially acceptable occasion to see a sweetheart. He greeted them all the same. Outwardly his expression said that learning the old music was serious business. Inwardly he rejoiced in their youth and in his delight in the music.

The singing master quickly got to the business of lining up his class—sopranos to his right as he faced them, then altos, tenors and basses to his left. He sang the soprano part for the first line of the first song, pointing to each number on the top line of the staff. Then he directed the soprano section in singing that line. When they had completed all four lines in this listen-and-repeat instruction, he directed the soprano section in the entire first verse of the song. He methodically lined out each of the other parts with the other sections of the class.

At last he directed the whole class in the entire song. His hands pulled for more sound here, a hushed sound there, more brilliance and clarity in another phrase. His body swayed, braced, lifted to the peaks. Could these young people feel the song? He closed his eyes. There were hints of promise in the throaty voices. The singing master moved energetically into the second song.

When the new lesson was done and it was time for review, the class became more spirited, especially as they worked backward through their repertoire to the songs they knew best. There were moments when they almost sounded like a choir.

The sun filled the west windows as it drew down toward the horizon. The singing master dismissed the girls to sit at the long double desks and motioned the boys forward, realigning the tenors into first and second parts and separating the baritones from the basses. He announced the names of the most familiar songs. His men's chorus was scarcely more than a double octet. Only one first tenor had a voice that even approached maturity. But for half an hour, when he closed his eyes and let his imagination supply what was lacking in reality, the singing master was transported back to the old country. He was a youth again—no longer a child, not yet a man—sitting with his mother at a singfest, his throat throbbing with eagerness to become one of the men's voices in the chorus. Would he become a deep foundation bass like Neighbor Schultz or a lilting first tenor like his oldest brother, Gerhard? They had nice voices. But his fervent hope was to inherit his father's baritone. He thought his father had the finest voice in the entire colony. Whether singing or reading the morning Scripture at the family table or prodding the oxen in the field, his father's voice had a richness of tone unequaled by any other.

The singing master brought the song to a close and began another—his favorite, the last song of his last singfest in Russia, only weeks before he and Anna and their five oldest children had left for the "new world." This time he sang along in his full, mature second tenor, and the boys in front of him responded with their best voices. This was music. This was art.

The czars and kings might have their fine orchestras. The Catholics and Lutherans might have their great organs. But nothing could rival the a cappella Mennonite men's chorus—full-bodied, rich in tone, perfect in pitch, exact in harmony, swelling from the soul up through the throat to the Creator of the finest musical instrument ever conceived.

Peter Regier closed his eyes. He was no longer in a one-room prairie schoolhouse. He no longer directed a small group of immature voices. He was at the singfest. Five hundred men's voices filled the great Russian hall in a crescendo of praise. The music soared heavenward, echoing beyond the final, glorious amen.

The hands of the singing master remained airborne, holding the chorus and audience in motionless silence. When at last he dropped his hands, wet streaks glistened on his cheeks.

A small group of girls tiptoed out of the schoolhouse and down the road, heads close together, exchanging the latest gossip in whispers for nearly a quarter of a mile before they broke out in giggles. Young men touched the elbows of their sweethearts, guiding them to the windbreak of mulberry, as yet barely taller than their heads. Even the unattached young men left without speaking.

The singing master opened his eyes. He closed the schoolhouse windows. He erased the blackboards, shook the rag at the door and cleaned away the last traces of chalk dust. As he locked the door, he looked again at the sign. The faded edges of the letters were eviden even in the faint light of the moon. H began the 2½-mile walk back home, back to fields in need of plowing and cultivating and reaping, back to the work of turning a hard prairie into a productive farm.

As he walked he sang a quiet little song about home. Today his singing school brought a bit of home—a bit of the old country—to the young people who now belonged to this country. Someday his little chorus, together with another chorus and another, . . . did he dare to hope? He looked up at the star-studded sky, a sky so like tha which domed the steppes of Russia. Planting his feet firmly in the dust of the road, he drew a deep breath and sang again the last song of his singfest.

Carolyn Moore lives at 2443 Sewell, Lincoln, NE 68502. She says, "My great-grandfather was an Anwohner, one of the landless Mennonites who came from Russia. I know of at least two songbooks in his handwriting, written from memory. Several great-uncles, uncles and cousins have been music directors and have sung in choirs, men's choruses, male octets an quartets. Peter Regier is a synthesis of these men."

how to improve your congregation's singin

Alice Parker

Congregations are made up of human beings. If they don't need to sing, they won't. We can persuade them to sing by omitting the organ, giving a clear example of what is wanted, encouraging their response and making beautiful sound with each hymn.

Each congregation needs to hear its own voice in its service and in its sanctuary. The sound of the single-line melody must captivate, must cast a spell, must catch the whole room in its vibrations. Harmony, accompaniments, anthems all come later. At the center is the congregational singing of the tune.

How we sing is the question, and that is best learned by imitation. If a song leader lines out, phrase by phrase, an unfamiliar hymn, the listener will echo what has been heard. Mood, sonority, tempo, tune-text relationship, articulation have been demonstrated by a living, breathing, sounding example that each member of the congregation can imitate.

As leaders, we get what we ask for—no more and no less. Unless we have a vision of the kind of sound we want, we will have to accept whatever sound we get.

I learned to ask a tune, "Who are you? Where are you from? How do you want to sound?" Until I could sing the tune memorably, I could not arrange it. Later I heard unaccompanied four-part singing in a Mennonite church and learned that it is possible to have richness, balance, sonority and meaning in "plain" congregational singing. It must, however, be valued, cultivated, taught at home and in school, cherished as a community act.

Our seminaries need to train our clergy to know and value the importance of music. Church committees need to examine their own needs and goals before spending large sums of money on new organs and buildings. Worship committees need to insist on time for congregational singing, with inspired leadership.

I've never found a congregation that couldn't sing and that didn't relish the immediate improvement in their sound.

Here is what you can do. Don't use accompaniment at first. Teach singing as part of worship (it does not interrupt; it intensifies worship). Explore the right sound for each tune, group and place. Require the whole group to participate. Train leaders of song. Respect what God's gift of music can do for our people and our services.

How can this vision be realized? Here are two suggestions: (1) regional workshops for song leaders, with hands-on practice in getting congregations to sing well; (2) a series of videos showing the change that comes almost instantly to any group that learns to listen and respond.

A people's birthright is their song. Do we have the courage to take inspiration from the communities that have kept a sounding tradition alive, to bring again the days when whole congregations join in resonant and heartfelt praise? Where two or three are gathered together, we *can* sing.

Among Alice Parker's compositions are Christopher Dock Cantata, Martyr's Mirror Oratorio *(an opera), and* Sermon from the Mount: Martin Luther King.

at risk:
our musical heritage

J. Evan Kreider

I foresee four-part singing dying out in at least half of our congregations within the next 30 years. It took just one generation to get four-part singing started in the 1860s, and it will require only one generation for us to lose it entirely. Mennonites worshiped for centuries without four-part singing, so they can do it again, if that is what our descendants desire.

I foresee some congregations becoming lazy singers, and relying instead upon louder and louder electronic instruments to make it sound as if the worshipers are giving their all. One reason for this change is the changing tastes in popular music, but another reason lies with our congregational building committees. Our new sanctuaries are no longer designed for congregational singing (even though singing takes more time than the sermon). Instead, our new sanctuaries are being designed for silence and for comfort. Any church committee that puts carpet over the entire floor is a committee that is going to wound congregational singing seriously. The churches in which it is easiest to sing are the churches which have wooden floors and wooden seats without fabric. (Actually, few Mennonite bottoms require us to add extra padding to our benches.) When I sing in the carpeted churches, I seem to be isolated rather than supported in song by the 200 other believers. I can only really hear the people that are within six feet of me.

It is fun to sing if the building helps you sing. We need to encourage our congregations when they sing. But if every square inch of the sanctuary is designed to absorb sound and to deaden singing, our rich heritage of congregational singing will be forced to change.

Finally, during the next 50 years, music will continue to act as a mirror and as a clearly marked welcome mat for each of our congregations. The songs we decide to sing determine what kinds of people will be attracted to our congregations.

If a congregation sings only old, established hymns, few young people of non-Mennonite ethnic backgrounds will join.

If a congregation sings only the new choruses, it will attract mostly younger people and exclude older people who might otherwise like to join and make it an intergenerational church.

If a congregation sings only four-part songs, newcomers will be reminded that they need music lessons.

If a congregation refuses to learn both new hymns and new choruses each year, its music will soon become dated and out-of-fashion; that type of congregation is likely unwilling to try anything new.

In short, if a congregation sings basically one kind of music, it will attract basically one type of person.

If we want to have vibrant, intergenerational congregations, we need to nourish vibrant, intergenerational, congregational singing—music for both the old and the young. I need to learn to enjoy choruses, because I know that some young people in my congregation worship best with that type of music. When I sing their favorite songs, I am acting as their servant, assisting them in their worship. All I ask in return is that those people also help me sing the kind of songs that mean so much to me and help me in my spiritual pilgrimage.

Our worship services need variety, a variety of worship leaders, a variety of events, a variety of readings, a variety of types of congregational songs and a variety of types of "special music." If one faction in a congregation pushes to get mostly its type of music and wins out, the other people lose. Congregational life is not about pushing or winning; it's about servanthood, love, understanding and embracing variety.

Good congregational singing does not just happen. If it did, every church in the world would have good singing. Good congregational singing is the result of hard work, hours of congregational practice on Sunday mornings, active youth choirs, church schools teaching music, parents giving their children music lessons, church building committees consulting with our conference's best musicians, and individual church members trying to sing their best. Like anything else that lives, good congregational singing needs continual nourishing—by parents, church leaders, building committees, artists and musicians, and by God's blessed Holy Spirit.

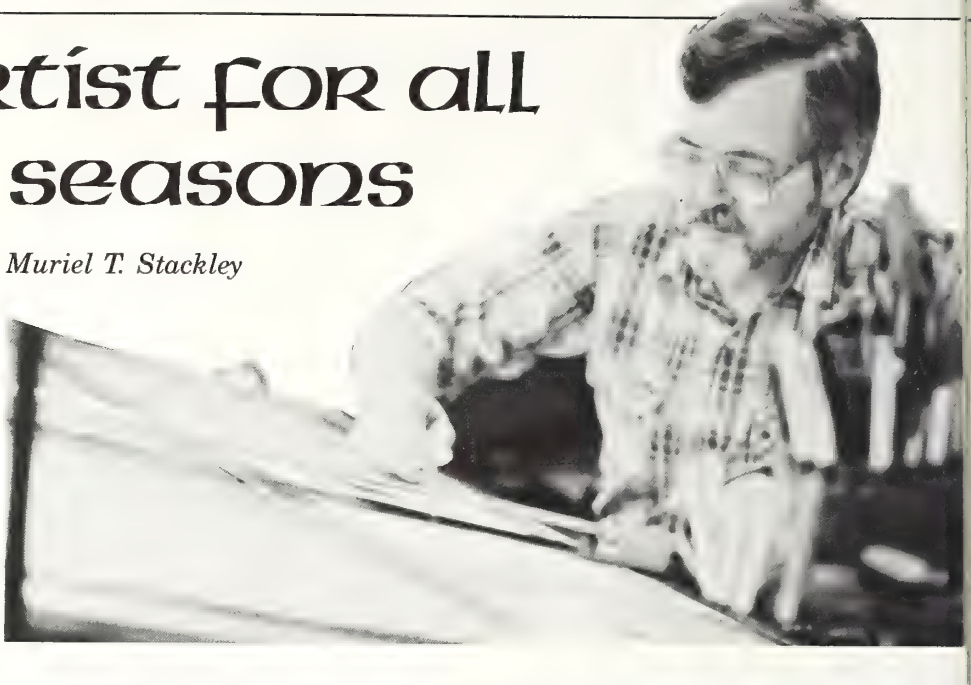
May God's Spirit continue to smile upon our congregations and their love of sacred music, and may our descendants continue to worship God through music until the end of time.

J. Evan Kreider, 4090 West 31 Ave., Vancouver, BC V6S 1J6, teaches music history at the University of British Columbia. This article was part of a talk he gave at the Conference of Mennonites in British Columbia. He and his family will spend next year in France.

John Hiebert:

an artist for all seasons

Muriel T. Stackley



"I needed a job," says John Hiebert simply. "It was the summer before my freshman year at Bethel College. I left Mountain Lake, Minn., the night of my high school graduation, came to Newton and stayed."

In that job at Mennonite Press in North Newton, Kan., 34 years later, Hiebert presides over the visual image of the General Conference Mennonite Church—as he has for the past 22 years. He has designed all the conference logos from the 1965 Estes Park triennial session to Bethlehem '83, in addition to nearly everything that goes out from 722 Main and numerous conference posters. "One of those," he admitted when pressed, "won a prize. It was done in blues and yellows; the words were 'In a broken world. . .' " (the year was 1980).

Hiebert has been art director of *The Mennonite* since 1963. "We're fortunate to have him," says Gordon Houser, speaking for the rest of *The Mennonite* staff. "His mark is on our magazine, and he brings a lot of quality to it. This is confirmed in comments to me at nationwide workshops of church journalism."

Beginnings

Hiebert is one of what might be called a generation of artists coming from Mountain Lake in the 1950s. Readers will recognize the names of Allan Eitzen, Kenneth Hiebert (John's brother) and Robert W. Regier. The secret probably lies in the person of Elsa Kettler, who taught art at Mountain Lake High School during those years, and that's another story I wish someone would tell.

When first hired by Mennonite Press in 1954, Hiebert was trained in one day by Lois D. Deckert, now editor of *Window to Mission*. "She was the only one who knew how to run the offset press," he smiles. "I was soon replaced as a printer. Then I stripped negatives, did pasteups—just about everything. There was always something new to do. As the years went by I dropped one task after another until, finally, starting in 1965, I did only artwork." "Only artwork" means about 600 jobs a year. Whereas most of his assignments used to be church-related, now there is a diversification.

Peak time was in the 1970s, when the children's Foundation Series curriculum was in production. Hiebert was *the* General Conference artist, along with one from each of the other two participating denominations (the Mennonite Church and the Brethren in Christ). Out of that came an all-time favorite, a poster which has found its way into other settings, most recently the March 12, 1985, cover of *The Mennonite*. "Behold!" proclaims the opening line, and it is surrounded by birds intent on destination. Then follows the familiar passage from Jeremiah about God making a new covenant, ending with "I will forgive their iniquity, and I will remember their sin no more." At the bottom are birds silhouetted against the horizoned sun.

"I'm a designer," says Hiebert, correcting a comment that I made, "not an illustrator. There's really nothing new in the design world. If you put enough of yourself into it, it becomes yours."

And he has put much of himself into it. Currently we are being blessed with an emerging series of Bible studies, each wraparound cover more stunningly graceful and colorful than the last. Have you been noticing the succession? David Schroeder's *Faith Refined by Fire* has a firm, white cross unmoved by leaping flames around it. Marilyn Peters Kliewer's *Have the Mind of Christ* has a prophet-like figure, arm outstretched, with a green-to-yellow rainbow behind. Gerald Gerbrandt's *Better than Rivers of Oil* has a descending dove offset by a panorama of subtle greens and blues, hills and sky. The latest, Eleanor Loewen's *Make My Joy Complete*, has concentric waves from purple to orange reaching the human figure, whose hands are raised. "I'm looking for bright colors for the final numbers of the series," Hiebert says.

An award-winning cover of *The Mennonite* (recognized by the Associated Church Press in 1981) is a digital clock superimposed on a sea of human faces and calling attention to the world's refugees. Then-editor Bernie Wiebe suggested a clock and artist Hiebert made it a digital one, thus adding a repeated and intensified impact. The accompanying words: "Every 10 seconds since the beginning of the century a new refugee has been created."

For pure enjoyment, Hiebert welcomes doing the covers of *Rejoice*, the quarterly worship magazine that we publish together with the Mennonite Brethren. "I like to start from scratch," he says. "Don Ratzlaff gives me a lot of freedom. He has never sent a cover back for revision. He just sends me a deadline and I send him a cover." The current one has a father and son enjoying a game of marbles.

I am among those who delight in John Hiebert's seemingly endless, thoughtful resourcefulness. I am personally grateful for his commitment to knowing well the substance of our conference communications. He speaks, therefore, through his craft, from understanding. Thanks, John.

Muriel T. Stackley, editor, has known John Hiebert since college. Gordon Houser, assistant editor, took the photograph.

simple, bold and carefully crafted

arlie's sculptures make a statement

Harley Marshall

Sculptor Arlie Regier last year set out to build a huge sculpture piece for his church's playground. He wanted to build something that would look like what Leonardo da Vinci might have made had the famous Renaissance artist had diesel engines. Regier also wanted his creation to be a piece of playground equipment that kids could hop aboard and take off into the world of fantasy.

As a result, Whitmore Playground, in Kansas City, Kan., has a bright red contraption called "Da Vinci's Dream" that is both sculpture and playground equipment.

The playground is owned and maintained by Rainbow Mennonite Church and Rosedale United Methodist Church. The two groups, along with Rosedale Christian Church, are known collectively as the Sharing Community in Rosedale, Inc.

The playground is the only place for kids to play in a lower-income neighborhood and is a key part of the Sharing Community outreach program. Without the playground neighborhood kids would be forced to play in the streets.

Regier grew up in the Burrton, Kan., area, was a member of Burrton Mennonite Church and graduated from Bethel College in 1953.

He used pieces he found in salvage yards for this work of art. "Da Vinci's Dream" is 18 feet long, weights about one ton and is loaded with pistons and rods from two diesel truck engines. To blend the past with the present, the piece has front wheels from a farm wagon. "I just love wheels and gears and machines," Regier said while he was installing the piece.

Regier recently made the switch from full-time high school industrial education teacher, a position he held for 22 years, to full-time artist. He specializes in welded steel, using machinery as the theme in much of his work. Because he grew up on a farm, antique agricultural implements find their way into many of his sculptures. Regier likes to keep his pieces simple, bold and carefully crafted.

When another of Regier's sculpture/playground pieces wore out recently, after 10 years of rough play, he decided to let his imagination run wild. Da Vinci's inventions, among them designs for helicopters and parachutes, were far ahead of his time but were limited by a lack of power. Surely, Regier reasoned, da Vinci must have dreamed of some power source other than muscle power. What, the sculptor asked himself, would da Vinci have done if he had had a huge internal combustion engine?

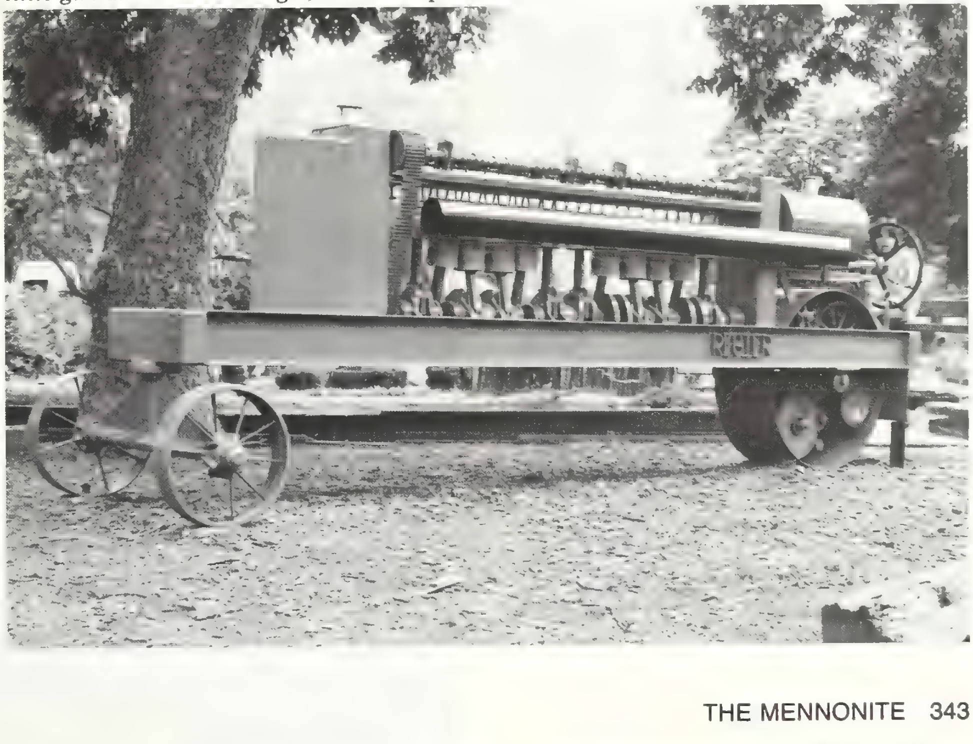
The result is a large "fantasy machine from the past" that blends primitive technology with brute horsepower. The major parts of the sculpture consist of the internal parts of two six-cylinder Cummins diesel engines arranged in-line and representing 1,700 cubic inches. It has double overhead camshafts and a total of 48 valves. The piece was designed and fabricated in two months. Regier donated his labor.

"Playgrounds are traditionally the place for swinging, sliding and climbing, but they are also a place for fantasy journeys," Regier said.

The playground has also held other Regier contraptions: a six-foot-high basketball goal for small children, a miniature working crane in a sand pit and a pedal-powered vehicle. We eagerly await more.

Harley Marshall, 1629A Southwest Blvd., Kansas City, KS 66103, is a member of Rainbow Mennonite Church and director of community work for the Sharing Community in Rosedale. He also supplied the photographs for this article.

Arlie Regier's contraption, which he calls "Da Vinci's Dream," invites children (like the little girl at the extreme right) to climb up and dream.



TOGETHER

Hope in a dry and thirsty land

Dennis Webber

In the past two years I have driven from southeastern Iowa to Idaho potato country, from Saskatoon to the prairies of South Dakota near Nebraska, about 1,000 miles each way. I heard one word over and over again: dry, dry, dry. As I write this (in early June), eastern Montana has had virtually no moisture this growing season, with record high temperatures and more wind than is even usual for here. The once-promising wheat (winter and spring) bakes and waves, wilts and dies.

Moisture levels may be the same or differ dramatically where you live from what I just described. Your area may be unlike much of the West and Midwest and be too wet, too humid or just right. The point is that the weather in so many farm regions has coupled with the poor agricultural economy to deliver a staggering one-two punch to many Christian family farmers. In the midst of this situation, leaving specific blame and solutions to the weatherman and the economist, let me give a few words of encouragement and hope on a scorching 100° day.

Matthew 6, with personal notes. "Therefore I tell you, do not worry about your life, what you will eat or drink, or about your body, what you will wear." (What else is there to worry about?) "Is not life more important than food, and the body more important than clothes? Look at the birds of the air, they do not sow or reap or store away in barns, and yet your heavenly Father feeds them." (Birds do work though; chasing bugs and flying into the wind and dodging cars all day long sounds like work to me.) "Who of you by worrying can add a single hour to his life?" (But, Lord, I can sure try.)

"And why do you worry about clothes? See how the lilies of the field grow." (Palestinian anemones, springing up after a sudden shower, burning up shortly afterward from the searing Negev desert winds.) "They do not toil or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these."

The implications. Are you comforted yet? Any sprinkles outside? Grain and livestock prices skyrocketing yet? Probably not. I wish, as many pastors and concerned believers wish, that I could do more in the short term. More compassion, more caring, more practical aid, more prayer, more kind words, more Christ-centered friendship are always in order.

But as I studied this passage from the Sermon on the Mount, the Lord gave me new hope. I pray that God will give you new hope, too. God is still in control, the Lord Jesus is still on the throne, the Holy Spirit is still the unseen Comforter. The universe and our section of it is not spinning wildly out of control.

God is still preparing a kingdom for those who have heard and responded to the free gift of salvation. Jesus Christ, our Savior and King, still desires a right relationship and right acts from his rightful subjects. He still provides and watches over those who seek him first and foremost.

The applications. Truths like this from Scripture may not change anything around us, but they will change our hearts and attitudes. And that is enough. The house on Christ's sure foundation (Matthew 7:24-27, concluding this sermon) still stands. It stands in the presence of terrible and violent storms, not in their absence.

And, of course, Jesus' hope doesn't only apply to those going through the current farm crisis. Our church here at Bloomfield, and perhaps yours, too, has been pulling closer together as a body of Christ and as "burden bearers." Drought, medical emergencies and spiritual testings have been some of God's means to bind us as brothers and sisters. We're finding bearing each other's burdens somehow makes our own burdens not nearly as unbearable (Galatians 6:1-5).

Hear the word of the Lord: "Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my Savior. The sovereign Lord is my strength, he makes my feet like the feet of a deer, he enables me to go on the heights" (Habakkuk 3:17-19). That passage could have been quoted by a beleaguered, believing farmer.

Conclusion. Whatever your or my situation and trials and fears today, may we have that dependence on the Lord in the midst of private and public tragedies. There is hope for God's child because of the cross and the empty tomb and the coming throne, hope even in a dry and thirsty land.

Dennis Webber, Route 1, Box 35, Bloomfield, MT 59315, is the pastor at Bethlehem Mennonite Church, Bloomfield. He is willing to give personal counsel and encouragement.

Arlie Regier's sculpture "Feed the Hungry" connects with Dennis Webber's testimony in this article: "As I studied the Sermon on the Mount, the Lord gave me new hope."

PERSONAL

Exotic cabbage for supper

Jeff Baumgartner

It was a quiet week here in Madressit Al Salaam, Egypt. Some of us Mennonite Central Committee teachers needed a break from classrooms customarily crammed with about 39 pupils. So we accepted an invitation to learn how to make "mahshi korumba." Mahshi in this form when served to people back home will "take" them to tents with camels parked out back. Actually, mahshi korumba is almost like the Anglicized alias "stuffed cabbage."

To prepare this dish, one must first get the korumba (cabbage). In the local vegetable market, Velma Neuenbacher, an MCC teacher, carefully selected one. She settled on the smallest, which in North America would be considered huge. She paid 70 piasters, or 35 cents (U.S.).

Egyptian cooking is not for the fainthearted or for kitchen conservatives. Watching an Egyptian cook at work is exciting. Most of us do not throw things into a pan without first measuring and rechecking the cookbook.

"How much oil did you add to those onions?" I asked. I didn't want to get it wrong for the people back home. "About half a cup," she said.

My wife, Gail, and I like spices in our food, so watching the red pepper and cumin being poured in was all right. I got nervous, however, when after having added two handfuls of salt, our teacher decided the stuffing still did not taste right. To my mind there is a difference between being the salt of the earth and having salt as a large percentage of the chemical makeup of one's body.

The Egyptians also have a unique method of chopping onions. The onion is held in one hand and a knife in the other. One simply chops, stopping periodically to cut off the layer just chopped, until you hit bottom. Pretty dicey stuff for someone who spent a long time shopping for a cutting board.

As always, the meal was delicious. Some of the extra chopped parsley, dill and mint went into a salad along with tomatoes.

Our folks back home are in for a treat when we return to the United States. No doubt we can make the stuffing with the best of these Egyptians, having been taught by a good cook. But I hope she is not around to see what we produce. She would laugh as she did when she pulled the cabbage rolls out of the pot, pointing out which ones we had "rolled." (But the people back home will be able to imagine the desert and camels when we serve our version of mahshi to them.)

RNS

That's the news from Madressit Al Salaam, Egypt, where the women are strong, the men are always looking and the cats walk with a purpose.

Jeff Baumgartner, Al-Salaam School, Said St., Tanta, Egypt, is a member of Bethel Mennonite Church, Fortuna, Mo.

Effective outreach

If your congregation wants to become more effective in reaching the unchurched, ask yourself these questions:

1. *Do you want new people?* People of different ethnic groups and family lines will tend to disrupt your pattern of church life. Opening your doors and hearts to the spiritually empty and emotionally distressed will take extra energy. You already have your own friends and groups. So outreach in older established congregations will not naturally happen. You must intentionally decide to open your doors.

2. *Are you seeking the unchurched?* Jesus made it clear that we should go to them. "Welcome" signs won't do it. Do your church neighbors know they are welcome? Some think that all the people in your church were "born" Mennonite, so they don't want to break in.

3. *How's your visibility?* The best publicity is word of mouth. But don't forget a church sign, a church brochure, newspaper stories, the yellow pages, direct mail.

4. *Do you provide an uplifting worship service?* Church services that are positive, dynamic and moving are inviting to those who are seeking. Some churches conduct "mourning" worship services that seem like a funeral to visitors. Does the service flow well? Does the sermon speak to needs of hurting people? Can the uninitiated enjoy the singing?

5. *Are your people friendly and outgoing?* The unchurched person perceives a church sanctuary as a dull place. Find outgoing greeters and ushers who share friendly smiles, exchange names and quickly turn strangers into friends.

6. *Do you visit your visitors?* If you visit within the first 36 hours, there is an 85 percent chance the guest will return. Wait 72 hours and the chances are 60 percent. Put it off for seven days and it's only 15 percent. If the pastor visits alone, cut these percentages in half. *G. Edwin Bontrager, congregation outreach director in the Evangelism and Church Development Department of Mennonite Board of Missions, Elkhart, Ind.*

Members of New Creation Fellowship, Newton, Kan., have approved the following statement: "We commit ourselves as individuals and a church to accept people with Acquired Immune Deficiency Syndrome (AIDS) as children of God. (They will not be treated differently from any other child of God.) Should they desire to join the church, we will receive them as full members upon their confession of faith and confession of the membership commitments."

Many diseases in the Third World are the result of poor housing, reports *South* magazine. This is particularly true of diseases transmitted by parasites, which breed well in cracked walls and earth floors. Health and development workers have found that quality building blocks and concrete floors can dramatically reduce disease. Field tests are under way in Brazil and Bolivia on a new machine that *South* says could revolutionize house building in poor countries. The machine is a portable, hand-operated hydraulic device that compresses soil into blocks that are comparable to concrete or kiln-fired bricks.

NEWS

Canadians set priorities

Worship, issues are integral elements of CMC

Arlie Schultz, Native Ministries worker for the Conference of Mennonites in Canada, leads a children's choir from Bloodvein River, Man., in celebration of the 40th anniversary.

Winkler, Man.—Both worship and business items received major attention at the 86th annual sessions of the Conference of Mennonites in Canada (CMC) held here July 1-6 at the Winkler Mennonite Brethren Church. The 855 delegates and registered guests may have wondered on which priority to focus their responses and energies.

Inspirational times were marked by the theological input of keynote speaker, Thomas Finger, Mennonite church planter in New York. Impelling congregational singing was led by Henry Engbrecht. Prayer and worship was coordinated by the General Conference Spiritual Emphasis Committee. Faith stories were based on the conference theme, "Thy will be done . . . as it is in heaven."

During business sessions, the General Board reported on major thrusts in stewardship and the future role of CMC. Despite crucial financial concerns, Native Ministries celebrated its 40-year history of work with native peoples. Canadian Mennonite Bible College, Winnipeg, announced the appointments of two new faculty members in New Testament—John Kampen for 1989 and Sheila Klassen Wiebe for 1992; and librarian Paul T. Friesen for August. The Congregational Resources Board is placing priority on work with Chinese churches.

The common thread running through the reporting and discussion was how much more work could be done if financial resources were available to do so. The economic pressures are even more crucial now than in the past because of the drought conditions, especially on the prairies. Which program should receive priority? Should personnel and staff needs take precedence over building and facility needs?

Finances became the major focus when a proposal was presented regarding renovation and expansion of facilities at the CMBC campus and CMC office center. A decision at the 1986 annual sessions in Waterloo, Ont., to expand the existing facilities with A Call to Kingdom Commitments funds supplying the monies for the project needed to be revised, since only 25 percent of the CKC monies have been raised. A revised plan will divide the $2.5 million project into four phases, and hire a fundraiser to gather the remaining funds.

The four phases for the facilities renovation and expansion project include CMBC residence renovation already begun in May; CMC/CMM/CMBC office building and renovation, beginning February 1989; CMBC residence center, beginning in spring 1990; and gymnasium and lecture theatre, beginning in spring 1991. The latter two phases are dependent on funds being in place and will be presented at subsequent annual sessions for re-evaluation and final approval.

The 1986 decision to establish a $500,000 endowment fund to cover the operating costs of the new facility was withdrawn. In its place a resolution to establish a church investment fund was passed. Monies for this fund would be raised in the same way, but capital would be used to meet loan needs of CMC member churches; interest income would be used for operating needs of the expanded facility.

A resolution will encourage the Committee on Ministerial Leadership to help congregations move toward including women more fully in church leadership. Gerhard Ens cautioned to "proceed with great sensitivity and tact."

Other resolutions urged that CMC through Native Ministries

A Project Ploughshares statement that calls for a ban on "all uranium exports, pending complete assurance that exported nuclear materials will not be used for military purposes," has been endorsed by the Mennonite Central Committee Canada executive committee. Canadian policy prohibits the export of nuclear materials for military purposes, but PP reports that there is growing evidence that the policy is not meticulously adhered to and that Canadian nuclear materials are being used for military purposes in the United States and France.

National Rifle Association assistant general counsel Richard Gardiner says that the Denver Catholic priest who made national news by asking his parishioners to turn in their firearms "is living in an unreal world. . . . Most of those volunteering to give up firearms aren't the ones who would commit crimes," Gardiner said. "This won't make a whit of difference." But Father Marshall Gourley of Our Lady of Guadalupe Roman Catholic Church responded, "If guns decrease violence, then we should have no crime at all by now." He invited Gardiner "to attend every funeral and rosary we have between now and next Easter for gunshot victims and witness the suffering."

A worldwide process of study and discussion for 1989 has been announced by the Faith and Life Committee of Mennonite World Conference. Called MWC Study Year 1989, the project is designed as preparation for Assembly 12 at Winnipeg in 1990. One resource for the study is *Witnessing to Christ in Today's World*, a book by Helmut Harder whose title is also the theme for Assembly 12.

NEWS

support the Innu and Innuit in their struggle to stop low-level military flying over Labrador, and that CMC through CRB work with congregations toward establishing Christian Peacemaker Teams. Delegates also affirmed the direction in which seminary education in Canada was being developed.

Thomas Finger reminded the congregation that they could share in the worship, the fellowship and the mission of heaven here on earth. "When heaven came to earth in Jesus, we received the call to participate in doing God's will by worshiping God, by entering into fellowship and relationship with others, and by doing God's mission as we reach out in love to the suffering and lost."

Other aspects which helped bind the worship and business sessions into an experience of God's presence were the prayer and worship times, and the presentations by the 105 youth who were holding parallel sessions with Chuck Neufeld and Paul Dueck as resource persons.

A Committee on Ministerial Leadership-sponsored afternoon dealing with the topic of pastor-congregational relations and a variety of workshops related congregational concerns to social and personal issues. *Margaret Franz, editor, Conference of Mennonites in Canada*

Mexican Mennonites ask COM to continue sending missionaries

Cuauhtémoc, Mexico (GCMC)—Members of the three General Conference Mennonite churches here have asked the Commission on Overseas Mission to reconsider its plan to eliminate missionaries in leadership positions in Mexico when their terms expire.

This was the consensus of a meeting here June 5. Although the members agreed that their eventual goal is to have only local leaders, they all felt that COM should continue to provide leaders until they are ready to make that transition. Their hesitancy to relinquish COM leaders stems from the lack of educated leaders within their own pews. Most of the people are over 30, yet have only a sixth-grade education. In addition, many of those who wish to receive further education are emigrating to Canada.

"Our policy has always been to have churches that are self-governing. We believe all churches have the spiritual gifts necessary to accomplish this," stated Glendon Klaassen, COM secretary for Latin America, in explaining the reason behind the proposed cuts. If implemented, the churches would lose their last four missionary leaders in the next years.

He noted that COM will continue to provide missionary support to the Mexican churches in areas such as Bible teaching as a way of helping them attain autonomy. COM has sent missionaries to Mexico since 1957.

The members also recognized the importance of their schools at the meeting. They cast their votes overwhelmingly in favor of continuing their only secondary school in hopes of encouraging more of their members to get their education in Mexico. The school is accredited by the Mexican government.

Jake Harms, COM Canadian coordinator, and Klaassen met with the central administrative committee of the Mexican churches in Cuauhtémoc June 20 to discuss the outcome of the June 5 meeting.

"We encouraged the churches to move ahead in biblical and theological preparation of people with pastoral gifts," said Klaassen.

Harms and Klaassen also encouraged the committee to make use of lay leaders, noting that Gerhard Dyck has served as the lay leader of Steinreich Mennonite Church for several years now. But Peter Rempel, committee president, cautioned that the churches did not want to rely solely on lay leadership.

"There still is a deep feeling among the people that they are somehow inferior when it comes to spiritual matters or church work," said Harms. "We need to help them develop faith and trust in their own people and assist them in equipping potential leaders."

COM will look at the members' request to continue to provide leaders to their churches at its midyear meeting Sept. 9-10.

Hispanic ministries relocates at GC headquarters

Newton, Kan. (GCMC)—The Hispanic ministries program of the Commission on Home Ministries is relocating to the General Conference Mennonite Church headquarters here this month. The program has been in Chicago, home of the secretary for Hispanic ministries, Marco Guete. Guete has moved to Hesston, Kan., with his wife, Sandra, and their three children, Zandra, Javier and Vanessa. He will begin his work in Newton Aug. 15.

Guete has worked with the Hispanic program since 1986. His primary responsibilities include recruitment and training of Hispanic church leaders. He also produces a newsletter and radio spots, both in Spanish. Hispanic ministries has been a program of CHM since 1979. A total of $75,000 from A Call to Kingdom Commitments is helping to fund Hispanic ministries over a five-year period. To contact Marco Guete write Hispanic Ministries, Box 347, Newton, KS 67114, or call (316) 283-5100.

When evangelist Billy Graham recently preached at a Russian Orthodox church in Kiev in the Soviet Union, at least 10,000 people jammed inside or listened outside over loudspeakers. Graham spoke to help mark the 1,000th anniversary of Christianity in Russia.

Two Canadians will address the annual meeting of the Mennonite Missionary Study Fellowship at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Sept. 29-Oct. 1. Reginald L. Bibby, sociology professor at the University of Lethbridge, Alta., will speak on mission in North America, based on his book *Fragmented Gods*. Hubert Schwartzentruber, Toronto, missions minister with the Mennonite Conference of Eastern Canada, will respond to the lectures by dealing with implications of Bibby's analysis for Mennonite churches in evangelism and church planting. For more information contact Gary Martin, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999.

A groundbreaking service was held April 17 on the site of the future Cornerstone Church, Mennonite, in Saskatoon, a relocation of the Mayfair Mennonite congregation. The new $1.4 million structure is being built in stages and when completed will seat 500 in the main sanctuary. It is planned with the relocation to a new area of the city to invite young people, especially young families. The Mayfair congregation, which has worshiped in their building since June 1957, will vacate Sept. 1. The building has been sold to another denomination.

NEWS

Chinese pastors and CEE representatives seek understanding

Winnipeg—Concern for the people in China and for the Chinese churches in North America brought together two groups on June 29 at Canadian Mennonite Bible College here. Most of the pastoral leaders of the 15 North American Chinese Mennonite churches and three representatives of the inter-Mennonite China Educational Exchange (CEE) program met for a historic consultation to talk together and hear each other's concerns.

The meeting was called at the initiative of the North American Chinese Mennonite Council (NACMC), the Lancaster (Pa.) Mennonite Conference, the Commission on Home Ministries of the General Conference Mennonite Church, and the Congregational Resources Board of the Conference of Mennonites in Canada. Rudy Regehr, executive secretary of CRB, was moderator; Hugh and Janet Sprunger, missionaries from Hong Kong, served as a listening team.

The Chinese pastors strongly affirm the educational and service aspects and the lifestyle modeling which the CEE teachers contribute at the universities in China. However, they are not agreed on what is appropriate involvement in Chinese church life for CEE personnel.

The official church in the cities of China functions under the umbrella of the China Christian Council and the Three Self Patriotic Movement (TSPM). There are, however, also groups in rural areas which gather for worship informally in homes and other settings and which have had to go underground because they are not recognized by the Chinese government.

At this meeting the attempt to clarify how CEE relates to churches in China led to an intense, sometimes heated dialogue. "We are not against the TSPM churches," said David Chiu, chairperson of the North American Chinese Mennonite Council, "but against the philosophy and policies of TSPM." Barclay Chong, pastor at the Winnipeg Chinese Mennonite Church, added, "The more we accept TSPM, which does not recognize the house churches, the more difficulty we bring to the house churches, who are still suffering persecution." They advised extreme caution about involvement with the Three Self Patriotic Movement.

Others of the Chinese pastors and spouses expressed concern for both the TSPM and house churches in China.

It was not always clear in the discussion whether the deep feelings expressed were because of a difference of opinion among the Chinese pastors on how to view the condition of the church in China, or because CEE and the Chinese pastors were not agreed on what the CEE presence in China should include.

Margaret Franz

Barclay Chong and Rudy Regehr

The conciliatory tone of both CEE people and the Chinese pastors was evidence that both groups had taken seriously the words of John Neufeld, president of CMBC, in his opening devotional: "For those with strong convictions to be tolerant of one another, they must accept each other as openly and unconditionally as Christ has accepted them. Each is then released from the need to reduce the other into conformity, but instead becomes concerned for the other's growth as much as for his or her own."

Most of the Chinese pastors and spouses remained at CMBC for an all-day retreat on family life with Jerry Chen from Arcadia, Calif., as resource person on June 30.

As a result of the meeting between Chinese Mennonite pastors and CEE representatives, David Chiu and Rudy Regehr, chairperson and secretary of NACMC, respectively, jointly submitted an item to the conference newsletter at the annual CMC sessions. In response to delegates' questions and concerns about the relationship between NACMC and CEE, their article said, "In the past, CEE has been perceived to support only the official church which is part of TSPM and overlook the existence of the house church. However, after many hours of discussion, dialogue and clarification, the NACMC heard from CEE representatives that they do not side with the official churches in China, and they do recognize the existence and significance of the house churches."

Hence, members of the NACMC took this opportunity to express their appreciation toward all CEEers for their sacrificial devotion in helping the Chinese people.

The NACMC is also willing to actually support CEE in its endeavor to find positive ways and means to share the Good News with the people in China. On the other hand, while affirming the existence of many faithful Christians in the official churches, the majority of the NACMC does want to caution CEEers about the nature and philosophy of the Three Self Patriotic Movement, especially in the alleged commitment to the communist ideology and government by its leaders. NACMC welcomes further dialogue with CEE as well as other Mennonite agencies. *Margaret Franz, editor, Conference of Mennonites in Canada, 600 Shaftesbury, Winnipeg, MB R3P 0M4*

THE MENNONITE
ASSOCIATED MENNONITE
BIBLICAL SEMINARIES EDITION

AMBS Bulletin

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1988 Seminary graduates

AMBS presidents Marlin E. Miller and Henry Poettcker in graduation exercises on May 27 conferred 35 Master of Divinity degrees, 12 Master of Arts in Theological Studies degrees, seven Master of Arts in Peace Studies degrees, two Certificates in Theological Studies and one Certificate in Theology.

Of the 22 men and 13 women who received M.Div. degrees, 17 plan to enter pastoral ministry assignments. Five others are entering church planting ministries.

The 18 graduates in the M.A. programs will be serving with church mission and service agencies in North America and overseas, in pastorates, in further study and in other vocations.

The 1988 class included five married couples graduating together. The class also included two individuals who have already taught at and will continue to teach at AMBS. Fourteen graduates came from Canada and six from overseas: Argentina, Paraguay, Israel and South Korea.

Craig Cressman Anderson, M.A. (MBS). Craig started in July as a prison visitation coordinator in Montreal, Que., under appointment of Mennonite Central Committee. Member, First Covenant Church, St. Paul. Minn. "A great opportunity to study the faith and meet terrific people."

Karen Cressman Anderson, M.A. (GBS). MCC community worker in Montreal. Member, Nith Valley Mennonite Church, New Hamburg, Ont. "It was a rare privilege to move among such a unique and gifted group of people. I know I'll look back on this time with longing."

Scott Brubaker-Zehr, M.Div. (GBS). Year-long urban internship with SCUPE (Seminary Consortium for Urban Pastoral Education) in Chicago. Member, Waterloo (Ont.) North Mennonite Church. "A stimulating environment for Christian growth and development. Relationships and community life were central to my education this year."

Jayne M. Byler, M.Div. (GBS). Goal, pastoral ministry in a congregational setting. Member, Blough Mennonite Church, Hollsopple, Pa. "AMBS has allowed me to explore my gifts in church ministry beyond my initial interest in only pastoral counseling. This has strengthened a call to broader pastoral ministry."

Lawrence H. Hart, Clinton, Okla., gave the commencement address for the 57 graduates of Associated Mennonite Biblical Seminaries, Elkhart, Ind., in a service held at College Mennonite Church, Goshen, Ind., May 27. Hart, on the topic "The Earth Is the Lord's," gave an exposition of Psalm 24:1. He called on Christians to view the earth with a renewed sense of sacredness, stewardship, servanthood and shalom.

Hanspeter Jecker and son Raphael at the end-of-year community potluck dinner.

Mauricio Chenlo, M.A. (MBS). Pastoral and teaching ministries. Member, Iglesia Bautista de La Lucila, Buenos Aires, Argentina. "AMBS has enriched my life in many ways. Fellowship, academia, pluralism, unity and simplicity are some of the contributing aspects of AMBS to my life. Thanks to all of you for your kindness and love."

Jacqueline Clark, M.Div. (MBS). Pastoral counseling, spiritual direction and group therapy with Brackenbury and Associates, Menlo Park, Calif. "Miracles still happen. I wish to thank all of the AMBS faculty and staff for all of their guidance and support during my 8½-year journey."

Kenton Trost Derstine, M.Div. (GBS). Goal, chaplaincy or congregational pastoral ministry. Member,

June Alliman Yoder receives her M.Div. diploma from Marlin E. Miller.

Fellowship of Hope Mennonite Church, Elkhart, Ind. "This experience has served to hook me even deeper on the grand story of God's work in biblical, church and human history to restore God's creation intent—the kingdom of God."

Marvin H. Dueck, M.Div. (MBS) Member, Leamington (Ont.) United Mennonite Church. "Seminary has afforded me opportunities for spiritual and personal growth, an experience that has strengthened my commitment to the ministries of the church."

Ted Eash, Certificate in Theology (GBS). Continues pastoring. Member, First Mennonite Church, Middlebury, Ind. "My experience at AMBS has been one of significant growth and challenge."

Margaret Ediger, M.Div. (MBS). Church planting in Dallas, Texas, under an assignment with Western District Conference home missions committee. Member, Bethel Mennonite, Inman, Kan. "I found it to be a stimulating, challenging and renewing experience to return to AMBS after a 25-year interim while serving as an overseas missionary and raising two children."

Susan Eggleston, M.Div. (MBS). Pastoral ministry at Forest (Ind.) United Methodist Church. Member, Salem Chapel United Methodist Church, LaPorte, Ind.

Robert Ewert, M.Div. (MBS). Inter-Mennonite Church planting in Muncie, Ind. Member, Bergthaler Mennonite Church, Morden, Man. "The highlights for me at AMBS were the church planting class, early morning prayer, Friday night BBQs and weekly soccer games."

Ron Flickinger, M.A. (MBS). Goal, church-related peace and justice work, either domestic or overseas. Member, First Mennonite Church, Phoenix, Ariz. "Seminary has been a good time for reflection on a challenging overseas assignment and for preparation for further peace and justice ministries."

Marian Landis Funk, M.A. (GBS). Co-pastoring with her husband, Ken Landis Funk, at Mennonite Fellowship of Rosthern, Sask., beginning in August. Member, Landis Valley Mennonite Church, Lancaster, Pa. "I drank from many wells at AMBS—intellectual, spiritual, social, emotional—and leave with a deep sense of gratitude for thirst quenched and thirst ongoing."

Douglas Harms, M.A. (MBS). Completed studies first semester. With wife, Dawn Yoder Harms, in Portugal with MCC.

George Edward Janzen, M.Div.—B.D. exchange (MBS). Senior pastor at the Cedar Valley Mennonite Church, Mission, B.C. "I recall with joy and gratitude my graduation from MBS with a B.D. degree in 1959. The same year I married Martha Giesbrecht and went to Japan to serve in church-planting ministries until 1980. I have now had the privilege of updating my degree to an M.Div."

Hanspeter Jecker, M.A. (MBS). Teacher at European Mennonite Bible School, Bienenberg, Switzerland. Member, Schänzli Mennonite Church, Multenz, Switzerland. "This past year at AMBS has been a stimulating time for reflection and learning—both academically and for us as a family."

Keith B. Johnston, M.A. (GBS). Goal, pastoral or service related Christian ministry. Member, Assembly Mennonite Church, Goshen, Ind. "I am thankful for having experienced deep growth and significant friendships in an environment of intellectual challenge and pastoral concern."

Christine Juhnke Yeakey, M.Div. (MBS). Co-pastor with her husband at Salina (Kan.) Mennonite Church, beginning in August. Member, First Mennonite Church, Moundridge, Kan. "AMBS has been important to my personal and faith journeys, key to my fulfillment of vocational goals and readiness for ministry, a place wherein I experienced meaningful relationships and community, the enabler of broader theological experience (including my years at SCUPE in Chicago and at Graduate Theological Union in Berkeley, Calif.)."

Don E. Kauffman, M.Div. (GBS). Goal, church-related involvement in mental health or disabilities. Member, Assembly Mennonite Church, Goshen, Ind. "I've appreciated all six of my years at AMBS. During my time here both the courses in Bible study and the courses offered in practical aspects have given me a vision for the church."

Yoon Woo Kim, M.A. (GBS). Goal, work at church growth or as a Christian novelist, teaching peace in South Korea. While at AMBS she was a member of Michiana Korean Church.

Sheila Klassen-Wiebe, M.Div. (MBS). Graduate studies with goal of teaching at a post-secondary church institution or possible overseas assignment. Member, Altona (Man.) Mennonite Church. "Through classes and friendships, prayer and worship, I have experienced much personal growth and have felt God leading me into new areas of service."

Verner Klassen-Wiebe, M.Div. (MBS). Graduate studies or teaching in a Bible school or Bible college. Member, Altona (Man.) Mennonite Church. "AMBS has been a place to grow in self-awareness and to be challenged by both students and faculty in personal and academic contexts."

Marlene Kropf, M.Div. (GBS). Continues as staff person in congregational education at Mennonite Board of Congregational Ministries and teaches and works in spiritual formation and worship at AMBS. Member, Belmont Mennonite Church, Elkhart, Ind. "I am grateful for the opportunity of the past five years to take time out at midlife to prepare myself for new directions in ministry."

Joyce A. Kuhn, M.Div. (MBS). Associate pastor at Simpson United Methodist Church, Elkhart, Ind. "I am grateful for the rich experience and spiritual climate offered at AMBS. I value the insight and depth of the Mennonite faith of AMBS."

John F. Lapp, M.A. (GBS). Ibillin, Israel, starting in August, under appointment of Mennonite Board of Missions. Member, College Mennonite Church, Goshen, Ind. "Each class contributed to my understanding of God's Word. The AMBS community stimulated me toward uniting word and deed."

Lee Lever, M.Div. (MBS). Goal, pastoral ministry. Member, Hively Avenue Mennonite Church, Elkhart, Ind. "My seminary experience introduced me to faithful guides and gave me ways of discerning God's leading and an appreciation of the divine presence at work in the faithful community."

Bert C. Lobe, M.A. (MBS). Serves as the director of the China Educational Exchange Program and as the overseas director of MCC Canada. Member, Bethel Mennonite Church, Winnipeg. "I learned at AMBS to study and appreciate the Scriptures in a new way. People like Howard Charles and Millard Lind not only taught me how to study the Scriptures but to discover the timeless truths embodied in Old Testament history and in the life of Jesus and the early church."

Laura J. Loewen, M.Div. (MBS). Pastor, Montreal Mennonite Fellowship. Member, Fort Garry Mennonite Fellowship, Winnipeg. "AMBS was a significant place in that it strengthened my faith, nurtured my spirit and equipped me for ongoing service."

Al Longenecker, M.A. (GBS). Goal, congregational ministry. Member, Southside Fellowship, Elkhart, Ind. "I enjoyed AMBS. I have been nurtured and nudged to growth. I have come to see the power of the resurrection of Christ."

Sam Matthews, M.Div. (GBS). Pastor, South Whitley (Ind.) Church of the Brethren. "The most important thing I learned at seminary was the importance of Christians working together and being accountable to each other."

Janet McFall-Brown, M.Div. (MBS). Pastoral appointment at Lima-Scott United Methodist Churches, Shipshewana, Ind. Member, First Mennonite Church, Nappanee, Ind. "Studying and interacting with learned professors, interacting in committee work and the joy of learning more about God's precious Word have all helped me focus on who I am in Christ Jesus and how that relates to his call on my life. Being a part of AMBS has been an experience in growth and affirmation."

Douglas H. Miller, M.Div. (GBS). Doctoral studies in Old Testament at Princeton Theological Seminary. Member, Trinity Mennonite Church, Phoenix, Ariz. "My time at AMBS has been one of personal growth, vocational discernment and intellectual development. I am grateful to God for the students and professors who have made this possible."

Keith Graber Miller, M.Div. (GBS). Administrative and teaching faculty at Goshen College and doctoral studies, starting in fall 1989. Former pastor of Howard Miami Mennonite Church, Kokomo, Ind. Member, College Mennonite Church, Goshen, Ind.

Mark Miller, M.Div. (MBS). Associate pastor at First Mennonite, Middlebury, Ind. "Seminary was richly enhanced by serving half time as associate pastor at First Mennonite in Middlebury while studying at AMBS. Both AMBS and the church have prepared me for ministry."

Allen Nice-Webb, M.Div. (GBS). Church planting in Charlotte, N.C. "My studies and relationships at AMBS have enhanced the depth and breadth of my personal experiences, and for that I am thankful."

Karen Nice-Webb, Certificate in Theological Studies (GBS). Church planting in Charlotte, N.C. "I am grateful for the friendships made while studying at the seminary."

Gundolf Niebuhr, M.A. (MBS). Leadership training among indigenous churches in Paraguay, starting February 1989. Member, the Mennonite congregation of Filadelfia, Paraguay. "The course contents and the Christian fellowship on campus always provided stimuli for spiritual and intellectual growth, which is and will continue to be meaningful in my future life and work."

Harold T. North, M.Div. (MBS). Pastor, Solomon

Duane and Clare Ann Ruth-Heffelbower

Cynthia Neufeld Smith at the annual dean's breakfast for graduates said that seminary was a "time of affirmation and friendly critique." *AMBS photos by Howard Zehr*

Creek United Methodist Church, Rome City, Ind. "I have appreciated the genuine interest expressed in their students by the skilled, scholarly professors at AMBS. Their example of ministry has deepened my Christian commitment as well as assisted me in resharpening my ministerial tools."

Nabil Oudeh, M.A. (GBS). Clinical Pastoral Education (CPE) at St. Joseph Medical Center, South Bend. From Haifa, Israel.

Frank Peachey, M.A. (GBS). Goal, Christian ministry in an urban context. Member, Maple Grove Mennonite Church, Belleville, Pa. "AMBS provided valuable opportunities for both formal and informal reflection on the meaning of my Christian faith in relation to real life issues."

Lois Ann Rough, M.A. (MBS). Minister to retirees at First Assembly of God, Niles, Mich. "I have really appreciated both the academic challenge and the atmosphere of real dedication to God that I have felt here at AMBS. Both have inspired me to grow."

Duane Ruth-Heffelbower, M.Div. (MBS). Church planting as co-pastor with his wife, Clare Ann, in Fresno, Calif. Member, First Mennonite, Reedley, Calif. "These two years at AMBS were a valuable time of transition and preparation."

Timothy A. Schmucker, M.A. (GBS). With his wife, Mary Lou, church and community ministries assignment in Armenia, Colombia. Language school in Guatemala from August to February. Member, Tavistock (Ont.) Mennonite Church. Formerly of Toledo, Ohio. "In the lounge and classroom, on the soccer field and as a K-group I experienced community as we grappled with justice, liberation and hope along with becoming preachers and pastoral counselors."

David C. Schneider, M.Div. (GBS). Goal, teaching and/or church music ministry. Member, South Union Mennonite Church, West Liberty, Ohio. "I have deeply valued the time to discern God's direction for my life and the many hours spent discovering and developing my gifts in the seminary community. I will always cherish the many close friendships at AMBS."

Cynthia Neufeld Smith, M.Div. (MBS). Co-pastor with her husband Roger, with particular involvement in music and worship. Member, First Mennonite Church, Lima, Ohio. "AMBS changed me—in the ways I think, how I read the Bible and in my understanding of self and relationships."

Mick Sommers, M.Div. (GBS). Co-pastor at Howard-Miami Mennonite Church, Kokomo, Ind.

Bob Thelin, M.Div. (GBS). Assisting the Presbyterian Church of East Africa in training rural pastors and their spouses at St. Paul's United Theological College, Limuru, Kenya. Member, Southside Fellowship, Elkhart, Ind. "I am grateful to the members of my senior interview team for challenging me to work at the task of ministry, not only from the perspective of prophetic critique but also in terms of pastoral care."

Nelda Rhodes Thelin, M.Div. (GBS). Member, Southside Fellowship, Elkhart, Ind. "Spending one year at AMBS between assignments in Africa has helped me process the past, prepare for the future and integrate experience with knowledge."

Steve Thomas, M.Div. (GBS). Associate minister at Bayshore Mennonite Church, Sarasota, Fla. "Highlights from AMBS include having my spirit stirred in worship, my faith rekindled through studies, catching a vision of our kingdom mission and sharing with students and faculty."

Erwin Tiessen, M.Div. (MBS). Principal of Rosthern (Sask.) Junior College, starting in August. Member, Leamington (Ont.) United Mennonite Church. "AMBS has helped me become more aware of how I minister. This has allowed me to better integrate the more academic aspects of seminary into what I do or will do."

Beverly Wiens, Certificate in Theology (MBS). Physical therapist in Regina, Sask. Member, Grace Mennonite Church, Regina. "AMBS provided a stimulating and challenging environment in which I gained a greater understanding of biblical material, a deeper relationship with God and a larger awareness of myself."

Dave Wilson, M.A. (MBS). Pastor of Hague (Sask.) Mennonite Church. "I really benefited from the practical nature of my classes, including my summer SEM in Beatrice, Neb. We also enjoyed community/family life at AMBS."

Amalia A. Woelke, M.A. (MBS). In July began church planting and teaching in Montevideo, Uruguay. While at AMBS she was a member of Hively Avenue Mennonite Church. Valued "caring and support from faculty as well as students and staff. The experience of relationship with many other brothers and sisters from all over the world has enriched my life enormously. I have experienced in flesh that in Jesus Christ the unity of faith transcends the cultural barrier."

Hermann Woelke, M.Div. (MBS). Church planting in Montevideo, Uruguay. "It was hard work, lots of growing pains, wild volleyball games, piles of books, lots of papers, great friendships and many blessings."

Gary Yamasaki, M.Div. (MBS). Doctoral studies in New Testament at Union Theological Seminary, Richmond, Va. Member, Peace Mennonite Church, Richmond, B.C. "Seminary has provided a solid foundation for further studies and an eventual teaching ministry in New Testament. During my time here I have experienced a deepening appreciation for the Scriptures."

June Alliman Yoder, M.Div. (GBS). After a study leave to begin a D.Min. program, will return to teaching at AMBS. Member, College Mennonite Church, Goshen, Ind. "I approached seminary study rather tentatively, but it has become a great joy and the source of much growth."

Associated Mennonite Biblical Seminaries
3003 Benham Ave.
Elkhart, IN 46517

Write for information
Interterm: Jan. 3-20, 1989
Pastors' Week: Jan. 23-27, 1989
Fall classes begin Sept. 6

"Even if your family didn't drink, you took on the traits of a child of alcoholics," said a speaker at a conference of the Canadian Association of Children of Alcoholics. "If you've grown up in an Indian community, you've seen violence, you've seen people dying because of alcoholism." The conference participants also heard a representative of the Alkali Lake Band in British Columbia tell the story of the Band's turnaround from 100-percent alcoholism in the early 1970s to 95 percent of members on the wagon today.

Thirteen of the protesters arrested last summer at the Rocky Flats nuclear weapons plant near Denver on charges of blocking a highway and disobeying police were found innocent by a jury of five on May 17. The 13 were the first to be tried of the 318 arrested. Marilyn Miller, pastor at Boulder (Colo.) Mennonite Church and one of the 13, said, "I would do it [the protest] over again, regardless of the verdict." She recounted how one juror had a change of heart after listening to the trial. The juror told Miller, "Next time I'll be out there with you." Miller said, "That's why we need to protest; it has a ripple effect."

Data from the American Medical Association shows that 14 percent of the physicians in the United States are women, they usually practice in salaried positions or earn less in private practice than men. Also, female physicians see fewer and younger patients, spend more time with each one, see more women patients, are less involved in organized medicine and are sued less often.

NEWS

Conference receives gift from Dr. Rich's estate

Newton, Kan. (GCMC)—The largest gift in the 128-year history of the General Conference Mennonite Church was recently received from the estate of Dr. Lillian L. Rich, Eureka, Ill. A total of $400,000 was received in July. Future distribution will bring this bequest to $584,076.

"Commitment has been an important word in the General Conference this triennium," noted conference treasurer and business manager Ted W. Stuckey. "This generous gift indicates Dr. Rich's commitment to the work of the church."

The estate bequest will be used to endow two trust funds which provide retirement income to GC missionaries and pastors who served before an adequate pension plan was in effect. Rich specified that the funds be used to help individuals as opposed to institutions or facilities, said Stuckey.

Rich was born Jan. 14, 1906, on a farm near Morton, Ill., to Joseph and Louisa Roth Rich, and died March 29, 1987, at Maple Lawn Homes in Eureka at the age of 81. She was a member of Calvary Mennonite Church in Washington, Ill.

She was preceded in death by two brothers and a sister. Survivors include six nieces and nephews and 17 grandnieces and grandnephews.

Alta Roth

Lillian Rich

Rich was a graduate of the University of Illinois and received her medical degree from Rush Medical School of the University of Chicago in 1934. She practiced medicine at Washington, Ill., for 22 years and at Black Mountain, N.C., for 18 years. She retired from active practice in 1980.

"All her life she was interested in helping people. Even when she was retired at Maple Lawn Homes, she volunteered to do things like trim peoples' toenails," said Ruth Roth.

During her last years she pursued her hobby of making wooden toys and wood inlays for Mennonite Central Committee. Sometimes she would set up a booth for her crafts at the local MCC sales. Roth describes seeing her at one of these sales looking somewhat tired after a long day on her feet. But, she said, "Lillian was a real trooper."

Should MCC Canada support sanctions against South Africa?

"We want to tell the South African government that what they are doing is wrong, not that we want to destroy them," says Ron Mathies, executive member of Mennonite Central Committee Canada.

There is a "certain violence in sanctions," adds Ray Brubacher, MCCC chairperson. Peace and Social Concerns (PSC) co-director Peter Penner said that for him the purpose of sanctions was to "show solidarity with South African Christians who oppose apartheid." Another purpose of sanctions, he said, was "not to bring a government to its knees but to its senses." His comment prompted Brubacher to wonder if there was a parallel to the traditional Mennonite practice of shunning, during which an offending church member is avoided in order to produce repentance and a change of direction.

The discussion at the MCCC executive's June meeting was prompted by a request, forwarded to MCC Canada by the Taskforce on Churches and Corporate Responsibility, of which MCC Canada is a member, to discuss an international boycott of the Royal Dutch/Shell Group, which has holdings in South Africa.

In the end the executive committee asked PSC staff to give further attention to the issue and bring it back to a future meeting. Brubacher further noted that while there is "danger in what we say, there is also danger in not saying anything."

Executive committee members agreed with PSC staff that it would still be appropriate for MCC Canada to "take a definite stance" on the issue of sanctions.

New service units need volunteers

Winnipeg—Winnipeg and Brandon, Man., are the locations for two new Mennonite Voluntary Service units, according to Charlotte Siemens Nofziger, associate director for MVS Canada. The churches which will relate to these new units are the First Mennonite Church in Winnipeg and the Grace Mennonite Church in Brandon.

The new Winnipeg unit (there already is one in Winnipeg) needs four volunteers: an advocate for the unemployed, a crisis intervention worker for battered women, a child-care worker and a child and family therapy worker.

The Brandon unit, which hopes to have a total of three volunteers, needs a volunteer to work with peace education at Project Ploughshares and one to work in a group home for boys aged 14-18. For more information contact Charlotte Siemens Nofziger, Mennonite Voluntary Service, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

An evangelism event similar to Alive '85 is being planned for Anabaptist denominations for April 18-21, 1991. So far the General Conference Mennonite Church, Mennonite Church, Mennonite Brethren and Brethren in Christ have agreed to participate. A volunteer is needed to coordinate the event. Inquiries may be sent to Rudy Regehr, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, or Don Yoder, 10614 N. 40th Ave., Phoenix, AZ 85029.

Hybrid seeds are much like mules, say the planners of "Seeds of Change Conference and Festival," to be held Aug. 19-21 in Aspen, Colo. "Most are unable to reproduce themselves as viable seeds." Farmers must purchase seed year after year. Hybrid seeds are genetically engineered to require large quantities of chemicals (especially nitrogen fertilizers) and water. Their nutritional value is weak, and the chemicals used to support their growth end up in our food chain. Worst of all, hybrids lack diversity. A single disease or virus can wipe out much of a crop. In contrast, native seeds are not addicted to chemicals. Many are drought and pest resistant.

The family campground on the Cheyenne reservation in Montana has been saved from fire for the second time in four years. The fire in the first week of June destroyed 24,000 acres of forest around the campground. Investigation continues, but it is thought that fireworks started the blaze. "Things are extremely dry here," said Sharon Walks Along in a telephone interview. "The fire started behind the campground and burned up the hill," similar to an event in 1985.

NEWS

Elim Bible Institute program ends

Altona, Man.—For almost 60 years Elim Bible Institute here has been an important institution for the Mennonite constituency in and beyond southern Manitoba. Begun in 1929, Elim was supported by a society of member churches until 1974; following a year of closure and re-evaluation it was reopened under the sponsorship of the Conference of Mennonites in Manitoba in 1975 and continued under this sponsorship until the present. This Bible school program for a full-time residential student body officially came to an end May 1.

The closure comes after a difficult period of evaluation and reflection, especially during the last two years. During the time immediately preceding these years there were already some warning signals, even though the years from 1975 to the early 1980s were basically years of growth and development as student enrollment rose to a high of 59 in a two-year program, staff increased and a new campus was developed. In the following years student enrollment began to decline, with only 15 enrolled in the 1985-86 school year.

In the summer of 1986, the Elim board decided to cancel the traditional full-time residential program, while staff members developed a creative continuing education and resourcing program for congregations, youth and other groups within the church. This program has been appreciated during the past two years; from September 1987 to June 1988 there were around 200 students in on-campus short courses, while over 500 people participated in another 20 off-campus courses at various centers in Manitoba.

During these past two years, Conference of Mennonites in Manitoba delegates have also discussed the feasibility of reopening the earlier residential program. While opinions on this topic varied, the final decision, reached at a special delegate meeting last November, was that this program should no longer be attempted. The value of the earlier program for the supporting constituency and in the lives of many individual people was acknowledged with deep appreciation.

With the termination of the program, the Elim board has also stopped functioning as a conference committee. Some of the components of the continuing Christian education program will be carried on during the coming year under the auspices of the Educational Resources Committee of the Manitoba conference. The terms of all Elim staff members ended June 30.

A final important issue has been the future use of the Elim campus. For the immediate future it will continue to be available for rent by families and other groups. A task force is considering longer-range alternatives. *Victor Kliewer*

International Mennonite youth gather to work for the 13th time

Dupax Del Norte, Philippines—Thirty-one young people poured a cement slab the size of a basketball court here in the 13th International Reconciliation Work Camp. Sponsored by Asia Mennonite Conference, it drew participants from eight countries, and gave local farmers a place to dry their rice.

Inaban Bible Church, a congregation of the Missions Now (Mennonite) conference, hosted the camp. Cement, sand, wire fence and poles were purchased with funds from Mennonite Central Committee. (A fence is needed to keep the yard free from cattle and pigs.)

A typical day included a morning of work followed by programs, for example, by the Youth Evangelism Service (YES) team from the United States, and lectures by Calvin Shenk, Harrisonburg, Va., and Barbara Johnson, MCC worker in the Philippines.

Asian work camps originated to promote reconciliation between Japanese and Koreans after World War II. At this camp, Mrs. Kanaya, an older woman from Japan, apologized to the Filipinos for the oppression by Japanese soldiers during the war.

Verney Unruh, recently retired missionary to Taiwan, coordinated the workcamp.

13th INTERNATIONAL MENNONITE
RECONCILIATION WORKCAMP
APRIL 18
WALKING IN THE LIGHT
MISSIONS NOW INC.
INABAN DUPAX DEL NORTE
NUEVA VISCAYA
PHILIPPINES

Kampuchean children need fruits, vegetable

Nearly 90 percent of hundreds of children examined by Mennonite Central Committee workers in Prey Veng Province, Kampuchea, were found to be anemic. Most small children are fed only a simple rice soup. MCC is providing vegetable seeds and fruit tree seedlings. MCC is also sending Kampuchean health workers to India for further training.

An Indian group in British Columbia wants breweries to label their products as dangerous to pregnant women. Ernie Crey, vice president of the United Native Nations, says fetal alcohol syndrome is a serious problem in native society and a broad education program is needed. He adds that medical studies have shown that the abuse of alcohol by native women during pregnancy contributes to an alarming number of birth defects.

Quest for Peace, a non-profit organization that sends humanitarian aid to Nicaragua, is seeking 2,000 "communities of peace and friendship" that will each contribute $1,000 or more to use in funding rural development projects throughout Nicaragua. With these funds it hopes to support 1,000 projects spread across the ravaged rural countryside. The funds will be distributed through the Nicaraguan Red Cross and the Institute of John XXIII. Complete reports on the actual use of the funds will be provided to donor organizations. For information contact Box 8151, Kansas City, MO 64112, (816) 361-1101.

Mennonite Voluntary Service staff met in Newton, Kan., May 5-7 and gave their preliminary approval to the establishment of two new units, in Chicago and Fort Collins, Colo. Proposals for the units came from the Fort Collins Mennonite Church and the Lakeview Mennonite Brethren Church in Chicago. The MVS unit in Elkhart, Ind., which began in 1984, closed on June 30.

NEWS

Summer gardeners work in eight northern communities

Second Mile House, Ont. (MCCC)—Fourteen Mennonite Central Committee (Canada) Native Gardeners, two residents of the Sachigo Lake, Ont., Native community and three regular long-term MCC volunteers have been serving in eight Native communities. Front row (kneeling): Ellen Boryens, of Dingle, Sweden, who with her husband, Burton, is going to Labrador on a regular two-year MCC assignment; Stephen and Grace Van Mils; second row: Clarence and Ellen Enns of Codette, Sask.; Lena Neepin of Sachigo Lake, Ont.; Daryl Mack of Collegeville, Pa.; Bonnie Cumming of Hastings Lake, Alta.; Katie Kapser of Pierceland, Sask.; Gloria Dueck of Arborg, Man.; Pauline Petters of Sachigo Lake, Ont.; back row: Donovan Derksen of Winnipeg; Sherman Reimer of Winnipeg; Byron Remple of Calgary; Reinhold Bucher of Messkirch, West Germany; Sandra Brown of Winnipeg; George and Tony Krahn of Saskatoon and Rene and Francis Van Mils, regular MCC volunteers at the Brokenhead, Man., Native community. Not pictured: Don and Marie Toews of Neilburg, Sask.

Bruce Hildebrand

Mission tours instruct and please

Twelve people from Canada and the United States participated in a Commission on Overseas Mission tour to China, Hong Kong, Japan, Korea and Taiwan April 8-27. "It was wonderful to see God at work through our witnesses at 'the ends of the earth,' " said Sara Harder, member of First (Greendale) Mennonite Church, Sardis, B.C. "Tour members became better informed about the nature of the mission work they are supporting," said Peter Kehler, Clearbrook, B.C., who led the tour with his wife, Susan. Another missions tour may take place in 1989.

Peter Kehler

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Fall 1988
Study
Program

Sept. 27-30: Growth and Change in Evangelical Missions: Personal Reflections. Dr. J. Herbert Kane, Trinity Evangelical Divinity School.

Oct. 3-7: AFRICAN CHRISTIANITY TODAY: POLITICS, PRAYER, PRIESTS, AND POVERTY. Dr. Adrian Hastings, University of Leeds, England.

Oct. 10-14: CHRISTIAN PRESENCE AND WITNESS IN RELATION TO MUSLIMS. Dr. David A. Kerr, Center for the Study of Islam and Christian-Muslim Relations, Hartford Seminary. Cosponsored by Maryknoll Mission Institute.

Oct. 25-28: Effective Communication with the Folks Back Home: A Writing Workshop for Missionaries. Robert T. Coote, OMSC staff. Consultation on writing projects available in the afternoons.

Nov. 1-4: From Carey to Kraemer: Mapping the Modern Missionary Movement. Dr. Wilbert Shenk, Mennonite Board of Missions.

Nov. 7-11: MODELS FOR GLOBAL MISSION AND EVANGELISM. Drs. Samuel Moffett and Ronald White, Princeton Seminary. Cosponsored by Princeton Seminary Center of Continuing Education.

Nov. 15-18: Our "Third Culture" Kids: Meeting the Educational and Re-entry Needs of Missionary Children. Dr. Dellana O'Brien and Shirley Torstrick, INTERFACES (International Family and Children's Educational Services). Family educational consultation available in the afternoons. Cosponsored by Christian Reformed World Missions and Wycliffe Bible Translators.

Nov. 28-Dec. 2: BIBLICAL FOUNDATIONS OF MISSION. Dr. Mortimer Arias, Seminario Biblico Latinoamericano, San Jose, Costa Rica.

Dec. 5-9: SPIRITUAL GROWTH IN THE MISSION COMMUNITY. Sr. Maria F. Rieckelman, M.M., M.D., and Dr. Paul D. Clasper, former missionary in Burma and Hong Kong.

The weekly seminars are open to all who share OMSC's commitment to the Christian world mission. You do not have to be "in residence" at OMSC to participate.

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Publishers of *International Bulletin of Missionary Research.*

The "Ordinal," a 26-page document on the nature of ministry and ordination within the General Conference Mennonite Church, was recently translated into Spanish by Hector Valencia of Bogotá, Colombia. "The 'Ordinal' will be used as a guide by members of the Colombian Mennonite Church as they deal with their concerns about ordination and ministry," said John Esau, director of ministerial leadership for the General Conference.

Bluffton (Ohio) College will host its annual Church Leaders' Conference Oct. 24-26. Larry Martens, president of Mennonite Brethren Biblical Seminary, Fresno, Calif., and former college instructor and pastor, will be the keynote speaker. He will focus on the care-giving congregation. Workshops will be led by Anita Smith Buckwalter, co-pastor at First Church of the Brethren, Lansing, Mich., and Erland Waltner, former president and Bible professor at Mennonite Biblical Seminary, Elkhart, Ind. For more information contact Jim Stutzman Amstutz, Bluffton College, Bluffton, OH 45817, (419) 358-8015.

In 1985, women who worked full time earned only 64 cents to every $1 earned by men. The breakdown by race and gender is this: white men—$1, black men—71 cents, Hispanic men—70 cents, white women—61 cents, black women—55 cents, Hispanic women—52 cents. Of all employed women in 1986, 76 percent were in non-professional occupations: clerical, sales, service, factory or plant jobs.

RECORD

deaths

Raymond L. Hartzler, 94, died June 27 in Bloomington, Ill. Among the many positions he held was his longtime service as Central District Conference pastor. He is survived by his wife, Nora; two sons, Wilton of High Point, N.C., and Ellwyn of Pandora, Ohio; two daughters, Donna Harnish of Tiskilwa, Ill., and Willadene Keeney of Kent, Ohio; 14 grandchildren and 21 great-grandchildren.

workers

Beth Bartel, Eighth Street Church, Goshen, Ind., has begun a one-year voluntary service term with Mennonite Board of Missions. She is a housing coordinator at Christ House, a hospital for the homeless in Washington, D.C.

Eric Basinger and *Iris Neufeld*, Synagogue Church of God, Loudonville, Ohio, and First Church, Lima, Ohio, respectively, have begun three-year Mennonite Central Committee terms in Colonia Berlin, Bolivia. He is a teacher trainer and she is a community worker. His parents are Betty and Jack Basinger of Jeromesville, Ohio. Hers are Elmer and LaVera Neufeld of Bluffton, Ohio.

Paul Bergen, interim pastor at First Church, Edmonton, is now full-time pastor there.

Bartel

Jonas L. Bontrager, *Eugene Diener* and *Luke M. Drescher*, all of Harrisonburg, Va., have been named to represent the health, life, retirement and auto aid plans of Mennonite Mutual Aid in the Eastern Region. Serving in the Central Region are *Ruby L. Miller*, Montgomery, Ind.; *Kitty Kay Troyer*, Kokomo, Ind.; and *John A. Weaver Jr.*, Goshen, Ind.

Paul Boschman retired as leading minister at West Abbotsford (B.C.) Church last month.

Dan Brown began this summer as associate pastor at Peace Church, Portland, Ore.

George Brunk III, Eastern Mennonite Seminary, Harrisonburg, Va.; *Harry Huebner*, Canadian Mennonite Bible College, Winnipeg; *John E. Toews*, Mennonite Brethren Biblical Seminary, Fresno, Calif.; and *J. Denny Weaver*, Bluffton (Ohio) College, are the main speakers for the inter-Mennonite study conference which is to be held in conjunction with the joint triennial sessions of the General Conference and the Mennonite Church Aug. 1-6, 1989.

Vic Buller, pastor at Disciples Fellowship, Duluth, Minn., was ordained July 31.

Michelle Chamberlain, Buhler (Kan.) Church, began a two-year MCC Canada term in June in Akron, Pa. She is a day-care assistant with the Community Action Program of Lancaster County.

Basinger, Neufeld

Wilbur Coombi, a member of the Kiowa Indian tribe, was installed as pastor at the Bacavi (Ariz.) Church June 26. He is originally from Anadarko, Okla.

Ferd Ediger, pastor at Grace Church, Regina, Sask., retired April 30.

Amanda and *Gamaliel Falla* are co-pastors at Comunidad de Fe, Chicago.

Mel Friesen resigned July 10 as pastor at Carlock (Ill.) Church. The family has moved to Goshen, Ind.

David and *Justine Foxall*, Bethel Church, Winnipeg, concluded in June their five-year term as MCC representatives in Chad. At a farewell feast a church elder said, "We send you as our envoys to the church in North America, as bearers of our greetings and as witnesses of our lives here in Chad."

Ken Landis Funk has served a nine-month intern pastorate at First Church, Nappanee, Ind.

Marco Guete has resigned as pastor at Comunidad de Fe, Chicago, and is working with the Commission on Home Ministries in Newton, Kan.

Jeff Gundy, Bluffton (Ohio) College associate professor of English, is one of 13 who will receive a $5,000 fellowship in creative writing for 1988-89, granted by the Aid to Individual Artists Program.

Milton Harder has resigned as pastor at Geneva (Neb.) Church.

Katrina J. Hunsberger, Ulster, Pa., received $250 for first place in this year's C. Henry Smith Peace Oratorical Contest. Her essay is titled "A Christian Response to Racism." *Mark Richard*, Bluffton (Ohio) College, received $150 for his second-place essay titled "International Students at Bluffton College."

Frank Isaak retired June 30 as leading minister at Springfield Heights Church, Winnipeg.

Veronica Isaak, Greendale (B.C.) First Church, began a two-year MCCC term in May in Akron, Pa. She is a graphic designer for MCC Information Services.

Terry Keller is a transition pastor at Spokane (Wash.) Fellowship.

Vic Kliewer, principal at Elim Bible Institute, Altona, Man., for its final two years, has accepted a one-year position as assistant to the executive of the Conference of Mennonites in Manitoba.

Israeli forces on the West Bank and Gaza Strip have changed brands of tear gas, according to the May 2 issue of *Christianity and Crisis*. They used to use CN tear gas. Now they have switched to CS tear gas, which can be lethal when consumed in intense doses. According to reports from one hospital in northern Gaza, over 15 deaths of fetuses had occurred in the last trimester of pregnancy in that hospital alone—all from teargassing. CS canisters, widely displayed in refugee camps, carry this label: "Federal Laboratories, Inc., Saltzburg, Pennsylvania 15681, U.S.A."

The Nestle Corporation continues to "dump" infant formula on Third World mothers who would be better off breastfeeding their newborns, an advocacy group charged June 28. The Minneapolis-based Action for Corporate Accountability (ACA) said Nestle has "failed to live up to the agreement it made in 1984 to stop promoting infant formula in unethical and dangerous ways." The agreement came after a seven-year boycott of Nestle products. A new boycott of Nestle and other formula manufacturers will be called in early October if the dumping is not halted, said ACA executive director Janice Mantell.

The exhibition of native artifacts from the Calgary Olympics is now on public view in the Canadian Museum of Civilization in Ottawa. The sacred, false face mask, which was the focus of controversy, has been replaced with a replica. Mohawk Indians had sought a legal injunction to prevent the showing of the sacred mask.

RECORD

Cleo Koop began in July as youth pastor at First Church, Newton, Kan.

George Leppert has resigned as pastor at Bethany Church, Freeman, S.D., effective this month. He will become pastor at Perryton (Texas) Church.

Joyce Lind, Community Church, Lancaster, Pa., began a two-year MCCC term in May in Akron, Pa. She is a product development coordinator at the Selfhelp Crafts warehouse.

Corey Miller is the youth pastor at Trinity Church and First Church, Hillsboro, Kan.

Jerry Moore has resigned as pastor at Inman (Kan.) Church effective this month.

Gordon E. Neuenschwander, Pittsburgh; *Lora S. Oyer*, Chenoa, Ill., and *James A. Stutzman*, Normal, Ill., are new members on the Bluffton (Ohio) College board of trustees.

Don Neufeld will be ordained Oct. 9 at Niagara United Mennonite Church, Niagara-on-the-Lake, Ont.

Bertha and *Carl Peters*, Bethesda Church, Henderson, Neb., have begun three-month MCC terms with Selfhelp Crafts in Ephrata and Akron, Pa. She is a store clerk, and he is a puller and stocker in the warehouse.

Terry Rediger, pastor at Bethel Church, Pekin, Ill., and Pleasant Hill Church (MC), has resigned.

Abe Regier is the interim pastor at Warman (Sask.) Church, initially for a six-month term.

Robert Roeschley, a 1988 graduate of Bluffton (Ohio) College, is the new admissions counselor there.

Frank and *Susan Sawatsky*, Blumenort Church, Gretna, Man., began two-year MCCC terms in May in Altona, Man. They are working for MCC Manitoba Family Services, an agency that offers assistance to Mennonites who have come to southern Manitoba from Mexico.

John Yoder Schrock is the associate pastor at Eighth Street Church, Goshen, Ind.

Jodi R. Shearer has been appointed director of the Bluffton (Ohio) College Career Development Center.

Roger and *Cynthia Neufeld Smith* will begin in September as co-pastors at Southern Hills Church, Topeka, Kan.

Scott Stalter will begin in September as youth and Christian education pastor at West Swamp Church, Quakertown, Pa.

Dennis Stutzman has resigned as youth pastor at First Church, Berne, Ind., effective this month.

June Thomsen is the Christian education director at First Church, Bluffton, Ohio.

Susan Vandenberg, Mayfair Church, Saskatoon, has begun a three-year MCC term in Bangladesh, working with women in the Rural Savings Program. Her parents are Han and Martha Vandenburg of Taipei, Taiwan.

Jenny von Gunten, Bethel Church, Winnipeg, is beginning a two-year MCCC term this month in London, Ont.

Vandenberg

J. Wiens

She is a counselor and life-skills worker at the Teen Girls Home, a residence for teenage girls experiencing emotional stresses and difficulties.

Russell Welty, pastor at Comins (Mich.) Church, has resigned effective at the end of February 1989.

JoAnn Wiens, Elim Church, Grunthal, Man., is beginning a three-year MCC term this month in Swaziland. She is a primary health worker. Her parents are John George and Nettie Wiens of Grunthal.

Rita Wiens, Yarrow (B.C.) United Mennonite Church, began a two-year MCCC term in May. She is an administrative assistant for the personnel services department at the MCCC headquarters.

Emily and *Mark Will*, Pilgrims Church, Brownstown, Pa., have begun a three-year MCC term in Gomez Farias, Mexico. She is working in community development, and he is in job creation and appropriate technology. Emily was last employed as women's concerns coordinator with MCC U.S. Peace Section. Their children are Peter and Jason. His parents are Francis and Rosemary Bare of Canfield, Ohio. Her mother is Norma Wade of Cleveland.

Housekeeper/cook needed. Year-round full-time voluntary service position. Open immediately.

For more information contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Our congregation invites applications for the position of **full-time pastor**, which is available **Jan. 1, 1989**.

Direct inquiries to Michael Epp, Pastoral Search Committee, Faith Mennonite Church, 12432-87 St., Edmonton, AB T5B 3P3, phone (403) 435-5036 (evenings).

Prairie View, a church-sponsored mental health center and psychiatric hospital, is seeking to employ a **director of development** to direct a department of five persons. Experience in annual giving, capital campaigns and estate planning preferred. Salary negotiable.

Write Larry Nikkel, Prairie View, Inc., Box 467, Newton, KS 67114, (316) 283-2400.

The **Chicago Mennonite Learning Center** seeks applicants for the position of **school administrator** for the 1988-89 school year. Qualifications include experience in school or business administration. Duties will include overseeing the academic program, fund-raising and building management. Salary is commensurate with qualifications.

For more information contact Deloss Schertz, CMLC, 4155 S. Rockwell, Chicago, IL 60632, (312) 376-6785.

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REVIEWS

books

Human ethics

Mere Morality: What God Expects from Ordinary People *by Lewis B. Smedes (William B. Eerdmans Publishing Co., 1983, 282 pages)*

Reviewed by Duane K. Friesen, Bethel College, North Newton, KS 67117

By focusing on the five of the Ten Commandments having to do with human relationships, Smedes provides us with a clear and helpful account of what God requires of ordinary people. By "mere" morality Smedes means what all people ought to do if they are to be human.

The second table of the law is God's law for human life, not a heroic ethic for the devoted or an ethic only for Christians. Jesus affirms the commandments by stressing the humanizing intent of the law and by turning the negative "don'ts" into positive "do's." The commandments call us to a minimal ethic of justice and a maximal life of love as the fulfillment of the law. Smedes begins his discussion with chapters on justice and love.

The discussion of the five commandments is engaging and often insightful. One can get a flavor for Smede's style when he explains what it means to "honor" parents. The word means to respect parents as people who have a great deal of weight in one's life. Rather than encouraging happy emotional relationships "*kabad* (honor) smacks a little more of the military academy than dinner at home on Mother's Day."

His chapter on the commandment "thou shalt not kill" has one of the most balanced and perceptive statements on the abortion question that I have seen, though almost no discussion of the issue of war. The elaboration of the commandment against adultery occurs in the context of an analysis of the meaning of covenant in marriage. The command not to steal (and covet) engages us in a broad discussion of the meaning of property and our economic relationships. The command to truthfulness involves two dimensions: the congruence between my mind and my message and between my message and the neighbor.

In the case of each commandment Smedes asks three questions: What does God require us to do? Why does he command this? How can we obey this amid the ambiguities of life? The book moves beyond the old debate between rules and situation ethics. The commandments provide a direct, clear and specific direction for what God expects of human beings, while at the same time they do not provide a detailed road map for every situation.

Cross-cultural Bible study

Experiments with Bible Study *by Hans-Ruedi Weber (Westminster Press, 1981, 319 pages)*

Reviewed by Gordon Houser, assistant editor

This is an older but valuable book from the director for biblical studies at the World Council of Churches. Weber is not only a biblical scholar but has traveled throughout the world and is most adept at incorporating insights from various peoples and cultures.

In an introduction he explains that "Bible studies are like experiments in a scientific laboratory. With an open mind, some basic hypotheses, and the best possible tools and methods, we approach a biblical story or text." He then offers five chapters that show the Bible's impact and use in various ages and cultures. He discusses the use of oral storytelling, images and of drama.

Part two consists of 25 biblical "Scripts for Experiments," in which he outlines a variety of approaches to studying the texts. He incorporates drama, music, slides, dance, processions.

Experiments with Bible Study is an outstanding resource for anyone involved in leading Bible study, whether preaching or teaching Sunday school. It is also an inspiration to read, a stimulus to study the Bible in new ways.

Image of God

Imagination: Embracing a Theology of Wonder *by Cheryl Forbes (Multnomah Press, 1986, 199 pages)*

Reviewed by Marilyn Phemister, Box 186, Pawnee Rock, KS 67567

What does it mean to be created in the image of God? For Cheryl Forbes it means to have an imagination. This is what distinguishes people from animals. In this book she presents imagination as an important part of every person's life but especially essential to the Christian life. She sees it as a vital part of worship. Without it there could be no knowledge of God.

Imagination approaches the subject from a number of directions, first defining imagination and the related terms of image, symbol and metaphor. It stresses the importance of imagination as a way of knowing, of understanding and as an essential element in communication. Then it explores ways in which imagination can improve relationships, take the boredom out of work and bring maturity in the Christian life.

To Forbes, Jesus is "the metaphormaker" and "the first model of imaginative living." She relates how he used imagination in his ministry. Then she moves on to sketches from the lives of others who used imagination.

Imagination is not a book for light reading. It is a book to study and ponder. It has valuable insights for those desiring to reflect a clear image of God.

Something missing

Why Settle for More and Miss the Best? *by Tom Sine (Word, 1987, 227 pages)*

Reviewed by Leonard Nolt, 3016 Arthur St., Boise, ID 83703

Much of what this book tells us about the ways our Christian pilgrimage can be sidetracked is old news. We've heard it before and from authors with a more Anabaptist focus than Sine's.

Sine attempts to encourage the reader to become more fully immersed in "God's Kingdom initiative." At times he succeeds. His acute awareness of the dangers of materialism is a needed reminder to wealthy North American Christians. He also emphasizes the value of storytelling. Biblical stories, historical accounts of Christian martyrs and the stories that make up our lives can be used to open doors that lead us to a closer walk with God. A chapter on creating new possibilities is inspiring and offers all it promises and more.

However, not all of this book is as well done. An early chapter on "Discerning Half-Truths and False Visions" falls short of expectations. The discernment is just not incisive. Furthermore, Sine uses four fictitious couples to demonstrate how certain Christians, such as secularists, mainliners, evangelicals or fundamentalists, may be living in ways inconsistent with their professing faith. This works only if the reader sees himself fitting into one of those stereotypes. I doubt if many Christians consider themselves typical of any group. We all think we're unique or at least believe that our faith is uniquely ours, not something we obtained from others.

The most obvious problem with this book is not what it contains, but what is missing. Although Sine warns us, as he should, against the dangers of individualism, materialism, Marxism; waves a cautionary finger at the New Age Movement, abortion, pornography; and admonishes us of the threats posed by resource depletion, upward mobility and sexual immorality, he barely hints at the dangers of militarism. Militarism and the nationalistic idolatry that goes with it is as large a menace as any the church has faced. A book about the dangers to our Christian faith that doesn't discuss militarism is not much more credible than a book on the dangers of swimming that doesn't mention drowning.

For its chapters on creativity and storytelling and for its concern about materialism this book is worth reading. But if you're looking for a New Testament answer to the reasons why Christians and the church are not nearly as effective as they could be, leave this one on the shelf. You can settle for more and get something better.

Salvation and rights

Human Rights and Human Dignity *by John Warwick Montgomery (Probe Ministries International, 1986, 319 pages)*

Reviewed by Rachel Waltner Goossen, Box 97, Goessel, KS 67053

Women's rights, children's rights, gay rights, animal rights, environmental rights . . . these and other contemporary movements compose, says John Warwick Montgomery, a kind of human rights pop culture. These days, just about everyone claims rights in one form or another. Montgomery, a legal scholar and evangelical Christian, contends that such excessive, self-serving activism dilutes the true meaning of dignity. In *Human Rights and Human Dignity* he argues that the New Testament message of redemption alone provides a solid foundation for human rights legislation.

This volume is not for everyone. It approaches its topic from the perspectives of international law, philosophy and theology, and it assumes that the reader is acquainted with the jargon of these disciplines.

Readers who persevere through the sometimes opaque prose may well be offended, as this reviewer was, at the author's prescriptive style. He dismisses matter-of-factly the human rights contributions of secular thinkers as well as religionists from non-Christian traditions. Within the spectrum of Christian thought Montgomery condemns liberation theology on the left, the moralistic remedies of the right and a wide range of theological positions in between.

Although this theoretical work dips only fleetingly into contemporary social dilemmas, legalized abortion is discussed at length. Montgomery, who argues that the right to life is a "core right," deplores abortion. Less is said about capital punishment.

Despite the intellectual arrogance that pervades this work, *Human Rights and Human Dignity* has provocative moments. The final chapters develop the theme that salvation through Jesus Christ provides a viable ethic for human dignity. Here one finds a helpful listing of scriptural references to specific rights (the right to work, to free expression, to a fair hearing). Also useful is an overview of international human rights treaties and an annotated bibliography.

Stars

Debbie M. Baumgartner

I stand in the stubble of a field
watching the stars
in a thunderous sky.

Oh, stars so fine
so magnificent
to behold,
an astronomer's dream

You are nothing
compared to me
in my white sweater
in the stubble of a
field
under the thunderous sky
because I am loved
by God
and never alone.

Debbie M. Baumgartner, Route 1, Box 146, Versailles, MO 65084, attends Bethel Mennonite Church, Fortuna, Mo.

books

Solidarity with the People of Nicaragua ($10.20) by Jim McGinnis is an update packet with analysis of the situation in Nicaragua, new solidarity projects and a poster that comes free with the book. Order from the Institute for Peace and Justice, 4144 Lindell, St. Louis, MO 63108, (314) 533-4445.

Mennonite Central Committee workers on the West Bank recommend these books: **The Third Way: a Journal of Life in the West Bank** (Salem House, $12.95) by Raja Shehadeh, **Blood Brothers** (Chosen Books, 1984, $6.95) by Elias Chacour and David Hazard, **Conflicts and Contradictions** (Random House, 1986, $15.95) by Meron Benvenisti, **In Their Own Words: Human Rights Violations in the West Bank** (World Council of Churches, $2.50), **In the Land of Israel** (Harcourt Brace Jovanovich, 1983, $12.95) by Amos Oz.

I Saw Jesus Today, the poetry of Ralph Buckwalter (1987, $12.95, $14.95 in Canada), has been published by the Buckwalter family and is being distributed by the Provident Bookstores. Buckwalter, who died in 1980, served 30 years as a missionary in Japan. The book includes a eulogy by Takio Tanase that appeared in *The Mennonite (Sept. 29, 1981).*

A packet of resources on congregational spirituality has been released by the Ministry of Spirituality Committee of the Mennonite Church General Board, 421 S. Second St., Suite 600, Elkhart, IN 46516. It is available for $7.

A Guide to Prayer, compiled and edited by Rueben P. Job and Norman Shawchuck, is now available in paperback for $11.95 and in a deluxe gift edition for $21.95 from The Upper Room, Box 189, Nashville, TN 37202-0189.

The stories of 20 African women, all of whom are prominent in Mennonite and Brethren in Christ churches, have been collected and recorded by Mary Lou Cummings. The stories are to eventually form a book. Write Mennonite Central Committee, Box M, Akron, PA 17501.

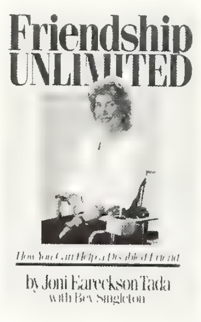
Spiritual Elegance (Bluffton College, 1987, $4) by Elaine Sommers Rich is a biography of Pauline Krehbiel Raid. It is available post-paid through the mail for $5 from the Bluffton College Bookstore, Bluffton College, Bluffton, OH 45817.

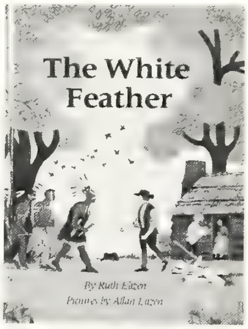
Printed in large type for beginning readers, **The White Feather** (Herald Press, 1987, $9.95, $13.95 in Canada) by Ruth Eitzen is based on a true story of Quakers who befriended Indians near Cincinnati in 1812.

The Eerdmans Bible Dictionary (Eerdmans, 1987, $29.95) is a comprehensive, up-to-date guide for reading and studying the Bible.

The Commission on Overseas Mission has published the **Mission Resource Guide**, which lists all of its available resources. For individual copies contact Jeannie Zehr, Box 347, Newton, KS 67114, (316) 283-5100.

Friendship Unlimited: *How to Help a Disabled Friend* (Harold Shaw, 1987, $7.95) by Joni Eareckson Tada offers practical do's and don'ts for being a friend to a person who is disabled by spinal cord injury, blindness, muscular dystrophy, multiple sclerosis, mental illness, mental retardation, visual impairments or other physical limitations.





The seventh book in the series of Faith and Life Bible Studies is **Alive in the Risen Christ** (Faith and Life Press, 1987, $4.95, $6.75 in Canada) by Werner and Marilyn Peters Kliewer. It provides a verse-by-verse study of 1 Corinthians 8-16.

Pastoral Marital Therapy: *a Practical Primer for Ministry to Couples* (Paulist Press, 1987, $7.95) by Stephen Treat and Larry Hof is designed to help pastoral counselors work effectively with people who come to them for help with marital problems.

"Take time today to rejoice in the diversity that God has put into life," writes Denise J. Williamson in **Bible Readings on God's Creation** (Augsburg, 1987, $3.95).

Judaism: an Introduction for Christians (Augsburg, 1987, $5.95) by James Linburg provides up-to-date information on Judaism and its relationship to Christianity.

In the latest addition to The Craft of Preaching series, **Creativity in Preaching** (Zondervan, 1987, $6.95), Grant Howard describes numerous innovative yet tasteful ways to add fresh impact and interest to the sermon with audiovisuals, printed materials and other aids.

The **Bible Student's Commentary** is an English translation of the *Korte Verklaring*, a Dutch language evangelical commentary on the whole Bible. H.N. Ridderbos' commentary on **Matthew** (Zondervan, 1987, $24.95) is designed for the lay reader.

"Missions today demands a change of life that allows one to see the other person as valid and to relate to that one in the same way that God does—directly through his own culture," says Marvin K. Mayers in **Christianity Confronts Culture:** *a Strategy for Cross-Cultural Evangelism* (Zondervan, 1987, $14.95).

Words About the Word (Zondervan, 1987, $9.95) by John R. Kohlenberger III surveys 47 versions of the Bible currently in print and examines the key features and the strengths and limitations of each.

East Wind (Zondervan, 1987, $7.95) by Ruth Hunt tells the story of how Maria Zeitner suffered in a Soviet prison camp, endured and triumphed over inhumanity.

Grapes of Conflict by Sydney D. Smith (Hope Publishing House, 1987) analyzes the growth of the National Council of Churches' Migrant Ministry and its expanding self-understanding of ministry to the poor.

Evangelical Christians regard the Bible as God's authoritative Word yet tend to neglect 75 percent of its contents, says Walter C. Kaiser Jr. in **Toward Rediscovering the Old Testament** (Zondervan, 1987, $16.95).

A Glimpse of Glory by Gonville ffrench-Beytagh (Paulist Press, 1987, $7.95) is an introduction to the life of prayer by a priest whose concern for black Africans in South Africa led to his conviction of subversion.

A brochure released by Turnstone Press features "Great Books from the Mennonite Community." These include **Night Travelers** by Sandra Birdsell, **Questions I Asked My Mother** by Di Brandt, **A Stone Watermelon** by Lois Braun, **The Mossbank Canon** by E.F. Dyck, **Flicker and Hawk** by Patrick Friesen, **i sing for my dead in german** by Audrey Poetker and **The Salvation of Yasch Siemens** by Armin Wiebe.

What Are They Saying About Mark? (Paulist Press, 1987, $4.95) by Frank J. Matera is a brief survey of what New Testament scholars have been saying about Mark's Gospel for the past 25 years.

—compiled by Gordon Houser

SPEAKING OUT

Be careful; you may be violating copyright law

Robert Friedly

Church people were angry or offended. What was the big deal? So the tune was Edelweiss and it came from Rodgers and Hammerstein's "The Sound of Music." Why would the music publishers want to block usage of the tune for a benediction on Sunday morning?

It seemed like one of those silly little controversies that demonstrate nothing but pettiness. But churches, with their low budgets and their wide use of the arts to communicate, have been flirting with the copyright laws for a long time.

With the advent of the photocopier, the Great Tempter himself was at the church's doorstep. "Command these originals to be turned into copies," the Tempter cried. And he carried us to the pinnacle of the temple and showed us sheet music, children's plays and magazine articles. "All these I will give to you if you will but bow down before the office photocopier."

And while our consciences may have been nettled, some of us rationalized that copyright laws really shouldn't apply to non-profit users or that our little copy effort wouldn't affect sales anyway.

Those arguments are "specious," says Jerome K. Miller of Friday Harbor, Wash. "I find it unsettling to hear pastors and church workers say that copyright infringement is necessary to advance the work of the Lord. To put it simply, copyright infringement, regardless of the purpose, is stealing."

Miller says, "Copyright infringement deprives authors of income from the sale, rental or licensing of their property. Copying, performing or transmitting their creative works without remuneration is theft."

So with the Eighth Commandment staring us in the face, just what can we do without violating the copyright laws?

The National Council of Churches, acknowledging the increasing use of video technology by churches, contacted Miller, an expert on copyright law and non-profit institutions, to produce a booklet called *Video Copyright Guidelines: for Pastors and Church Workers*.

Most copyright infringement, says Miller, hurts the little guys, not the big networks and movie studios. The bulk of the copyright royalties are paid to individuals and small firms that need the money to pay their bills.

While not professing to give legal advice, Miller claims that basically *all* public video performances require a license from the producer or distributor.

"To put it simply, copyright infringement, regardless of the purpose, is stealing."

Essentially the only non-public situations are those that occur in the home with the family and a small circle of friends. Church settings always should be considered public.

However, the videos and films that come from religious distributors frequently are identified as carrying "audiovisual rights," which permit use in a non-profit setting without admission charge. Videocassettes labeled "For Home Use Only" definitely are not included in that category.

Miller says the copyright law also permits use of videotapes in "face-to-face instruction in the classroom," as long as the tape is a legal copy, the showing takes place in the classroom, attendance is limited to the teacher and pupils, the purpose is instruction and not entertainment, and the showing is part of the "teaching activities of a non-profit educational institution." Christian schools certainly qualify, but it has not been tested in the courts as to whether Sunday church school classes do.

Miller believes that instruction-oriented videos, not entertainment programs, are legal in a well-organized, well-documented church school setting under the law. But, he says, "It seems quite clear" that video performances in non-classroom settings require licenses in religious services, nursery programs, youth meeting, weekend retreats and similar gatherings.

There are congressional guidelines for videotaping off the air. Essentially, according to Miller, brief portions of programs can be taped and used to "justify scholarly quotation and other non-injurious copying." This is called the "fair use" application. Whole programs can be used only under the classroom instruction guidelines, which, as indicated above, do not apply to most church settings and may not even apply to church school classes.

Miller's booklet can be obtained by writing to Mennonite Board of Missions Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497. The booklet is copyrighted, incidentally. Quoting from it here comes under the "fair use" application.

Robert Friedly is a free-lance writer in Indianapolis who wrote this article at the request of the audiovisual committee of the Communication Commission of the National Council of Churches.

Parable of the three sons

Philip E. Friesen

A man who had three sons designed a large puzzle and divided up the pieces to his sons before going to work one morning. To one he gave five pieces, to one two pieces and to one one piece. Then he said,

Father: "See whether you boys can't put this puzzle together today while I am gone. In the evening I will see what you have accomplished."

Then he went off to work.

Second son: "In order to make this project succeed, I believe that each must do his part. For my part, I intend to contribute two pieces. I think each one of us ought to contribute two pieces."

Upon hearing this the third son became sad and went to his room. He dropped his piece into the wastebasket and sat on his bed, staring at the wall.

First son: "Well, he is gone, but no matter. He didn't have much to contribute anyway."

Second son: "Here are my two pieces. They go right at the bottom. See?"

First son: "And here are my two pieces. They go right next to yours."

Second son: "Hey, that's no good. The puzzle is only half done, and it just doesn't look right. How about putting your other three pieces on the board to finish it up?"

First son: "No way, I did my share, the same as you. Everyone contributes two pieces. Everyone does his share. I guess this is about as good as we can do. It's really not possible to get all of it 100 percent perfect anyway."

At this the second son struck the first son, knocked him unconscious and took the three pieces away from him. Then he placed the pieces on the board.

Just as the first son was recovering, the father came home. Upon hearing his father's voice the first son stood up.

Father: "Well, boys, I see the work is almost finished. Why is one piece missing? You fellows had better go find that one piece right away, as I want to hang this picture on the wall in my office tomorrow."

Quickly the two brothers ran to the third son's bedroom, where he was still staring at the wall.

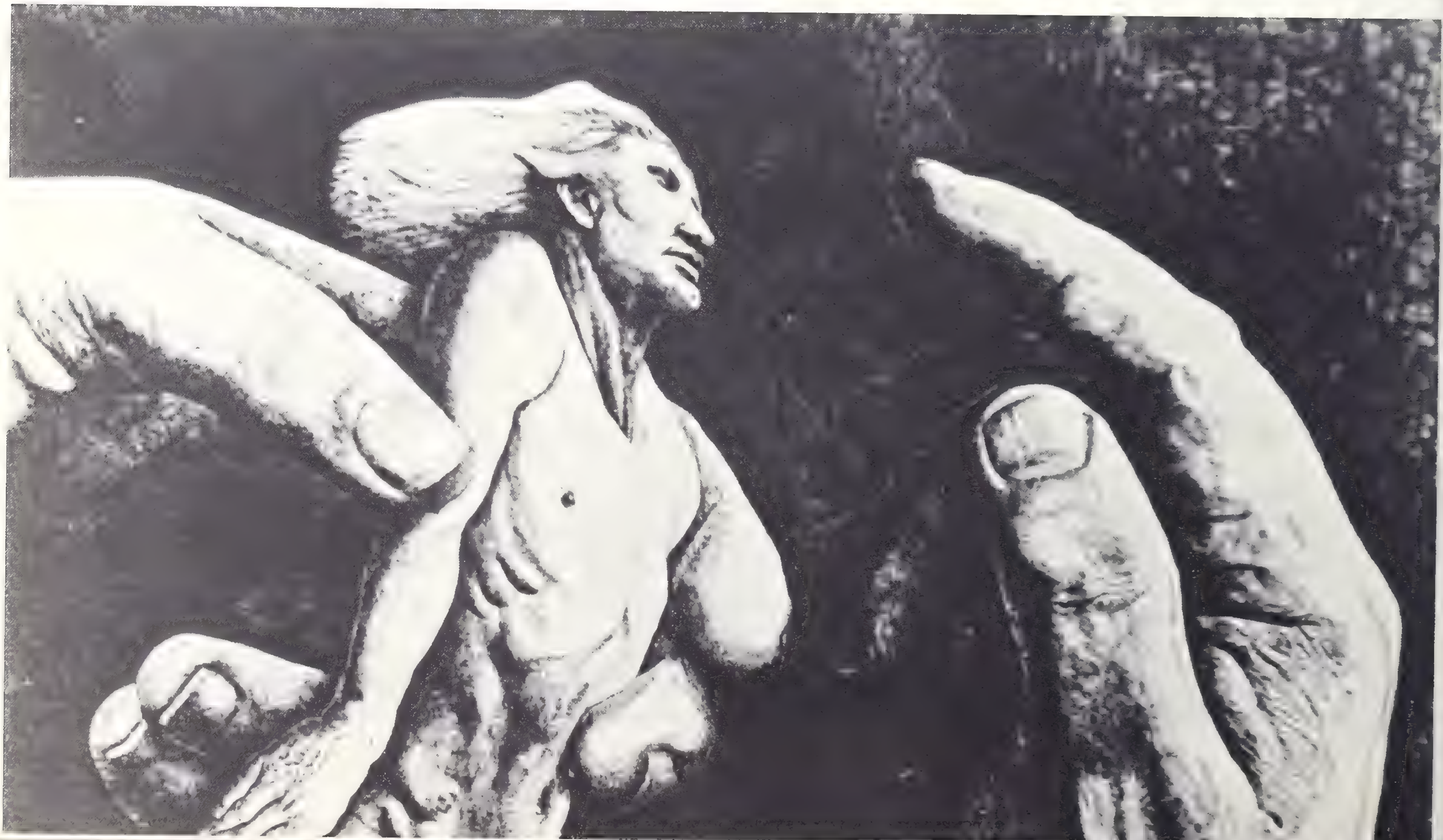
Both sons: "Where is your piece? Father wants it right away."

The third son picked the piece out of the wastebasket, followed his two brothers back to the father and gave the piece to him. Then the father put it in its place.

Father: "Even God was unable to give more than this. God gave everything. The person with five gives no more than the person with one if he gives everything. In God's kingdom, all of anything is everything, but half of anything is nothing."

Phil Friesen, 2279 Brewster, St. Paul, MN 55108, is on leave of absence from working for the Commission on Overseas Mission in Taiwan.

Even God was unable to give more than this. God gave everything. (This etching by Mississippi artist Marvin Hayes is from The Bible: A New Vision *illustrating Genesis 2:7.)*



editorial

Through an (O'Hare airport limo bus) glass darkly

"__elf service," said the sign above the row of gasoline pumps opposite the "full service."

"__losed," said the marquee of an abandoned drive-in movie theater.

"This church is prayer-conditioned," said the sign outside a United Methodist Church in South Bend, Ind., which had been experiencing three weeks of hot days and no rain.

Safe inside the air-conditioned bus, headed for a week of school at Associated Mennonite Biblical Seminaries in Elkhart, I garnered more Indiana folklore.

When I became the only passenger, after stops at the airport and the University of Notre Dame, the bus driver warmed to his subject. I learned that where the Saint Joseph River empties into the Elkhart River north of the city, the two streams form an island that is in the shape of an elk's heart, hence the name of the city. I warmed to the bus driver when he drove me to a "Judd Drug Store" that was closer to 3003 Benham Avenue than his regular stopping place, thus saving me a chunk of taxicab fare. He had a good heart.

At the seminary there was more to chuckle over and ponder. YAMS (did you know?) stands for "young adults, marrieds and singles." Which brings to mind another one: GOATS, for "get our act together soon."

We did that. We 15 students in the course Preaching/Teaching the Bible heard the words "hermeneutics" (the principles of interpretation) and "exegesis" (the explanation of a text) so often that in those seven days I began to wonder if I was candidate for a hermeneutically sealed casket.

But the intensity was life-giving. Perry Yoder exegeted the book of Jeremiah; Henry Poettcker did the same for Paul's letter to the Philippians. Then Ross Bender taught those members of the class who want to teach the Bible, and June Alliman Yoder (one week away from her own ordination at the time) and Dennis Hollinger taught those who want to preach the Bible.

If all that sounds heavy, and it was, let me tell you about one digression. The questions: How do you get people to come to the front of the church sanctuary for worship? Why are the first rows so often empty in our churches?

Tell your Sunday school class, suggested June, that you're lonesome up there in the front of the church all by yourself. Really lay it on them. They owe it to you to keep you company up front.

Encourage the ushers to "ush" people to the front, said Ruth Naylor, Bluffton, Ohio.

Instead of printing "Ushers will seat latecomers" in the church bulletin, print "Ushers will swat latecomers," suggested Ray Hamm, Altona, Man. "The 'w' is just one key away from the 'e' on the typewriter keyboard," he said. "A mistake anyone could make."

Gerald Good, newly moved to Goshen, Ind., spoke affectionately about his MYF (Mennonite Youth Fellowship) back in Ontario. They came to the front benches one Sunday to be supportive to a friend who was playing the piano. Gerald lost no time naming them his cheering section, and the group continued to come to the front of the church.

Change the problem into a mission statement, we all consensed. Filling the front rows makes available the back rows to newcomers. This communicates the message that there is room in this congregation for me. And surely every congregation is interested in mission statements.

All this and indescribably more I heard in the space of seven days at 3003 Benham. And I recommend it. Consider taking a week in Indiana next summer. Attach some days in Elkhart to your holiday itinerary. Give your ears a biblical feast. If you're in a vacation mode, just audit whatever is being offered.

To the seminary folks I say, Thanks for adding two courses to your usual fare of three weeks of Greek. Please add even more to the variety of your summer offerings. Make them user-friendly. Create an array of choices that prompt people all over our conference to say, "Hmmm. Why not? Let's go." Your making the weekend opening of Teaching/Preaching the Bible an entity in itself was a good move. This gave Ryan Algrim, pastor from Peoria, Ill., and Karen Ediger, Newton, Kan., new secretary for the Commission on Education, a chance to participate.

As long as we look through the glass of this imperfect world darkly, we do well to learn as much as we can, and our seminary is a good place to do that.

Muriel T. Stackley

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THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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"While the earth remains, seedtime and harvest,
cold and heat, summer and winter,
day and night, shall not cease"
(Genesis 8:22).

PROLOGUE

A waning summer fraught with challenge for all (did the grasshoppers eat your gladiolas as they did mine?) and disaster for some forces us to consider this planet earth with new eyes.

In this issue Michael A. King describes his "offering of oil" to keep things running smoother. Linda Burr has put together an environmental quiz (p. 366). And Paul Goossen (p. 369) reflects on that remarkable little creature, the bee. For a hard hitting indictment of North American profiteering, see David Preheim Bartel's "Speaking out" (p. 381). And for pure pleasure, meet a woman who has weathered a hundred summers: Metta Niswander (p. 368).

Welcome to the new adviser to *The Mennonite* from the Pacific District: Carol Peterson, Aurora, Ore. The advisers from each of our conference's provinces and districts are listed in small print at the right.

The next issue of *The Mennonite* (Sept. 13) will feature the work of the Commission on Home Ministries. Adelia Neufeld Wiens, Winipeg, writes about starting a new congregation. Alberto Quintela, St. Paul, Minn., describes his "Vision 2001." Robert Hull briefs us on developments pointing toward a new "national service" in the United States. *mts*

THE MENNONITE

This Guatemalan boy delights in what is left after the shelled corn is taken to be soaked, mixed with lime and made into paste for tortillas.

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Correction: Alice Parker's article about how to improve congregational singing in the Aug. 9 issue should have been accompanied by the following credit line: © 1987 by Alice Parker. All rights reserved. *Melodious Accord*, Inc., 801 West End Avenue, #9D, New York, NY 10025

Credit: Cover UNICEF photo by Bernard Cole

The Mennonite is available on cassette tape. The past 12 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

THE MENNONITE

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Church World Service

Mary lives today in those who have decided not to run from their love for the world but to stare tenderly into its eyes. (This Algerian man is tending seedlings in a tree nursery.)

This rusting planet needs oil

Michael A. King

The world these days seems like one of the tools in the clammy cave that humid summer makes of my basement. It sits in air that is turned corrosive by acid rain, the threat of nuclear war, cries of hunger and the bullets. Rust spreads across the world's beauty, devouring its bright finish and sharp blades. Ever closer comes the day when, like a once-proud "Disston" saw or "Stanley" chisel left too long un-oiled, the world will be fit only for the scrap heap.

Sensing disintegration, people react in one of three ways. There are those who couldn't care less, who never did spend much time admiring the beauty that is now fading, and who have no intention of ever attending to the planet's troubles. With them I am not concerned. If they really don't care, then let them be.

I am concerned about another group. Most of us, I think, belong to it. We are the kind of people portrayed long ago in a story preserved in the gospel of Luke. We are the ones to whom Jesus said, "Martha, Martha, you are anxious and troubled about many things . . ." (Luke 10:4 RSV). We rushed to get a meal on the table and the burner turned too high returned the peas to a more elemental state. Meanwhile sister Mary sat enthralled at Jesus' feet.

Luke doesn't say much about Jesus' relationship with Martha and Mary, but as I imagine one at Jesus' feet and the other with the jitters in the kitchen, I see that both women think Jesus is wonderful. They differ not in how they feel, not in whether they love, but in how they express it.

Martha runs, as do most of us, from

I dream of each of us opening ourselves to our love for all the beauty that is present even in a troubled city, transforming that love into acts that can work their way into the city's rust. (Here New York school children level the soil so they can plant vegetables.)

RNS

something too strong or too scary to face. As we interact with a world that may be dying, we polish our cars and toughen our bodies on exercise machines and rush to our jobs and our meetings and concerts while the world collapses. It's not that we don't care about what is happening to the world. Perhaps the problem is that we care too much. Not knowing how to express our caring, we hide it from the world and from ourselves behind a facade of frenzy.

Prayer at Dawn

In the spirit of Your living
In the spirit of Your being
Bring us to creation.

The poet Ruth Naylor lives at 123 Villanova Dr., Bluffton, OH 45817.

Then there's Mary sitting quietly at Jesus' feet, Mary who has accepted the depth of her caring and does not need to hide from it. She can relax into behavior appropriate to love—a moment spent quietly and intimately with the one loved. Mary lives today in that third and probably smallest group of respondents to the earth's deterioration, those who have decided not to run from their love for the world but to stare tenderly into its eyes.

"Only one thing is needful," says Jesus (Luke 10:42) as he gently invites us to join that third group. Today, as the world rusts away, that one thing just may be the oil welling from those willing to risk caring about the world.

Only one thing is needful. It is to look into Jesus' eyes. It is to cuddle with a husband, wife or friend. It is to love a baby into life, then spend hours giggling and crying with and for it as it grows. It is to walk through those stretches of the world still green and to gaze at the clean blue which sometimes still breaks through the dirty air. It is to work, to write, to sing, to make a movie with such passion that the world is seen to be worth keeping.

For me it is needful to move into an urban neighborhood like Philadelphia's Germantown and just live there responsibly. That's hard to do.

Living in an area like mine forces me to encounter every day the vacant homes with jagged edges of broken glass for windows and rats living in the trash thrown inside. I can't walk down the street with my young daughters without guiding them around broken beer bottles. In summer, you wonder whether the haze that often

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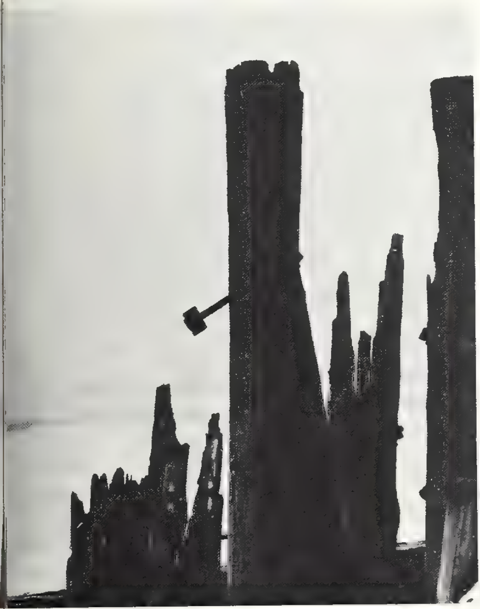
RNS

I can't walk down the street with my young daughters without guiding them around broken beer bottles.

> *Only one thing is needful: to look into Jesus' eyes, to cuddle with a spouse or friend, to love a baby into life, to walk through those stretches of the world still green and clean blue, to work and write and sing, to move into a neighborhood like Germantown and just live there responsibly.*

In summer you wonder about the haze that shrouds the city.



RNS-Bob Van Lindt

hangs over the city is an innocuous mist or a witches' brew of monoxides and dioxides.

My wife and I were invited a few months ago to an elegant restaurant in downtown Philadelphia by friends who had been given gift coupons. The lights were dim. Waiters in black bow ties not only pulled the women's chairs out but shook out our napkins with a flourish and laid them on the women's laps. One waiter hovered always over in a nearby corner, discreetly watching us, gliding to our table every time he perceived the smallest need.

We left, sated, pampered, and happy, and drove home. On the way out of the city, there on 20th Street right near the gleaming Franklin Institute, we saw a sight common in Philadelphia's winter: men sprawled over a steaming sidewalk vent, asleep.

Such things tend to drive me into a frenzy. I'll be busy enough that I won't have time to notice them. Or I'll preach or write some blistering, prophetic message to stir people up about our planet limping toward the end of a frightening century.

Neither response is all bad, but both put me in the "harried Martha" category. Both keep me at a distance from *doing* anything, no matter how small, to heal the world. They keep me too tense and worried to do such small but concrete things as picking up the beer bottles I see on the way to my car, or the exotic collection that spreads itself on my lawn each week as people mistake my lawn for a trash can.

What might a Mary response look like? Be open to how much I do love living in this world, even amidst the darker sides of Philadelphia. I do love the skies and trees and flowers that dance together even as the broken glass crunches below.

As I open myself to such love, the small acts seem worthwhile. Keeping my little corner of Germantown reasonably neat is one way to help oil flow across the rust. (I say *reasonably* neat—part of why I ultimately like living here is that I can maintain my house to mediocre standards and be helping to keep up the neighborhood, whereas in more affluent suburbs *I* would be the blight on the landscape!)

That is part of my small—but ultimately large—dream for what we at Germantown Mennonite Church (the congregation I pastor) can do in our area of Philadelphia. I dream of each of us opening ourselves to our love for all the beauty that is present even in a troubled city, and transforming that love into acts that can gradually work their way into Philadelphia's rust.

I thought of that when we had a church cleaning day. Our building sits in a relatively rundown block, and the empty beer and whiskey bottles, the jagged broken windows, paper paper everywhere, are a normal part of its environment. That day I spent just one hour picking up trash and sweeping sidewalks.

Why? I wondered as I swept. Why waste the time? But maybe, just maybe—as other neighbors wanting a clean neighborhood watch me, maybe tomorrow *they* will sweep. And someone else the next day. And some year, my few broom swipes will have made a difference.

I can't be sure if that will change anything. I certainly know that grander efforts are essential: complicated strategies to control armaments, to feed the hungry and to make peace with our environment. I suspect, however, that they will triumph only if swept forward on the crest of a great river of healing oil: a river fed by those of us who, in our various and simple ways (as we sweep a dirty sidewalk) have learned to do that one thing needed today—which is to accept our love for our rusting world.

Michael A. King, pastor of Germantown Mennonite Church, lives at 47 W. Johnson St., Philadelphia, PA 19144. He is keynote speaker for the Mennonite Writers Conference, Sept. 23-25, at Laureville (Pa.) Mennonite Church Center. For a brochure about this conference write to The Mennonite, *Box 347, Newton, KS 67114.*

The state of the planet: An environm

How serious is the problem of environmental degradation today? Do our churches need to be more active stewards of the Earth? It is difficult for us to know how to respond to an issue when we do not know the facts. Test your knowledge of the "state of the planet" using this quiz.

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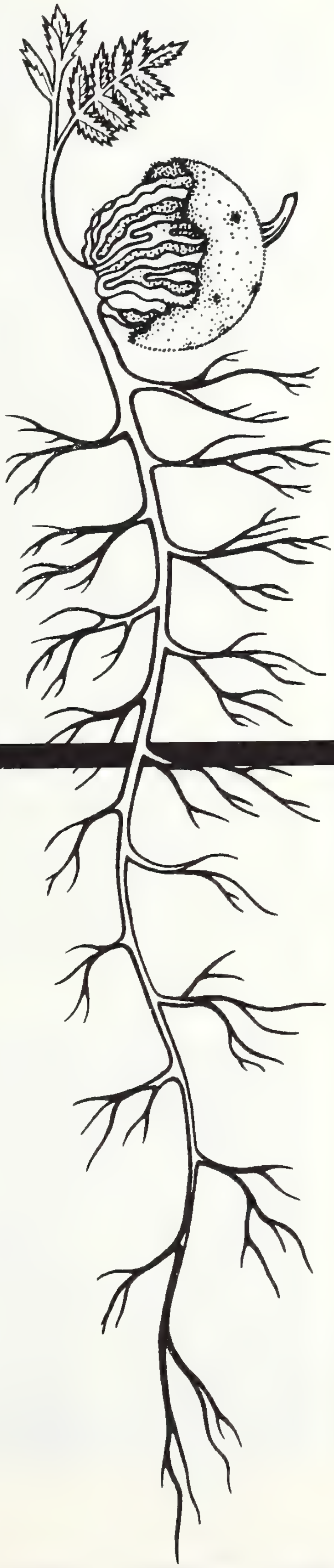
1. How much of the world's land mass remains wild and untouched?
   (a) ¼ (b) ⅓ (c) ½ (d) ¾
2. The world's tropical rain forests are being chopped down at an estimated rate of 75,000 acres
   (a) per day (b) per week (c) per month (d) per year
3. By the year 1980, how much of the world's tropical forests had been destroyed?
   (a) 5% (b) 10% (c) 25% (d) 40%
4. How many trees would be left standing by simply recovering the print run of a Sunday issue of the *New York Times*?
   (a) 1,000 (b) 5,000 (c) 25,000 (d) 75,000
5. True or false: making products from recycled material is more expensive and takes more energy than making products from raw materials.
6. If all the energy consumed in the world at the turn of the century could be represented with a single phonograph record, today's annual energy consumption would require a stack of records as tall as
   (a) a one-story house (b) a five-story apartment building (c) the Washington Monument (d) the Empire State Building
7. How many pounds of packaging does the average American discard each year?
   (a) 55 (b) 110 (c) 330 (d) 660
8. On the average, an aluminum can that comes from the store can be recycled and back on supermarket shelves within
   (a) 6 weeks (b) 3 months (c) 6 months (d) 1 year
9. How many million acres of forest (all types) is being destroyed annually, worldwide?
   (a) 5 (b) 10 (c) 25 (d) 50
10. For every pound of food produced in the U.S., how much topsoil is lost through erosion?
    (a) 1 lb. (b) 6 lbs. (c) 14 lbs. (d) 22 lbs.
11. Who has the authority to control the toxic and radioactive waste produced by the U.S. Department of Energy, which develops and manufactures nuclear weapons?
    (a) the Environmental Protection Agency (EPA) (b) the Nuclear Regulatory Commission (NRC) (c) the Justice Department
12. True or false: In Canada bottled water is safer to drink than tap water.

ANSWERS

1. (b) ⅓. In North America, 36%; in Europe, only 7%; South America 24%; Africa 30%; Asia 27%. How much more can we afford to lose?
2. (a) per day. That means 27 million acres per year, a land area the size of Pennsylvania. Why? In part, to raise revenues to repay foreign debts.
3. (d) 40%. Rain forests are important in regulating the planet's weather system and oxygen supply.
4. (d) 75,000. Recycling efforts in 9 of the 11 largest paper-consuming nations spared more than 1 million acres of trees in 1984.
5. False. It is economically advantageous to recycle.
6. (d) the Empire State Building.
7. (d) 660 lbs. (That's 300 kg) In industrial countries, packaging contributes about 30% of the weight and 50% of the volume of household waste.
8. (a) 6 weeks. The total amount of aluminum recovered in 1985 by 10 selected industrial countries eliminated the need for 5 large power plants.
9. (d) 50 million acres. That's an area half the size of California.
10. (d) 22 lbs. The U.S. Department of Agriculture states that "loss of soil through erosion exceeds tolerable levels on 44% of U.S. cropland." More and more farmlands are being taken over by groups more interested in profit than in protection of soil and the environment.
11. Sorry, trick question. The fact is, the Energy Department is not subject to any of the controls that are applied to commercial facilities. The Energy Department's attitude has been described as, "Look Buster, don't bug me with your crap about permits. I'm building nuclear weapons." The Energy Department, especially under the Reagan administration, has evaded and defied environmental laws.
12. False, says the Consumers Association of Canada. A test of 15 brands of bottled spring water showed that all contained dissolved metals, inorganic chemicals and suspended particles often at higher levels than Canadian tap water.

Conclusion: Militarism, world hunger and economic injustice, are linked to environmental degradation. Ecology, or rather "eco-justice," is a peace issue which the church cannot ignore. Rather than feeling hopelessly overwhelmed by the magnitude of the problems, let us start by taking small, meaningful steps in our own life-styles, in caring for God's creation.

l quiz



The church has been silent because it has "lost its environmental ethic" and adapted to a secular society that blindly trusts technology. "Christians need a vaccination against Western culture." The church in the West should learn from the churches in the East and re-examine the Old Testament theology of creation. Wes Granberg-Michaelson, The New Creation Institute, Missoula, Mont.

The organized church is caught up in and hampered by economics. "We separate Christianity from our daily lives. We think that God's granting us dominion over the earth gives us a license to exterminate. To 'have dominion over' means to serve." Wendell Berry, Port Royal, Ky., at the first North American Conference on Christianity and Ecology held in North Webster, Ind., a year ago

We had 13 species of birds nesting in our yard this spring. Our farm seems to attract birds. We see bobolinks, for example, and our neighbors don't, probably because they use pesticides." David Kline, Fredericksburg, Ohio, speaking on "Lessons in Amish Agriculture"

"The whites too shall pass," said Chief Seattle in 1854, "perhaps sooner than all other tribes. Continue to contaminate your own bed and you will one night suffocate in your own waste." He was speaking to white people who were "buying" Indian lands in the Northwest. A hundred and thirty years later his tragic prophecy seems to be coming true. Eighty percent of hazardous wastes are currently being put into the ground, a method generally acknowledged as unsound. Ninety per cent could *be disposed of safely. Affordable and safe alternatives include recycling, waste reduction or neutralization at the source, stabilization and incineration. But it's cheaper to dump toxic wastes in landfills. Only timely action by all of us can reverse Chief Seattle's prediction.* Art Meyer, Mennonite Central Committee (U.S.) Development Education Office

Compiled by Linda Burr, member of Stirling Avenue Mennonite Church, Kitchener, Ont., and a student at Associated Mennonite Biblical Seminaries. Sources: MCC Earth Stewardship Packet, Fall 1987; Bulletin of the Atomic Scientists, *Jan-Feb/88;* Sierra, *March-April/88;* Worldwatch Paper 76, *April 1987;* The Christian Science Monitor, *Jan. 4, 1988; The Canadian Report by Jim Fox.*

This has been Metta's century

Minka Vanderzwaag

It can be said that Metta Niswander has spent her life serving others.

Born, she says, "in the front pew of a Mennonite church" on Nov. 22, 1886, in Gilboa, Ohio, Metta lived there with her father, mother, brother and younger sister until she was 14.

Her mother died giving birth to her sister Emma, so Metta took over caring for the whole family.

Because her father and sister Elizabeth suffered from asthma, the family moved to a drier climate. Union Pacific Railroad had specials to Idaho, so the family resettled in New Plymouth for the next 15 years.

As there was no Mennonite church in New Plymouth, "Papa" organized church and Sunday school in the local schoolhouse with about 20 attending. He was a strict Mennonite and believed in upholding its beliefs and traditions.

Asthma continued to ail Papa, so the family moved again, this time to California, settling in Upland in 1916, where there were friends and a Mennonite church in the community.

By the time Metta arrived in Upland she was 30 years old.

In the 1920s Upland was one of the hubs of the citrus industry and Metta worked packing lemons as well as taking care of her father in their 6th Avenue home. Papa died in 1942. Metta then cared for her brother Calvin, who returned home after becoming ill and losing his wife in a car accident.

First Mennonite Church in Upland became the center of many of Metta's activities. She was one of the first women on the mostly male-dominated church council, representing the missionary society.

From her backyard filled with bulbs and flowering plants she could deliver an arrangement to church anytime.

It is difficult to find someone who wasn't in one of the Sunday school classes that Metta taught. She taught for over 50 years, and especially enjoyed leading the junior Christian Endeavor group.

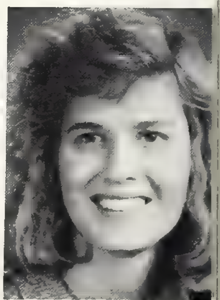
Her former students remember these times fondly. In 1913 the junior Christian Endeavor class taught by Metta was required to read the Bible every day, says Dorothy Hirschler. At each meeting, "the roll was called and each of us answered 'faithful' if we had done so. I don't remember anyone saying 'unfaithful' but we wondered about some of those boys. . . ."

Helen Rempel recalls that Metta's emphasis of the study of the Scriptures laid a strong foundation for her to lean upon later as Sunday school superintendent and also in her personal faith.

Asked in her late 70s if she wanted to join the churches' quilting group, Metta responded, "What would I want to do with those old ladies?" She eventually did join the group.

Metta Niswander has spent her lifetime serving others. Metta continues to be an inspiration to every generation at First Mennonite Church, Upland, Calif., including to the 22-year-old author of this article.

Metta Niswander with her birthday cake



Minka Vanderzwaag, #9 Bannock, Denver, CO 80223, has accepted a Mennonite Voluntary Service assignment with Habitat for Humanity. She supplied the photo.

PERSONAL

Reflections of 'The Noble Bee'

My relationship with God's creation

Paul F. Goossen

God has given us a wonderful creation. It was very good (Genesis 1:31) but also needed care. So "God took the man, and put him into the garden of Eden to till it and keep it" (Genesis 2:15). This concept of man tilling and keeping or caring for God's creation was not taken away by the entrance of sin. It was qualified by hard work (Genesis 3:17-19), and that still holds today. God's creation is cared for in many different ways. God has given me the privilege to be a sideline beekeeper. It is a joy to see the pure golden honey flow forth and to know that here together with milk is one of the most perfect foods.

I find satisfaction in knowing that my beekeeping activity has not just taken but it has also given. The greatest value of bees is pollination. Every pound of honey represents 30,000 flowers pollinated. For every $1 I have taken in honey the bees have added $10 in product value through pollination.

The habitat for birds and small animals has improved as the plants were able to produce more seed. Bees are very important for the production of our food. Through pollination bees are responsible for one-third of the food on the American table; they indirectly influence 90 percent of our food. Bees make it possible for us to enjoy fruits and vegetables, they indirectly influence milk and meat through pollinating alfalfa and clover.

Through proper management I have tried to provide conditions that would make it much easier to get the 500-600 pounds of honey each hive needs for its own use. They reward me with 60 to 150 pounds of pure golden honey.

When I harvest the honey I consider it a gift directly from God. God has used some of his most beautiful creation, the flowers, as a vehicle to provide the nectar. The bees have gathered the dew of heaven and made it available to me as God's gift.

When I harvest honey I am very much aware of the fact that the honey yield is dependent upon temperature, moisture (but not too much moisture), fertility of the soil, sunshine, humidity and not too much wind. This is true for the season at hand, but also affects the crop a year in advance. Many of the nectar-producing plants are biannuals and perennials; their health and growth are determined months before they bloom. Apple blossoms are set 10 months before they bloom. Thus I am continually reminded of my dependence upon God.

"The Noble Bee" is Paul F. Goossen's trade name. Noble is also the named of a used-to-be town 1½ miles from Goossen's home. He is the pastor at Eicher Emmanuel Mennonite Church, Route 2, Box 61, Wayland, IA 52654.

Simple gift, simply given

I've seen her several times lately. It seems the corners of her mouth are always turned up, but her eyes overflow with tears. The wet tissue is always in her hand, ready to dab the tears before they escape from behind her glasses. It hurts to see her hurt. But it helps to hug. It helps to say, "I care about you."

She talks freely of their crisis, of the pain and sorrow and grief. The denial is over. The cold reality is here. The farm sale is next month. But the grief work continues. The need for support and understanding is greater than ever. She has talked with many other victims of the farm crisis. They have told her that others' presence at the farm sale is essential. The fateful day can not be endured alone.

Her grief is heightened, however, as she tells her relatives of the sale and they respond with excuses. "Oh, I work on Thursdays." "That's in the middle of our vacation." "We'll probably still be harvesting." "There's an art exhibit that week I'm planning to go to." I can not come, I can not come!

Her humanness and pride keep her from calling out, "*But I need you now.*" The people she'd like to lean on won't be there. They've been at arm's length for three years, just out of reach. She smiles again through her tears and says all her children will be there. That will help. But her eyes can not hide the pain.

As we ended our visit I asked her what has helped her the most during these difficult times. She mentions simple things: a hug, a smile, a presence, a short note, a prayer, a sympathetic tear, a listening ear. *Anonymous by request*

Angel Cañon, pastor of Berna Mennonite Church, Bogota, Colombia, and his wife, Elcira, and two teenage sons, will live in Elkhart, Ind., for several years where Angel will study at Associated Mennonite Biblical Seminaries. The Commission on Overseas Mission and the Colombian Mennonite churches are sponsoring the Cañon family in Elkhart. They are open to invitations from congregations in Canada and the United States. Angel says, "The potential of the Mennonite church in Colombia and the vision that we have are the strongest reasons I have in studying at the seminary."

Our conference has received $1,550,19 or 29.9 percent of its 1988 budget as of July 31, reports conference treasurer Te W. Stuckey. "We need $52,000 more at this point if we are to make a 100 percen of our budget," he said.

NEWS

Choir/drama group will come to Winnipeg

Kraybill sees growth, unity in African churc

Carol Stream, Ill. (MWC)—About one of every eight Mennonites calls Zaire home. Soon the African nation will surpass Canada as the second-largest in the world in terms of Mennonite membership. Zairians struggle—for economic survival and sometimes in their church life too. But Zaire is also a place of rapid, even explosive, church growth.

For Mennonite World Conference executive secretary Paul Kraybill, Zaire served as the focal point for a May-June fraternal visit in four nations of Europe and Africa.

A flight to isolated Mbuji-mayi, a thousand miles from Zaire's capital of Kinshasa, brought Kraybill for his first visit to the East Kasai territory of the Communaute Evangelique Mennonite (CEM), a conference that is little known outside Zaire.

The CEM has its roots in the 1960-62 Baluba rebellion at the independence of the nation, then known as the Congo. At that time Baluba church members broke with what is now the Communaute Mennonite au Zaire (CMZ) and moved back to their homeland in East Kasai.

Since then, the CEM has been largely on its own, notes Kraybill: "To this day there have been no missionaries ever attached to this group and, at the moment, there is no MCC presence."

The conference counts 120 parishes and 15,000 members, but "not one pastor has a car, only 10 have bicycles. There is no Bible school. . . . In the midst of the wealth of the diamond-mining area, their community [is] suffering the dire handicaps of poverty."

Still, "they sing and dance and rejoice and tell the gospel story," reflects Kraybill. Membership has probably more than doubled in the last decade.

Kraybill received a request for a choir to attend Assembly 12 of Mennonite World Conference in 1990 in Winnipeg. (The Assembly 12 Program Committee has since approved inviting an inter-Mennonite choir/drama group from Zaire.)

The largest Zairian Mennonite conference, the CMZ (approximately 45,000 members), is the conference which has been afflicted in recent years by leadership conflicts. Kraybill was pleased to meet the new president, Cibelenu Sakayimbo, and other new church officers.

Said Kraybill, "The scars and rifts and divisions that accompanied the last few years are still visible, but healing is in process and there is evidence that reconciliation is taking place. The spirit of the new president is genuinely conciliatory."

Kraybill saw CMZ work in Kananga, Kalonda, Tshikapa, Dibumba, Nyanga and Mukede.

"The Mennonite Brethren community of Zaire is growing rapidly," notes Kraybill. "This group has a strong evangelistic program and a Bible school which is lending stability and growth potential." Current membership is placed at 41,000.

Finally, at Kinshasa, Kraybill visited the office of the newly formed National Inter-Mennonite Committee (CONIM), a project to promote cooperation among the three Zairian conferences, which historically have had minimal contact with each other.

CONIM has its roots in an inter-Mennonite peace seminar conducted in Zaire through the International Mennonite Peace Committee in 1986. Later, Zairian representatives to the 1987 MWC General Council met in Filadelfia, Paraguay, and developed a plan for the inter-Mennonite committee.

Staff person is Mukanza Ilunga, who also chairs the International Mennonite Peac Committee of MWC. Due to his full-time employment with Missionary Aviation Fellowship, Mukanza can give only marginal time to CONIM.

As he traveled across Zaire Kraybill was always accompanied by a CONIM representative, who was always introduced first.

Said Kraybill, "The emergence of CONIM in Zaire was reported to me as generating the joys of seeing new relationships, new national unity, a new view of the Mennonite world in this microcosm and a new partnership."

While in Africa, Kraybill als spent several days in another country where the Mennonite community is not officially recognized, but is "growing, vigorous, and active."

There are now 29 congregations, each of which is comprised of many small groups—usually six or seven persons each—who meet in homes or other secluded places. Total membership is estimated at approximately 10,000, a large increase in the last several years.

"It is striking and overwhelming to realize that people are leaving registered churches to join this group," reflects Kraybill.

Mennonite evangelist Art McPhee will be heard on Trans World Radio's local station covering the South African region of Swaziland. Mennonite Board of Missions has provided the station with the "Encore" radio series. Tags were deleted so as not to confuse members of the Africa Independent Churches. The Mennonite presence in the area is to help the AICs rather than establish Mennonite churches in the area.

A new Mennonite Voluntary Service unit will begin this autumn affiliated with the St. Paul (Minn.) Mennonite Fellowship. Eight friends who want to work together will move into the unit in September. They will provide services to the local community and help with the congregation's church planting, says Charles "Chuck" Neufeld, MVS director.

The Conference of Mennonites in Canada is working with the Alliance Press in Hong Kong for production of three Mennonite Faith Series titles in Chinese: *How Mennonites Came to Be*, *What Mennonites Believe*, and *A Faith to Live By*.

NEWS

SYAS survey prompts new system of networking

Elkhart, Ind. (GCMC/MBM)—An evaluation of recently compiled survey results has prompted Student and Young Adult Services (SYAS) to restructure its network of contact persons for young people in cities across the United States and Canada.

Survey forms, which were sent out last spring, were returned to SYAS by 408 congregations and 436 young people belonging to the Mennonite Church or the General Conference Mennonite Church. "The results clearly showed that our current network of contact persons was not being utilized as much as we had hoped," said Myrna Burkholder, SYAS director.

Since that was the case, SYAS opted to end the old system of networking and replace it with a new one. A letter was sent to the former contact persons giving them the opportunity to participate in any of three new networks: (1) a network of persons/congregations with an interest in ministering to undergraduate or graduate students on non-Mennonite campuses; (2) a network of individuals involved in young adult ministry; and (3) a network of urban congregations started in the last 30 years with student or young adult involvement.

"We feel these new networks will allow SYAS to develop a partnership with those most active in student and young adult ministry," said Burkholder. In the meantime, SYAS is continuing to develop resources for young adult ministry in North American Mennonite congregations.

SYAS began its original network of contact persons in 1976 as a way of opening communication with the relatively unchurched population of Mennonite urban young people. Each contact person within a given city was to do what he or she could to make this happen. Approximately 100 fellowships or churches were started with the help of the network, noted Burkholder.

"The very fact that there are now more established places for Mennonites to gather means the role of the contact persons needed to be changed," she said. "If Mennonite young people want to relate to a Mennonite church, there are many more available."

The returned surveys also gave high marks to the SYAS publication for students and young adults, *in search*, and the annual census of Mennonite students and young adults.

SYAS is a program of the Mennonite Board of Missions of the Mennonite Church. The Commission on Education of the General Conference Mennonite Church is a participating member in this program.

A women's choir at Kalonda, Zaire, helped welcome Paul Kraybill.

MWC

A general overseer is responsible to visit all the congregations, and each congregation supports two full-time evangelists, said Kraybill. A special one-year voluntary program of training and service in evangelism for young people is being developed.

This activity is accomplished "without any attention to finance," Kraybill notes. "Giving is as natural as living. There is never any problem of finding enough money to support the general overseer and the evangelists."

During his four-week trip, Kraybill also made stops in Switzerland (primarily to attend the Mennonite European Regional Conference) and in Kenya (to visit with former Mennonite World Conference president Million Belete). *David Shelly, editor of Mennonite World Conference publications*

Church finances rise to new heights

Barry Schmell, pastor (left), and Don Mockler, finance committee chairman of Pleasant Oaks Mennonite Church, Middlebury, Ind., promised to eat a meal on the church roof if the budget was met. It was, and they did.

Mennonite Central Committee Ontario has been awarded the John Howard Society's 1988 Distinguished Humanitarian Service award for its "innovative community-based correctional programming." These, says the society, "have created a benchmark for criminal justice agencies and policymakers alike." The award was "presented with great respect and admiration for MCC Ontario's well-demonstrated commitment to addressing the human needs of individuals affected by crime through the healing processes of mediation and reconciliation."

A three-person delegation from Vietnam's Committee for the Reception of Foreign Aid will visit Canada in September. Hosted by MCC Canada, the visit is to give the delegation an understanding of MCC and arrange meetings with the Canadian International Development Agency. CIDA has turned down MCC Canada's request for matching funds for emergency food relief in Vietnam, which would have offered Canada a chance to "take the lead" in normalizing relations with the Vietnamese. MCC has worked with the Committee for the Reception of Foreign Aid since 1975.

First Mennonite Church, Berne, Ind., will celebrate its 150th birthday on Sept. 11. Featured speaker will be Ronald A. Krehbiel, Freeman, S.D. A program of music is planned for the afternoon, and an evening service will be "a time of sharing, reminiscing and singing hymns." Kenyon Sprunger prepared a series of four "historical happenings" presented on the Sundays prior to the celebration.

NEWS

African church president speaks of a new day

Elkhart, Ind. (AIMM)—The primary task of the Mennonite Church in Zaire during 1988 is to bring reconciliation among its members after two years of internal quarreling due to a leadership crisis.

The General Assembly, which elected the present officers nine months ago, instructed the new administration to organize regional reconciliation meetings among the church's 34 districts. President Tshibulenu Sakayimbo, vice-president Kabasele Bantubiabo and treasurer Kabeya Khanda deliberately organized a schedule to visit the historical "mission stations," now major church centers, at a time when Earl Roth, executive secretary of Africa Inter-Mennonite Mission and Lawrence Giesbrecht, AIMM Board member, could join the "reconciliation team." Mission Aviation Fellowship pilot Rick Olenik piloted the Cessna 206 which transported the team to nine bush airstrips hewn out of tall grass, steppe and forest.

A general pattern of events evolved as the team visited Kalonda, Mutena, Kasadisadi, Mukedi, Kandala, Kamayala, Banga, Djoko Punda and Nyanga. Crowds of people, church members, village chiefs and dwellers, and local government officials greeted the reconciliation team at the airstrip. Time was allowed for hundreds of handshakes, presentations of a bouquet of flowers and words of welcome. The church/mission leaders were led in procession by singing and dancing groups of youth and women, directly to the church building for a service of song, praise, and prayer. The visitors were greeted as the envoys of peace, representing spiritual renewal and biblical church leadership.

After lengthy introductions and after each of the team members had spoken, President Tshibulenu addressed the overflowing crowds. People filled the church building until there was not even standing room, and large groups were forced to remain outside.

Tshibulenu read 2 Corinthians 5:17-20, emphasizing the church's responsibility in initiating reconciliation. He first explained that for the Mennonite Community in Zaire, the "old has gone, the new has come." Making a free contextual, African interpretation of the first part of the passage, he used the latter verses as a call for repentance and reconciliation. First, he said, there must be individual reconciliation to God through confession of sin; second, reconciliation person-to-person in confessing the wrongs committed one to another; and, third, the reconciled should become reconcilers leading others to repentance and reconciliation.

MCC sends relief to Nicaragua

Akron, Pa.—Two Mennonite Central Committee (MCC) shipments of food and clothing, valued at about $1 million, are being directed to Nicaragua's Atlantic Coast for displaced Miskito Indians. Many who had been living in neighboring Honduras in refugee camps have recently repatriated following promising negotiations between Indian rebel groups and the Nicaraguan government. Aid will help them re-establish life there.

The goods will be distributed by CEPAD, a Nicaraguan Protestant evangelical development agency. The bulk of the shipment was gathered through MCC Canada's partnership with the Canadian Foodgrains Bank in Winnipeg, Man.

Hands shake in precarious cease-fire

Guayucali, Nicaragua—This meeting of contra and government troops was one of 30 such *encuentros* having taken place in Nicaragua since cease-fire began last March. Nicaraguan president Daniel Ortega has unilaterally extended the cease-fire to Aug. 31. While high-level talks have repeatedly failed, these rural "encounters" have continued. They are also in opposition to the direction of top contra military leader Enrique Bermudez.

Witness for Peace volunteer Doug Schirch, Bluffton, Ohio, reported that the hundred armed men, representing the two armies, "fully armed with automatic rifles, machine guns, pistols, grenades and rocket launchers, held freewheeling debates that lasted three hours." Civilians, contras and government soldiers then attended Catholic and Protestant church services.

Paul Dix

"But you're too young," said David Shaw's mother, Ann Marie Shaw, when David "unregistered" himself with the children at the Brethren in Christ annual conference and re-registered with the youth. "No, I'm not," answered David, referring to the statement under consideration by the BICs just then, that life begins at conception rather than at birth.

"Where Mutual Aid Begins" is the theme for Mutual Aid Sunday Sept. 18. Now in its seventh year, Mutual Aid Sunday is observed in Mennonite and related Anabaptist churches in the U.S., sponsored by Mennonite Mutual Aid. "Each congregation has its own ways of working at caregiving and stewardship," says Vyron Schmidt, MMA's vice president of congregational services. A resource guide developed by MMA is available free of charge. Contact Mim Nussbaum, MMA, 1110 N. Main, P.O. Box 483, Goshen, IN 46526.

This is the last generation to have a chance to reverse the destruction of the global environment, David Suzuki told the 700 delegates to the Indian Education General Assembly meeting in Cross Lake, Man. He said that Manitoba Hydro's Lake Winnipeg control structure at Jenpeg has ruined the community's fishing industry, reports Neil Funk-Unrau, staff person for the Conference of Mennonites in Canada Native Ministries.

NEWS

WM Learning Tour participants multiply linkages in churches

Newton, Kan. (GCMC)—The 10 women who participated in the Women in Mission (WM) Learning Tour to South America have had approximately 155 speaking engagements since the tour was completed in February, reported Sara Regier, WM coordinator. Most of the speaking engagements have been in churches.

The sharing I've done "brings back many good memories," wrote Lois Wedel, Aberdeen, Idaho. One of Wedel's topics was "A Day in the Life of a South American Woman."

"People have shown a great interest," stated Kathy Hildebrand, St. Catharines, Ont. "Many say they feel very much a part of it [the tour] because of my presentation."

After hearing Anne Neufeld's (Coaldale, Alta.) presentation at the Berghthal Mennonite Church, Didsbury, Alta., Alma Hildebrandt, Carstairs, Alta., sent a letter to WM which said, "We live so far away from the conference hub and seldom see or get to know any COM [Commission on Overseas Mission] workers. This type of tour gives opportunity for more people to see COM in action. It forms that connectedness."

Edna Zacharias, Osler, Sask., who has traveled over 2,300 miles to share about her experience in Colombia, asked in a letter, "Did any of us know what we were getting into when we applied to go on this South American Learning Tour? I certainly wouldn't have guessed the many blessings the Lord had in store for me. . . . It makes me proud to be a member of the Mennonite church that had the vision to begin the work in Latin America."

"All these speaking engagements," says Sara Regier, coordinator of Women in Mission, "continue to strengthen the linkage between North and South American women, and increase awareness of the nature of Commission on Overseas Mission work and mission issues."

A new slide set entitled "Beyond the Windows" and a study guide were recently produced as a result of the tour. Both are available for use at no cost from Women in Mission or the Commission on Overseas Mission. WM and COM are programs of the General Conference Mennonite Church, Box 347, Newton, KS 67114, (316) 283-5100.

YES!

There is a Mennonite church in Fort Worth, Texas. We are a new, growing congregation meeting on the east side (820 & I-30) but many people are not yet aware of us. If you are moving to Fort Worth, or know of someone who has, let us know.

(817) 496-4939 or Box 24104, Fort Worth, TX 76124

Our congregation invites applications for the position of **full-time pastor**, which is available **Jan. 1, 1989.**

Direct inquiries to Michael Epp, Pastoral Search Committee, Faith Mennonite Church, 12432-87 St., Edmonton, AB T5B 3P3, phone (403) 435-5036 (evenings).

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Winnipeg, Canada, R3C 1K2
(204) 944-1995

3 QUESTIONS

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WHAT ARE YOU GOING TO DO ABOUT IT?

Some things can't wait. Children growing up poor can't. Homeless families can't. AIDS patients can't. Battered women can't.

WHAT ARE YOU WAITING FOR?

MENNONITE VOLUNTARY SERVICE
BOX 347 NEWTON, KS 67114 (316) 283-5100
General Conference Mennonite Church

West German environmental organizations will help pay for a proposed project to aid northern Saskatchewan communities disrupted by uranium mining and mineral exploration. Money will go to Survival Office Saskatchewan, a project that informs northerners about the effects of uranium mining and monitors mineral exploration.

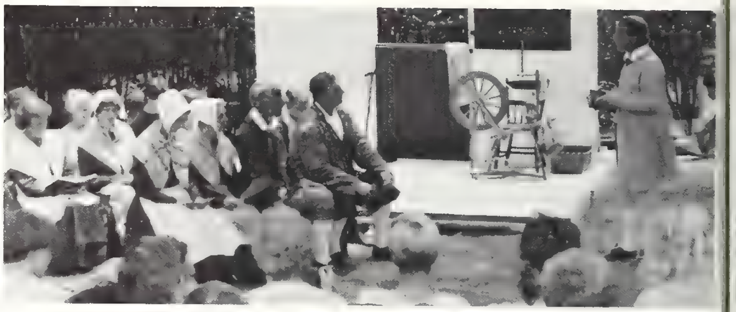
As of July 28 Canada has no legislation governing abortion. Debating until 2:00 a.m., in a rare free vote (compared to the three parties voting as blocks), members of parliament failed to pass any of the motions. Even "abortion to save the life of the mother" failed by 13 votes. No party, it appears, wants abortion as a political issue.

Conrad Grebel College, Waterloo, Ont., had three Elderhostel (for students over 60 years of age) courses this summer: "Crisis in Southern Africa" taught by Ron Mathies, a folk music class led by Merrick Jarrett, and "Will the Real Mennonites Please Stand Up?" taught by Orland Gingerich.

NEWS

475 Rittenhouses meet in Philly

A play by John L. Ruth, "The Occupations of William Rittenhouse" (who in 1690 established the first paper mill in the United States) was presented at a family reunion held in Philadelphia in July. Rittenhouse descendants came from 26 states and two Canadian provinces. Ruth is associate pastor of Lower Salford Mennonite Church, Harleysville, Pa., and the three-day event included Mennonite church services on Sunday morning. (From a report by John Gruenberg, 2nd.)


John Heese

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Ina Sutter, Mennonite Church of Normal (Ill.), reporting on this spring's Health Ethics Hearing, quotes several speakers. "The church should provide an environment where members can make decisions in the faith community," said Willard Krabill. "The church's voice is also needed regarding euthanasia and suicide." Mary Dyck said that nurses need to be advocates in supporting the person's right to make decisions. Lotus Troyer said, "We need to talk about a Christian style of death as well as a Christian lifestyle. In some cases, how important is a few extra months provided by life-supporting technology?"

Mennonite Central Committee Alberta and its partners have been awarded one-half of Edmonton's $2 million a year city-wide contract to recycle plastic, cans, paper and glass. This is MCC Alberta's third project that generates employment, says Bill Thiessen, executive director, the other two being in housing rehabilitation and flood control landscaping.

Mennonites in Hong Kong are working on their first-ever constitution. Eighty persons now worship in three congregations, reports *Missionary Messenger*, monthly magazine of the Eastern Mennonite Board of Missions and Charities, with which our conference works in Hong Kong. One purpose of the constitution is to make it possible for the church to apply for official recognition by the government. Hong Kong is the only place in Asia where missionaries can enter without restriction.

RECORD

deaths

Bernhard Sawatzky, 70, elder in the independently registered Mennonite church at Novosibirsk, U.S.S.R., died May 13. He had pastored the 120-member congregation for 20 years and was part of the six-member delegation that attended the 10th Assembly of Mennonite World Conference in 1978 at Wichita.

workers

Musa Adongo and *Joshua Okella* have been chosen as bishops of the Kenya Mennonite Church. Zedekia Kisare of Tanzania officiated at the ordinations Aug. 12 and 14.

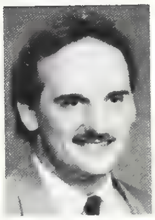
Claudine Alderfer, member of Trenton (Ohio) Church and associated with the Cincinnati Mennonite Fellowship, is beginning a one-year Mennonite Central Committee assignment at a psychiatric hospital in Asunción, Paraguay.

Chris Atkins was ordained to the pastoral ministry on July 10. He is pastor at First Church, Clinton, Okla.

Julie Bauman, member of Elmira (Ont.) Mennonite Church, is beginning a one-year Mennonite Central Committee assignment at L'Arche Community in Israeli-occupied West Bank.

Norman Bergen will be the new pastor of Bergthal Church, Didsbury, Alberta.

Alderfer


Atkins

Bauman

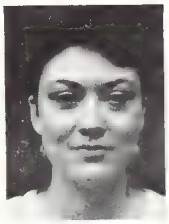
Bohn

Burkholder

N. Duerksen

P. Duerksen

Dyck


Ediger

Funk

E. Stanley Bohn will be installed as pastor of Newton (Kan.) Mennonite Fellowship on Sept. 18.

Malvin J. Braun is completing his ministry at Kelowna (B.C.) Gospel Fellowship this summer.

Walter Braun will begin as pastor of Eigenheim Church, Rosthern, Sask., in October.

Brian and *Nancy Brubaker Bauman* will begin as pastors of First Church, Reedley, Calif., on Sept. 11. They will be installed Sept. 25. *Ralph Bowman* has been the interim pastor.

Harold Burkholder, Elbing, Kan., commemorated 50 years of Christian ministry on July 24 at Ebenezer Church, Bluffton, Ohio, on July 31 at East Swamp Church, Quakertown, Pa. (his first pastorate) and on Aug. 14 at First Church, Burns, Kan., his current pastorate.

Wilma Derksen (Winnipeg), *Barth Hague* (Goshen, Ind.) and *Stuart Showalter* (Goshen, Ind.) are the new officers of Council of Church and Media, a forum of Brethren in Christ, Church of the Brethren, and Mennonite churches.

Philip K. and *Norma (Peters) Duerksen*, Hillsboro, Kan., have begun two-year assignments with Mennonite Voluntary Service at Pleasant Valley Outdoor Center, Woodstock, Ill. They are members of Alexanderwohl Church, Goessel, Kan.

Rudy Dyck, Winnipeg, has begun a two-year assignment with Mennonite Voluntary Service as recreation worker in Fresno, Calif. He is a member of Sargent Ave. Church, Winnipeg.

Karen Ediger, member of Bethel College Church, North Newton, Kan., has begun work as a secretary for the Commission on Education.

Aiden and *Karen (Schlichting) Enns* have begun a one-year assignment as store managers at Pauingassi (Manitoba) Trading Post.

Jake C. Froese has resigned as pastor of Faith Church, Edmonton, Alta, effective Dec. 31.

Henry Funk, Drake, Sask., celebrated the 40th anniversary of his ordination to the pastoral ministry June 25 and 26 in Carmen, Man. He has now retired from active ministry, having served as conference minister for the Conference of Mennonites of Saskatchewan. His wife, *Katherine Funk*, writer in *The Mennonite*, June 28, is retiring from public school teaching.

Herta M. Funk, Abbotsford, B.C., is a new staff person for China Educational Exchange at its Winnipeg (134 Plaza Dr., R3T 5K9) office.

Robert Gerhart begins as pastor of Hereford Church, Bally, Pa., on Aug. 28.

Susan Ortman Goering has

Mennonite Conciliation Service is sponsoring two fall training institutes in Akron, Pa. "Interpersonal Conflict Skills" is scheduled for Oct. 10-12, "Group Conflict Skills" for Oct. 13 and 14. Trainers will be Ron Kraybill, John Paul Lederach and Alice M. Price. Registration is $225 and $150 (U.S.), respectively. Combined tuition for the two institutes is $350. On-site housing and meals are available at minimum cost. Some tuition scholarship money is available. College credit is an option. Contact Alice M. Price, 21 S. 12, Akron, PA 17501, (717) 859-1151.

Five evangelism and church development seminars are scheduled for September and October. Don Yoder will lead friendship evangelism seminars Sept. 16 and 17 in Chicago and Oct. 14 and 15 in Vancouver. Ed Taylor will lead one Sept. 16 and 17 in Stratford, Ont. Dale Stoll will lead "Extending the Kingdom" seminars Oct. 7-9 at Camp Men-O-Lan, Quakertown, Pa., and Oct. 14 and 15 in Hesston, Kan. Contact Melba Martin, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

Jonathan Larson, missionary in Botswana, reports that Melanie Yutzy, Plain City, Ohio (a Mennonite Central Committee volunteer) has researched the alcohol problem in Botswana as well as "the inner workings of the industry that profits from it." Her findings have resulted in representatives of "the entire family of Botswana Christians" agreeing to endorse options that would curb abuse and reach young people and the wider public with preventive education.

RECORD

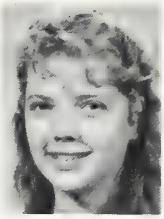
L. and E. Habegger

H. Habegger

Ishiya

D. Janzen

H. Janzen


Klassen

Krahn

Lind

P. McDonald

Neufeldt

Rodriguez

resigned as pastor at Arvada (Colo.) Church.

Delbert Gratz has announced his retirement from Bluffton (Ohio) College. He has been on staff since 1950, most recently as librarian of Musselman Library and professor of history. He is well known as a leader of tours to places in Europe that are important in Anabaptist history.

David L. Gustafson has resigned as pastor of Langley (B.C.) Fellowship as of Dec. 31.

Eric and *Lisa (Loeffler) Habegger* have completed three years as mission partners with the Commission on Overseas Mission in Colombia. They are studying and working in San Jose, Calif.

Howard Habegger begins as pastor of Silverwood Church, Goshen, Ind., on Aug. 28 and will be installed on Sept. 25.

Agnes Hubert, Winnipeg, will be the new director of service education for Mennonite Central Committee Canada beginning this fall.

Frank and *Susan Isaac*, Winnipeg, will work with the *Umsiedler* ministry in Friedland, West Germany, starting this autumn.

Takayuki Ishiya was ordained to the ministry at Hiroshima (Japan) Mennonite Church on June 10. He has been pastor of the church since 1982. Takashi Yamada, pastor of the Kirishima Mennonite Fellowship and a leader in the Japanese Mennonite Church Conference, officiated.

Colleen Braun Janzen is beginning a position as music teacher at Columbia Bible College, Clearbrook, B.C.

Dorothea and *Heinz Janzen*, co-pastors of Trinity Church, Hillsboro, Kan., will visit our conference congregations in the Central District Sept. 6-29.

James C. and *Anna K. Juhnke* returned to North Newton, Kan., in early July after completing a year as teachers at Sichuan Normal University, Chengdu, China, serving under the Commission on Overseas Mission and China Educational Exchange. Members of Bethel College Mennonite Church, they return to faculty positions at Bethel College.

Hans Kasdorf of Mennonite Brethren Biblical Seminary, *Doug Penner* of Prairie View Growth Associates and *Erland Waltner* of Associated Mennonite Biblical Seminaries were resource persons for this year's seminar for new or returning missionaries, held in North Newton, Kan., July 14-20.

Rachel Klassen, Altona, Man., is beginning a one-year Mennonite Central Committee assignment in Hualien, Taiwan, where she will be working at Mennonite Christian Hospital. She is a member of Bergthaler Church, Altona.

Karin Krahn, Stranraer, Sask., has a one-year assignment at the Dale Rogers Training Center in Oklahoma City, Okla. Her home church is Herschel (Sask.) Ebenfeld.

Suzanne Hilty Lind, Three Rivers, Mich., is the new director of service ministries for Mennonite Board of Missions of the Mennonite Church.

Tim J. Lohrentz, North Newton, Kan., has been appointed to an initial one-year term on the steering committee of the Witness for Peace North-Midwest region.

Ann Martin, Harrisonburg, Va., is a new staff person for China Educational Exchange at its Winnipeg office.

Wanda McDowell, Bluffton, Ohio, has retired as director of the nursing program at Bluffton College, a position she held since 1976.

Patricia McDonald, Winnipeg, has begun a one-year Mennonite Voluntary Service assignment with Project Peacemakers (May and June) and West Broadway Community Ministries and Agape Table in Winnipeg.

David Neufeldt, Coaldale, Alta., is in a one-year Mennonite Voluntary Service assignment as carpentry supervisor and computer teacher at the Pilsen MVS unit in Chicago. He is a member of Coaldale Mennonite Church.

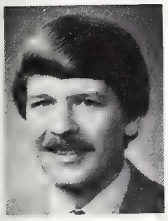
Don Neufeld will be ordained to the ministry Oct. 9 at Niagara United Mennonite Church, Niagara-on-the-Lake, Ont. He is a graduate of Associated Mennonite Biblical Seminaries Elkhart, Ind., and has been working in the con-

Selfhelp Crafts, a program of Mennonite Central Committee, will sponsor a tour to Bangladesh and India in January 1989. The tour includes Mirpur Wheat Straw Center in Bangladesh (where more than 300 women make wheat straw greeting cards) and places in India where artisans make brass and soapstone items, wood carvings and textile goods. The three-week tour is open to 16 Selfhelp volunteers from Canada or the United States. Cost, based on travel from New York City, is $2,500. Write to Doug Dirks, Box L, Akron, PA 17501.

Calling hunger a "moral disgrace in this rich nation," U.S. Catholic Conference general secretary Monsignor Daniel Hoye asked the U.S. Senate to pass legislation that increases food stamp benefits, boosts federal assistance to school and day-care nutrition programs and extends the Temporary Emergency Food Assistance Program, according to *National Catholic Reporter*. "We believe it is ultimately the responsibility of government to make sure that these most basic human needs are met," Hoye said in a June 30 letter to each U.S. senator.

Mother Teresa of Calcutta visited El Salvador July 4-7. Four members of her community will be living on the outskirts of San Salvador in a community made up largely of twice-displaced people—those who fled from the countryside because of the civil war and those whose ramshackle city dwellings collapsed in the 1986 earthquake.

RECORD



Schmidt

M.L. Schmucker

T. Schmucker

Sears

Shirk

Willms

gregation.

Linda and *Titus Peachey*, Lancaster, Pa., are the new co-executive secretaries of Mennonite Central Committee (U.S.) Peace Section.

Glen Penner is the new assistant pastor of Bethel Bergthaler Church, Winkler, Man.

Mary Rodriguez, member of Our Lady of Guadalupe Roman Catholic Church, Newton, Kan., has begun work as mail clerk for Faith and Life Press.

Ronald Sawatzky, Billings, Mont., is joining the staff of Africa Inter-Mennonite Mission, Elkhart, Ind., as bookkeeper Sept. 1.

Ray Schlegel has announced his resignation, effective August 1989, as executive director of Mennonite Central Committee Ontario, a position he has held for 13 years.

Dennis Schmidt was installed as associate pastor at Alexanderwohl Church, Goessel, Kan., on Aug. 21.

Mary Lou and *Tim Schmucker* were ordained at Tavistock (Ont.) Church for a four-year term of service in Colombia with the Commission of Overseas Mission. After six months of language study in Guatemala they will move to Armenia, Colombia, where they will work with the Colombian Mennonite church in community development and church nurture.

Erwin and *Vera Schrag*, formerly of Freeman, S.D., are working with Community Care Services, Reedley, Calif.

Jeanette Sears, Newton, Kan., is beginning a one-year Mennonite Central Committee assignment in Taipei, Taiwan, as an English teacher. She is a member of Faith Church, Newton, and is also associated with Southside Fellowship, Elkhart, Ind.

Susan D. Shirk, Lancaster, Pa., is the new director of administrative services for Mennonite Central Committee offices in Akron, Pa.

Roger and *Cynthia Neufeld Smith* will begin as pastors at Southern Hills Church, Topeka, Kan., on Sept. 1.

John Stoner, Akron, Pa., will guide "Godquest," an individual retreat for personal renewal and theological reflection Sept. 25-30 or Oct. 2-7 at Laurelville Mennonite Church Center. For more information write or call Laurelville at Rt. 5, Mt. Pleasant, PA 15666, (412) 423-2056.

David Tam is the new pastor of the Winnipeg Chinese Mennonite Church.

Byron and *Kim Thiessen* will be residence deans at Swift Current (Sask.) Bible Institute this coming school year.

Herb Thiessen is the new vice president in charge of administration at Columbia Bible College.

Linda Tiessen is the new principal of United Mennonite Educational Institute, Leamington, Ont.

Minka Vanderzwaag, member of First Church, Upland, Calif., is in a one-year Mennonite Voluntary Service assignment as public relations workers for Habitat for Humanity, Denver. See photo on p. 368.

Gayle Wiebe, Winnipeg, spent the summer as assistant to the pastor, Melvin D. Schmidt, at First Church, Bluffton, Ohio. She will be a senior M.Div. student at Associated Mennonite Biblical Seminaries this fall.

Helen Willms, missionary to Taiwan since 1957, and member of Coaldale (Alta.) Mennonite Church, has been in Coaldale for July and August on a North America Assignment.

Gayle Zacharias, Fort Garry Fellowship, Winnipeg, has begun a two-year MCC term in China under China Educational Exchange Program.

ARCHIVIST, for Archives of the Mennonite Church, Goshen, Ind., beginning February-April 1989. Full-time position to manage, collect materials for, and assist researchers. Qualifications: knowledge and appreciation of Anabaptist-Mennonite history and faith; strong organizational skills; ability to work independently; college degree in church or North American history; M.A. and/or archives experience desirable; archival training expected (or willing to obtain). Salary dependent upon experience and education.

For more information contact Search Committee, c/o James O. Lehman, Eastern Mennonite College, Harrisonburg, VA 22801. Phone: (703) 433-2771, Ext. 170. Submit resume with three references by September 15, 1988.

Mennonite Mutual Aid has a challenging opportunity for someone to develop and manage a new MMA corporation. Person will be responsible for the development of marketing/sales, underwriting, operations and for the financial performance of a small employer group insurance plan. Must have a bachelor's degree or equivalent experience, strong business development skills, good decision-making ability and supervisory skills.

Qualified candidates should call personnel department at (219) 533-9511.

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in your will.

For more information call Gary Franz at (316) 283-5100, or write him at Box 347, Newton, KS 67114, USA.

LETTERS

Thanks

We enjoy the movie reviews. Keep them up. *J. Evan and Janice Kreider, 11, Boulevard Davout, Paris 75020, France*

July 13

What Jesus teaches

Not with the intention of criticizing, but calling attention to a scriptural truth, I have a reservation about a statement in the "Prologue" (July 12 issue): "Every time we pray 'Our Father' we claim as brothers and sisters *the rest of humanity*" (emphasis mine).

Jesus teaches differently. Speaking to the Pharisees he says, "Ye are of your father, the devil" (John 8:44). To really be a father, he must have either conceived or adopted the child. "Ye must be born again" (John 3:3, 5, 7). To those of our theologians who believe and espouse the doctrine of "the Fatherhood of all men," Jesus would probably also say, as he did to Nicodemus, "Art thou a master in (Anabaptist) Israel, and knowest not these things?" Concerning the other origin or sources of true fatherhood, we read in Romans 8:15, "We have received the Spirit of adoption, whereby we cry, 'Abba Father." (See also Ephesians 1:5.)

What do we as regenerated Christians choose to believe, the humanitarian philosophy, or the Word of God? *C. B. Friesen, 415 E. First St., Newton, KS 67114*

July 15

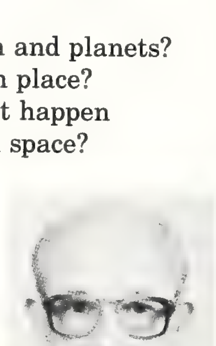
An explosion out in space?

Who made the massive mountain?
Who made the tree to grow?
Who painted the beautiful sunset
With western sky aglow?

Who dressed the lovely lily
Far finer than a king?
Who made the Monarch butterfly?
Who taught the bird to sing?

Who made the moon and planets?
Who put the stars in place?
Did the universe just happen
By explosions out in space?

The poet Kenneth W. Steider, Meilun, Hualien 97047, Taiwan, ROC, is a missionary working at Mennonite Christian Hospital.



Regardless of marital status

I find it troubling to note the title "How to integrate singles into our congregation" (July 12 issue). The article as well as its title seems to accept the implication that singles need some sort of special treatment as members in a Christian congregation.

Integrate is defined "to bring (individuals) into common and equal membership." A Mennonite congregation is composed of individuals each of whom has become a member *as an individual person* through the rite of baptism and profession of faith in Jesus Christ as Lord and Savior. Why would a person who is single require special treatment within this body of believers we call the church? Why, as it appears to me, is it subtly implied that those who are married do not need the special concern that those who are single do?

Many, if not most, of the recommendations listed in the article offered excellent suggestions for growth in interpersonal relationships without reference to marital status. It is, admittedly, with a bit of irony, that I allow myself to suggest that a one-sentence paragraph which closes an article on intimacy in marriage and which is found on the preceding page of the issue offers a fine description of the genuine and truly biblical fellowship for all members in any Christian congregation: "Our relationships will continue to be a dynamic proclamation of the love of God." *Erna J. Fast, 502 E. 15, Hutchinson, KS 67501*

July 21

Let's cooperate, not merge

It used to be assumed that the ideal marriage was one in which two people somehow merged themselves, gave up their separate identities, and formed one new joint personality, each forming half of that new personality. We now know that a good marriage does not mean that we give up our individual identities, but rather in our commitment to working together we develop richer and fuller individual identities.

Yet, recently, when the Mennonite Biblical Seminary and Goshen Biblical Seminary boards decided to continue two identities with two presidents many church leaders reacted as if this somehow betrayed the goal of Christian unity. Why should one president rather than two presidents, and administration by one administrator rather than by a committee, better represent a tradition which emphasizes plural ministry and leadership? Is the sharing of spiritual gifts in ministry only for the congregation, not for the school which trains ministers?

Having taught at the Associated Mennonite Biblical Seminaries for twelve years, I can testify that plural leadership has worked very well. At AMBS, the Mennonite Church and the General Conference Mennonite Church enrich each other without giving up their own identities. Under one administration these identities would have been lost long ago, swallowed up in the new corporate personality. I would be very sorry to see AMBS move toward the old fashioned secular model of leadership which one president symbolizes.

As the leaders of the General Conference Mennonite Church and the Mennonite Church explore the issue of unity among us, let them look once more at the marriage and AMBS models of working together. Just as two people in marriage bring separate identities which need to be allowed to develop and grow rather than to be given up in a marriage merger, so too do the General Conference Mennonite Church and the Mennonite Church have separate, different, and valuable identities. At AMBS this was very clear. Those writing on unity note that they have found no significant theological differences between our denominations. This is hardly surprising. Mennonites working together discovered this a long time ago. But "theology" is not the only significant element in a church's identity. As one who has worked at interdenominational cooperation both at AMBS and at the mission board level I can testify that there are significant differences in our understanding of authority, in the style of congregational and conference leadership, in the ways that we structure our life together, in our dependence on denominational staff, and, perhaps most importantly, in our understanding of discipleship in daily life. These are not differences which necessarily conflict. They can enrich and stimulate us as we work together. Before the momentum toward merger/integration overwhelms us, we need to ask whether giving up these identities is really what God is asking of us. Can we not work closely together in Christian unity without being merged/integrated into a new identity formed by giving up valuable but different ideas about what it means to be a disciple and a church in today's world?

I would suggest looking seriously at the Associated Mennonite Biblical Seminaries, not as a transition model, but as a model for Christian unity, a model which facilitates cooperation and unity (integration if you like), preserves and strengthens our identities as followers of Jesus Christ, and allows us to stimulate and encourage each other in the work to which Christ calls us. Perhaps God is not calling us to become one new Mennonite denomination, but to retain our identities while we work together as Associated Mennonite Churches. *Robert L. Ramseyer, 6-35-703 Funairi minami 1-chome, Naka-ku, Hiroshima-shi, 730 Japan*

July 26

The stories move me

I am grateful for the various kinds of stimulation that *The Mennonite* gives to me intellectually and for keeping me in touch with the wider body of our conference. And yet what so often really moves me these days are the stories, specifically in the July 26 issue: the one by Dale Fields, Jack Tolmay's personal story, and Robert Epp's story about Richard Boren. I appreciate *The Mennonite*'s ministry of storytelling. I am so often personally ministered to by it. The stories bind us together, celebrate our uniqueness, tie us to the human family and get us in touch with our own stories, calling us into future ministries. *Doug Reichenbach, Box 67, Wayland, IA 52654*

July 30

A heart-searching event

How poignant is "My father was a hero" (July 26). Thank you for sharing this heart-searching event. Have we wrestled in solitude and prayer the question of vulnerability in our Christian walk? Sam A. Fields, Jr., at a moment's notice did not need to count the cost of discipleship in Christ; he unflinchingly took action even to the point of confronting known individuals. It is painful, indeed, that often those near to us bring us to a threshold of momentous decisions. *Amelia Epp, R.R. 1, Henderson, NE 68371*

July 31

We, too, have questions

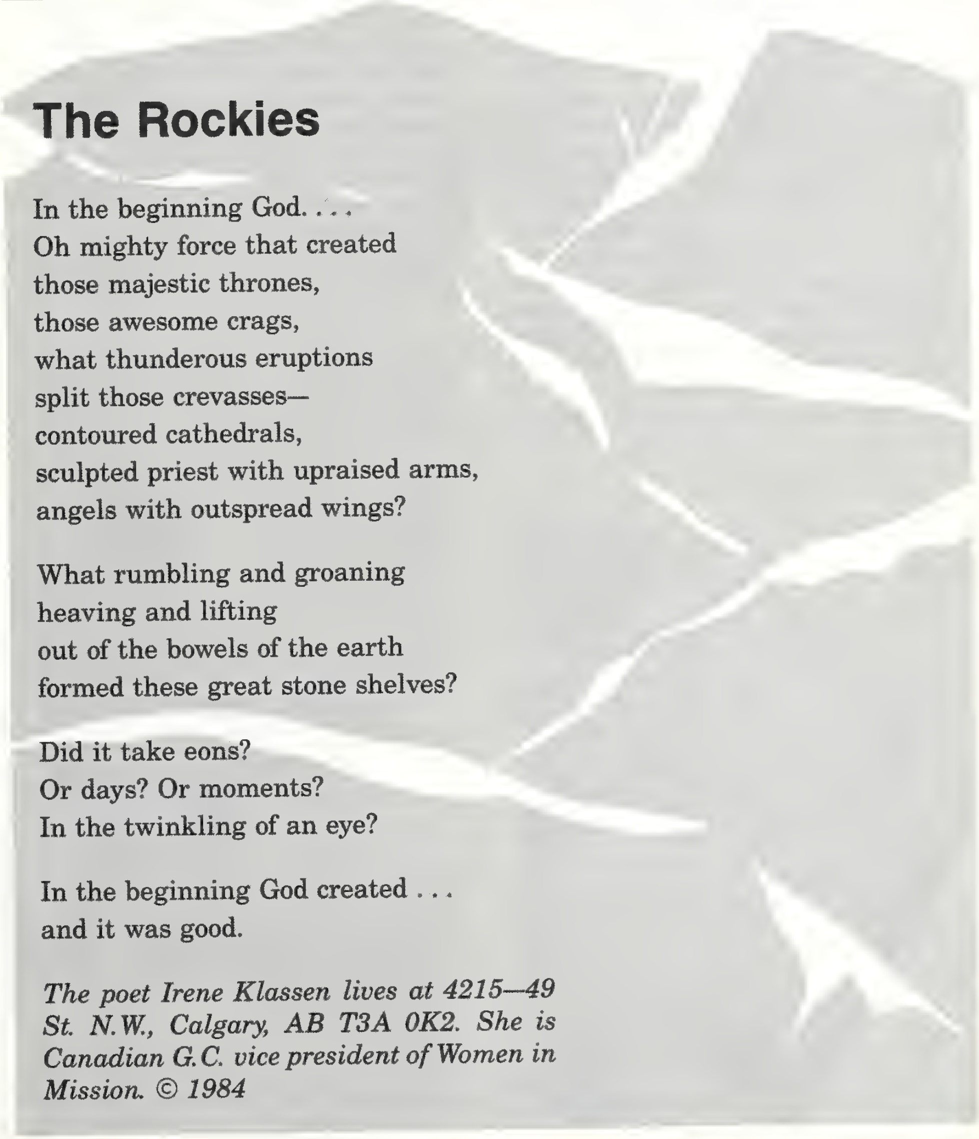
Not only does James Faul (July 12) have questions. We and others with us are also asking those same questions and would appreciate answers. Thank you for your letter, Mr. Faul. *Mr. and Mrs. Harvey Ortman, R.R. 1, Box 181, Marion, SD 57043*

Aug. 1

Straighten warped ideas

Thanks to you and Dale Fields for the article "My Father Was a Hero" (Aug. 9). This incident took place in my home community a few years before I was born. Samuel Fields *was* a hero. It is important to know that goodness is a virtue found in *all* people. When growing up in a "closed" community one develops warped ideas of goodnes. Somehow "our people" were better. Believe me, when this is all you know in your early years it becomes a permanent part of you. I'm still trying to get rid of the feeling. Thanks, Dale, for helping. *Myron F. Zerger, 23302 Hollander, Dearborn, MI 48128*

Aug. 3



The Rockies

In the beginning God. . . .
Oh mighty force that created
those majestic thrones,
those awesome crags,
what thunderous eruptions
split those crevasses—
contoured cathedrals,
sculpted priest with upraised arms,
angels with outspread wings?

What rumbling and groaning
heaving and lifting
out of the bowels of the earth
formed these great stone shelves?

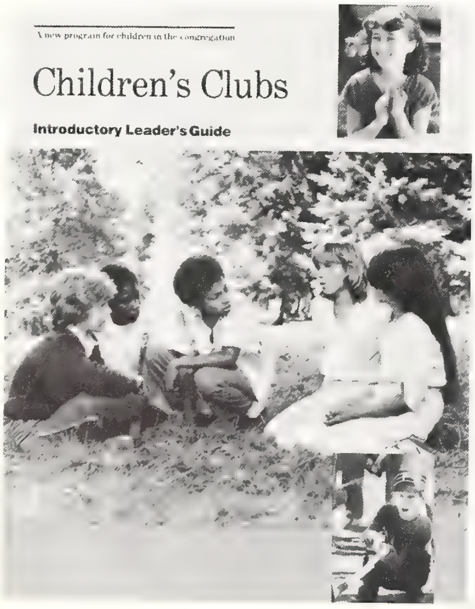
Did it take eons?
Or days? Or moments?
In the twinkling of an eye?

In the beginning God created . . .
and it was good.

The poet Irene Klassen lives at 4215—49 St. N.W., Calgary, AB T3A 0K2. She is Canadian G.C. vice president of Women in Mission. © 1984

RESOURCES

- *Children's Clubs: Introductory Leader's Guide*, "a new program for children in the congregation," pictured below, is off the press (Faith and Life Press and Mennonite Publishing House, $3.95 U.S.). "Venture Clubs" is the name chosen for this all-new, six-year children's club program (not Discovery Clubs as previously announced). *Venture Clubs Handbook*, containing a complete description and suggestions for starting and operating a children's club ministry, will be available this autumn. Full club materials will be available in spring 1989. Editors for the material are Edna Dyck, Newton, Kan., and Virginia Hostetler, Scottdale, Pa. The writers are pictured below. For more information contact Faith and Life Press, Box 347, Newton, KS 67114 (316-283-5100).
- *Circle of Poison* by David Weir and Mark Shapiro lists companies and countries involved in the international marketing of U.S. restricted pesticides.
- The Commission on Overseas Mission's new *Prayer Directory* is now available at no cost. The directory provides a listing of COM staff, missionaries, overseas mission volunteers and mission partners. Congregations or individuals may order it by contacting COM, Box 347, Newton, KS 67114, 316-283-5100; or 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, 204-888-6781.
- *Die Mennoniten In Paraguay* is the name of a new German book by Peter P. Klassen, editor of *Mennoblatt*, the Fernheim Colony newspaper.
- Helen Dueck, missionary to Bolivia, has developed a vacation Bible school program, "Children of the New Testament" for preschoolers and "Abraham a Man of Faith" for children ages 7-12. It was used in Mennonite congregations.
- MAP International announces the availability of a comprehensive AIDS (Acquired Immune Deficiency Syndrome) resource kit designed for churches and other groups of concerned Christians. Write to them at Box 50, Brunswick, GA 31520.
- Mennonite Central Committee offers (for printing costs of $1 each) a new series called MCC Occasional Papers. The first six are "The Coptic Orthodox Church: Five Essays" by Vern Ratzalff; "Identification with the People in a Revolutionary Situation" by Gerald Schlabach; "Listening to the Church: Mennonite Ministry in South Africa" by Robert and Judy Zimmerman Herr; "A Study of Three Cookstove Models" by David and Jan Preheim Bartel; "Responses of Non-governmental Organizations to Conflict Situations" by Daniel G. Maxwell; and "Institutionalized Poverty and Its Implications for MCC Organization and Structure" by Sanford Boshart. To receive these, write to MCC, Box M, 21 South 12, Akron, PA 17501.
- Annetta Miller, Mennonite Central committee worker in Kenya, in Let's Learn Music presents basic musical elements in a simple, understandable fashion. It is available from International Publication Services, Box 30370, Nairobi, Kenya. It costs $1.90 (U.S.) for 20 or more copies.
- Mennonite Mutual Aid has designed a packet of materials on AIDS for use by congregational leaders to help them lead discussions, geared to adults, on the issues connected with AIDS. Mary Klassen developed the packet with the help of Willard Krabill. It will be available upon request at no charge in early autumn. Write to MMA, 1110 N. Main, Box 483, Goshen, IN 46526 or phone 800-348-7468 (in Indiana, 219-533-9511). *Compiled by Muriel T. Stackley*



A new program for children in the congregation

Children's Clubs

Introductory Leader's Guide

Writers of the new children's club materials (see first resource above) are, left to right, Nancy Koehn, Cordell, Okla.; Melissa Miller, Kitchener, Ont.; Mary Lou Driedger, Steinbach, Man.; Joyce Hostetler, Findlay, Ohio; and Becky Schenck, Eugene, Ore. Not pictured are Maurice Martin, Chesley, Ont., and Paul Paetkau, Sherwood Park, Alta.

David Hiebert

SPEAKING OUT

American poison in Zambia

David Preheim Bartel

When I moved to Mwamba, Zambia, in 1984 I found hundreds of villagers eating inshima (a stiff cornmeal porridge that is their staple food) laced with aldrin, a highly toxic insecticide that they had added to their maize to prevent weevil damage. I also discovered that they used aldrin on other food crops to control termites, aphids, caterpillars, and even rats.

Aldrin belongs to the chlorinated hydrocarbon family of insecticides. DDT is the most famous member of this family.

Aldrin, like DDT, persists in the environment and accumulates in the bodies of animals. This persistence makes aldrin a popular insecticide, but also compounds its threat to humans and the environment. The bodies of humans and animals convert aldrin to dieldrin, a similar compound, and store it in fatty tissues, the liver and brain.

Aldrin is so toxic that swallowing a single dose of less than two grams can cause death.

The Food and Agriculture Organization of the United Nations in 1977 determined that the accepted daily intake for aldrin and dieldrin is only 0.0001mg/kg. If a 70-kilogram (154-pound) person ate this amount of aldrin every day, it would take about 390 years to eat one gram. Three maize seeds weigh one gram.

But since chlorinated hydrocarbons accumulate in the body, minute doses also can add up to danger. Cancer, liver damage and birth defects can show up years after the victim is exposed. Aldrin and dieldrin can also enter the body through the lungs when inhaled and through the skin when touched, according to *The Merck Index: An Encyclopedia of Chemicals and Drugs*.

In 1974 the U.S. government prohibited production of aldrin and dieldrin and drastically restricted their use because of evidence that they may cause cancer, liver damage and birth defects. In Zambia, Shell Chemicals markets dieldrin and aldrin as insecticides.

The villagers in Zambia are poisoning themselves in part through their ignorance, but also through their genius.

One farmer found he could dry his maize on the courtyard if he first dusted aldrin on the ground to prevent termite damage. As the pile of harvested maize grew larger, he just dusted more aldrin in concentric circles. This was simpler than building a maize bin.

Many families add aldrin to the clay they smear on the area where they dry and thresh finger millet, to kill termites. One family used an aldrin-clay mixture on the interior walls of their house to kill bedbugs. They knew aldrin was dangerous to eat, but did not consider that it would penetrate their skin when they smeared the mixture on the walls.

Aldrin is not the only "new" element for which the villagers find clever, and sometimes dangerous, alternate uses. When the cattle diptank was functioning, people used the dip as an insecticide on their vegetables. Some collected sand from where the cattle dripped off and mixed it with their maize to kill weevils.

Villagers realize that a few leaves or root shavings of the wrong plant can be very dangerous, but they do not have a similar respect for the dangers of "European medicine." Farmers and observant agriculture extension officers, working in rural areas where supplies are limited, learn to substitute, improvise and compromise. If no safe insecticides are available, it is not surprising that a few extensionists turn a blind eye to the not-so-safe substitute.

Aldrin 2½% dust was first brought to Mwamba in unlabelled 25-kilogram (55-pound) bags by an Integrated Rural Development Program (IRDP) for farmers to use as a seed dressing and for termite control. Since then the IRDP has recognized the folly of bringing highly toxic pesticides to the villages and it no longer promotes aldrin.

But aldrin still finds its way to this area. Shell Chemicals markets a coffee chemical pack containing, among other items, a 250-gram (8.75 oz.) bag of aldrin 70% WP. Aldrin 70% WP is much more concentrated than aldrin 2½% dust.

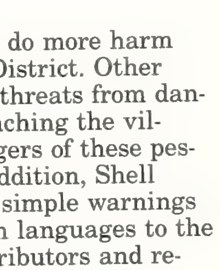
Coffee growers who do not read English well rely on the verbal instructions and cautions of the LINTCO officer. Remembering three pages of instructions plus the information on all three chemical labels is a tremendous challenge.

Many coffee growers have discovered that aldrin brings quicker, better returns on the vegetables they grow and sell than on their coffee, so they don't "waste" it on their coffee. They dust the leaves of their rape and cabbage, for example, with aldrin 70% WP to fight aphids and caterpillars. The subsidized coffee chemicals are also far cheaper than the pesticides for vegetables.

Bean traders use dieldrin and aldrin, sold in the shops of the parastatal agriculture marketing bodies, to preserve their beans before they take them to Lusaka and Copperbelt markets, an agriculture block supervisor for Mbala District says. In September 1986 a card marked "dieldrin" identified the contents of about 20 unlabelled bags on the shelves of one of these shops.

Aldrin and dieldrin do more harm than good in Mbala District. Other districts face similar threats from dangerous pesticides. Teaching the villagers about the dangers of these pesticides can help. In addition, Shell Chemicals could add simple warnings in the major Zambian languages to the standard labels. Distributors and retailers should properly label repackaged pesticides to alert or remind consumers and agriculture extensionists of the dangers. Suppliers should make certain that the less expensive, less dangerous chemicals for vegetables and grain storage are available constantly, so people are not tempted to make dangerous substitutions.

For now, the availability of dangerous pesticides, combined with villagers' ingenuity, can only bring disaster.



David Preheim Bartel, 199 Park Dr., Apt. 26, Boston, MA 02215, and his wife Jan Preheim Bartel, worked for Mennonite Central Committee in Zambia for three years.

REVIEWS

books

Help for doing our job

Apologia: Contextualization, Globalization and Mission in Theological Education *by Max L. Stackhouse (Wm. B. Eerdmans, Grand Rapids, 1988, 237 pages)*

Reviewed by Henry Poettcker, 3003 Benham Ave., Elkhart, Indiana 46517

What are the fleeting and the enduring themes of the Christian proclamation? What is the authority of the Bible? What is our most fundamental image of God? Is personal behavior informed by or does it merely express the content of faith?

These are questions with which Max Stackhouse deals as he explores for seminaries, i.e., those schools charged with preparing persons to minister to people in the 20th century, what their task is for today.

This book is a record of and reflection on the debates which were undertaken by the faculty of Andover Newton Theological School, giving consideration to the future of theological education. Its concern is to answer the questions posed, and to try to meet a need evident among theological educators. That need has been stated this way: That Christians now and in the century to come may relate to all human beings with integrity and with an understanding of what Christians hear, and what the Christian faith says to the world today.

According to Don Shriver, who wrote the foreword to the book, this discussion is not so much about education as it is about theology. What is our view of God? How does God work in the world? And how does our view of God undergird our educational task?

In a brief introduction, Stackhouse summarizes briefly the path which the book will take. Part I gives the summary of the faculty dialogue at Andover Newton. Three themes come to the surface repeatedly: contextualization, globalization and mission. "What does it mean to engage in theological education when it appears to be the case that every statement we make and every response to it is contextually shaped? What does it mean to engage in theological education at a time when the world is shrinking and new voices are entering the dialogue? What is the mission of the church, and especially of its academic wing, the seminary, in a 'post-modern' global context" (p. 7)?

Part II is a historical sketch of the earlier discussion dealing with similar issues and questions. Here the attempt is to look at some key representative views of theological education, and to see their contributions to our understanding the task today. Part III then asks the further questions: What do we learn from the past? What guidelines are there for trusting in God's providence that we are moving in the right direction?

In seeking to answer those questions Stackhouse lifts up first the nature of the discussion—giving a reason for the position we take and the direction we set for ourselves. (The word *apologia* is the same one Peter uses when he calls on us to give a *reason* for the faith which we hold—1 Peter 3:15.) Secondly, he deals with the question of orthodoxy—what is ultimately true, and what kind of life does the knowledge of God which we have lead us to? Four doctrines need close attention: sin and salvation, biblical revelation, the Trinity and Christology. Using the writings of S. Mark Heim, Stackhouse then illustrates what will be required "to make the argument that it is reasonable for Christians to go unto all peoples in all contexts of the world with the message that Christ is the only way" (p. 182).

Thirdly, how is all this done? Attention needs to be given to our piety, to our polity, to the policies we adopt and to the program which we develop and pursue. In the final chapter, entitled "Doxology," Stackhouse makes three points: the need for and the legitimacy of thinking about these issues, the necessity for a "humble confidence," and the value of our various disciplines in continuing to perform our tasks. Two appendices give the evaluation of the process and the previous chapters by two scholars who have reflected on the mission of theological education as it has been presented.

For those who wonder what educators confront as they plan for seminary education, here is a book that amply whets one's appetite. For us at Associated Mennonite Biblical Seminaries, in the midst of a self-study, to ascertain how we have been doing our job the last decade, here is a parallel study very instructive and helpful, to give a perspective from which to view what has happened.

Solid Bible Study

Make My Joy Complete: Philippians *by Eleanor M. Loewen (Faith and Life Press, 1988, 77 pages)*

Reviewed by Arthur Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

As a pastor, I am always on the lookout for solid Bible study materials. Unfortunately, they are scarce. Most of what I see on the market is either simplistic or too scholarly to be generally comprehensible. We live in a day when many observe that biblical illiteracy is rampant—and they are right. (Unfortunately, even those good at quoting a wide array of verses are often biblically illiterate.) This book is my first exposure to the Faith and Life Bible series, and I am impressed. Eight volumes have been published so far, and if the others are comparable to Eleanor Loewen's book, then I expect to use them all sooner or later.

This book is not long on text. Rather it breaks down Philippians into thematic units. With each section, it gives brief insightful observations or explanations that illumine the text without getting bogged down in scholarly baggage. The bulk of the book is a series of stimulating questions. When they are all worked through, people find themselves immersed in the book. And from that immersion will emerge a thorough and intimate acquaintance with Paul's letter to one of his favorite congregations, and exposure to themes of joy, commitment and Christian partnership.

The questions area well-thought out and well-arranged. I can imagine employing this book in a Bible study context with others. There are creative exercises, too. For example, at one point we are invited to reflect on the text by writing a simple poem. Loewen knows that good Bible study involves more than analysis. The questions do not *only* illuminate what the text originally meant when the book was written, however. Each section concludes with a "Reflection/Action" section that is meant to help the student connect the text with one's own life. Sometimes a commitment is called for: "In response to this study we will. . . ." Bible studies are pointless if they do not at some point bear fruit in our lives.

I am grateful for such fine resources which enable and enrich us all.

MEDITATION

Who owns the river?

Helen Lepp Friesen

Said the fisherman to the fish, “The river belongs to me.”

Said the fish to the fisherman, “No, the river belongs to me. I was born here. It is my home. This is where I lay my eggs. This is where I find my food. And this is where I’ll die. There is no question about it that the river belongs to me.”

“The river runs across my land. I own the river and can do with it as I please,” said the fisherman as he threw a tin can at the fish.

They continued arguing.

And neither one of them heard the river talking to them, for their ears were deaf to the river’s language. The river had been singing its song for thousands of years. It sang:

“I am the work of art of my Creator who lets me sing this song:

“I am moving, moving, constantly changing;
and yet always staying the same.

“I belong to the poor, I belong to the rich;
but not to those who put me to shame.

“I belong to those who love my beauty
and who see it as their duty, to cherish and take care of me.

“I belong to those who need and use me wisely,
not to those who hate and despise me by throwing their wastes at me.”

Said the farmer to the wheat stalk, “The land belongs to me.”

Said the wheat stalk to the farmer, “The land belongs to me. You planted me here. There is no one closer to the land than me. I use its water and nutrients. You can’t tell me that the land is yours.”

“I bought this land,” said the farmer. “My name is written on the title. I tilled it with my machines. I gave the land fertilizer so that you could grow. You can’t convince me that the land belongs to you.”

They continued arguing and neither one of them heard the land talk, for the land has a very quiet voice.

“I have been here for thousands of years,
and have seen many who have claimed me as theirs.

“Why, then, do they mistreat, beat and abuse me? Instead of winning, they lose me.

“I am a gift to those who tread on me gently, who treat me with respect and thank me gratefully.”

Said the hunter to the bird, “The sky belongs to me.”

Said the bird to the hunter, “The sky belongs to me. I fly where I please in its width and its heighth. The sky has no boundaries and it all belongs to me.”

“No, the sky is my own,” said the hunter. “What is up there comes down when I shoot with my gun. I breathe the air and I can puff back the smoke from my cigarette if I please. I can do what I want with all the air that the sky holds, because there is so much of it.”

They continued arguing. The sky from above and all around the two, tried to tell them who its real owner is. But they couldn’t hear because they were talking too loud.

“I am not visible like the land and the river.
But you know I am there when you see the trees quiver.

“The rustle of leaves, the whoosh of cold air, tell you that there is more than nothing up there.

“I belong to those who set me free,
and not to those who snare and imprison me.

“I am a friend of the kites who enjoy my changing mood,
a necessity to plants who use me for food.

“I am a highway for birds who fly home to their nest.
And when the wind calms down, I let the trees rest.”

In unison the water, the land and the sky sang their song, hoping that someone would hear their plea:

“Please do not say you own me. For who are you to say you own the sky, the land or the sea?

“God made us all to live in perfect harmony, to love, respect and keep each other company.

“In doing so, God wants us to serve each other, and treat everyone and everything as a sister or brother.

“Oh please, listen to us as we sing our song. It is a relationship of peace for which we long. As we get dumped with wastes, chemicals and pollution, (for you that seems like a solution) we try to tell you of our finity.

“But who remembers our dignity?”

Helen Lepp Friesen, originally from Paraguay, lives at 811 Carrier Creek, Grand Rapids, MI 49503.

Let there be light

My Hilton room’s not too high
to see thousands walking through void
to disappear down dark holes.
I turn off colored news to watch
headlights trace thin
yellow and orange lines
through walls of steel and glass.
Above traffic’s roar
God says: “It’s dark.
Let there be light.”
Looking up I feel faint full moon
break through heart’s smog.

The poet Elmer Suderman’s address is Gustavus Adolphus College, St. Peter, MN 56082.

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editorial

When your elbow hurts, everything hurts

One of the important things that this conference magazine can do it tell us about each other. We who are called editors sit at desks, listen closely, read widely (including congregational newsletters and Sunday morning bulletins) and then put together periodicals which in turn you receive. We could be called dispatchers of this information about us.

I like this job of dispatcher/editor because I know that you and I and the others who read *The Mennonite* are of one body and have good reason to be interested in each other and informed about each other.

You have just read (or, if you start from the back, you are about to read) a somewhat doom-and-gloom group of articles about the environment. And it's true, our spaceship earth has some alarming health problems.

When part of the globe is in trouble, all of the globe is in trouble. When rain forests in South America are decimated, you can figure on the northern hemisphere being at serious risk. When a Chernobyl nuclear power plant in the U.S.S.R. and a Mount Saint Helens in the state of Washington blow up, all of us downwind (which includes everyone) are affected. When sulphur dioxide from coal-fired boilers is pumped into the air south of the 49th parallel, lakes and forests north of the 49th are inexorably ravaged, and we will all eventually feel it. When the elbow is in trouble, the whole body is in trouble.

In the same way, we hurt when part of our church body is in pain. For example, the Conference of Mennonites of Saskatchewan, hard hit by a troubled rural economy, reports an accumulated debt of $100,000 as of May 31 and a 1988 deficit of $20,000. Over $15,000 less was received by that date from the Saskatchewan churches in 1988 than in 1987. All committees have been instructed to keep expenditures to a bare minimum, but not to cancel any programs outright. As David Neufeld put it, "We're trying to eat less and not lose weight." When the elbow hurts, the whole body hurts.

Mennonite Disaster Service (U.S.) executive coordinator Lowell Detweiler has asked MDS contact people to look for ways to help farmers hurt by the drought and to tell regional offices about local needs or resources. Nearly 1400 U.S. counties have been designated disaster areas. Many farmers, reports Detweiler, already on the brink may be forced over the edge by nearly total crop losses. "We must find," he adds, "ways to care for and support these just as we do tornado and flood victims." (It is fitting and proper that we continue this Mennonite trademark. Did you know that the first Mennonite fire insurance was organized in West Prussia in 1683 by the Tiegenhof congregation? It offered systematic aid to members in case of loss from fire, storms, floods and other emergencies.)

In church bulletins I also learn that, for example, Comins (Mich.) Mennonite Church is extending sympathy to several families experiencing illness or bereavement. And that several congregations in Pennsylvania are continuing to recover from the deaths and serious illnesses of pastors. To them we say, let me stand with you and share your pain. The lament of one becomes the lament of many. We are part of one another.

Ron Guengerich, Hesston, Kan., brought home a lesson for me in a class on the Psalms. The presence in our Scriptures, he says, of many psalms (and other portions) of lament gives us permission to also lament. Verily, we can take them as *instruction* to express our laments.

Conventional opinion in our churches is that to lament is to lack faith. Not true, Guengerich states. The opposite is true. Unless you lament you cannot move to petition and finally to assurance. (Check out the presence of these three ingredients in the psalms of lament.) Unless you lament when that is appropriate you cannot rejoice. Unless you also complain to God when complaint is in order, you can't wholeheartedly move to request to assurance and then to thankfulness. (A little like: the person who has been forgiven much loves much.)

God can take our laments. The psalmist knew that. God, the seeker of relationships, knows that the whole range of emotions is authentic and that the expression of those emotions is needful for spiritual health.

When the elbow hurts, say so. Out loud. To God. In the midst of the congregation. To all of us, also in these pages. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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REACH OUT

Many peoples become God's people
A vision for us and for the graduates of 2001

PROLOGUE

Welcome to the issue of *The Mennonite* that features the work of the Commission on Home Ministries (CHM). Its varied portfolio contains more than these 24 pages have room for. Some tasks dovetail with the work of the Congregational Resources Board of the Conference of Mennonites in Canada, and staff person Robert Hull (see page 404) now works with both the board and the commission.

On Sept. 1 CHM received at its helm a new captain in the person of Hubert Brown, formerly of Inglewood, Calif. Hubert and Helen Brown have moved to North Newton, Kan.

I am particularly pleased to give you in this issue the story by Eligia Murcia, which came to me out of the blue. My custom is to welcome new subscribers with a short letter, and Eligia's stunning account was a response to that. She certainly underscores the energy that CHM is now putting into the Many Peoples emphasis.

The next issue, also marking Canadian Thanksgiving, will carry articles about evangelism, China, alcoholism and the first in a series of articles leading up to our triennial conference Aug. 1-6, 1989, in Normal, Ill. *mts*

MENNONITE
REACH OUT
Many peoples become God's people.
A vision for us and for the graduates of 2001

The children will lead us if they have been freed and nurtured.

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Correction: The installation of E. Stanley Bohn as pastor of Newton (Kan.) Mennonite Fellowship was Sept. 11.

Credit: Cover photo by David S. Strickler, Newville, PA 17241

The Mennonite is available on cassette tape. The past 12 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

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Alberto Quintela

Here comes a new generation: the high school graduates of A.D. 2001

VISION 2001

Pearl Janzen

Churches with Vision 2001 children would use curriculum that provides cultural information on different ethnic groups.

> **In the next century those who are our children now would have the ability to overcome cultural barriers. Their participation in Friendship Evangelism could be second nature.**

A crystal ball isn't available to tell us what the Mennonite church will be like in the year 2001. However, Acts 2 indicates that "our young [people] will see visions." Vision 2001 is a Commission on Home Ministries dream that conceptualizes the evolution of our conference over the next decade.

The fundamental goal of Vision 2001 is to promote the emergence of a multilingual, multicultural, international church in North America that reflects God's promise to Abraham that God would bless all nations through him (Genesis 12:3). A basic strategy of Vision 2001 is the development of the "Many Peoples" church plan accepted by delegates to the triennial sessions at Saskatoon '86. Implementation of Many Peoples involves an education and outreach program.

One program might be the development of a Many Peoples educational project for young children that would provide guidance to these children as they mature into adulthood. In keeping with traditional Mennonite mission outreach, three major areas could be emphasized: (1) the cross-culturalness of Matthew 28:19, to go to all peoples everywhere and make disciples; (2) service as a central aspect of Christian ministry; (3) a peace and justice witness.

Vision 2001 could be launched at the General Conference triennial sessions in August 1989 at Normal, Ill. The theme for that session, "Many Peoples Becoming God's People," provides a natural springboard for Vision 2001. For example, Mennonite children from all over North America could be enrolled in a Vision 2001 educational project. Enrollment would be done by their mentors (parents, relatives or other adults). These would guide the child through the 1990s.

A person's worldview is shaped by the childhood environment, thus the Vision 2001 educational project could commence by providing parenting information to the Mennonite mentors. Recommended reading could include *Parenting for Peace and Justice* by Kathleen and James McGinis and *A Manual on Nonviolence and Children*, edited by Stephanie Judson. Mentors could also be encouraged to participate in the *Building Shalom Families* program offered by the peace and justice department of the Commission on Home Ministries.

Creating a cross-cultural worldview for these children would necessitate that they become informed about peoples in other cultures. Robert L. Ramseyer, in his book *Sharing the Gospel*, indicates that understanding another's culture is an important second step in sharing across cultural boundaries. Churches with Vision 2001 children would be encouraged to utilize *Neighbors Near and Far* and similar Sunday school curriculum that provide cultural information on different ethnic groups.

Vision 2001 projects

The possibilities for Vision 2001 projects could be endless once the creative juices started. Here are several:

Pen-pal relationships. Group or individual cross-cultural pen-pal relationships could be established. A Mennonite child from Berne, Ind., could be paired with a Hopi Mennonite child in Kykotsmovi, Ariz. Similar relationships could be developed with Chinese, Hispanic and the other ethnic groups in our conference.

Many Peoples Sunday celebration. Vision 2001 children and their mentors would be encouraged to take the lead in their congregation's annual celebration of Many Peoples Sunday. This date has been designated by our conference as the second Sunday in February. Skits, banners and special readings could be part of this multilingual and multicultural conference-wide celebration.

Many Peoples network. At provincial and district conference Vision 2001 children and their mentors could meet on a periodic basis to exchange stories and information on becoming an interethnic church. Poems, short stories, anecdotes and individual testimonies could be collected and published in an annual Many Peoples projects handbook.

Cross-cultural camps. Cross-cultural camps could be made available. Vision 2001 project youth would be able to receive scholarships to attend camps from Crazy Heads Springs in Montana to Northern Canada. These camps would enable youth to spend a substantial period of time with others from different ethnic and cultural backgrounds.

Voluntary service. Vision 2001 youth would be encouraged to participate in summer or short-term service projects in communities or Mennonite Voluntary Service units that have a cross-cultural setting. Those wanting to experience the Spanish culture and language could be assigned to a unit in Dallas, Texas, or Los Angeles. Similar assignments would be made for the other ethnic groups.

Alternative service options. On their 16th birthday, Vision 2001 children from the United States could receive draft information packets. These packets could explain the prevailing military draft regulations and begin to prepare them to exercise their conscientious objector options at draft age.

College cross-cultural experiences. College roommates and classmates would be delighted to find that although they were from different parts of the country or different cultures they were participants in the Vision 2001 project. Friendships that were formed in early childhood would continue as friends choose to attend the same Mennonite college. Many would choose to spend a portion of their college education in another country or cultural setting. The 2001 Many Peoples Yearbook would find them scattered among such faraway places as Africa, China, South America, the Soviet Union. They would be Christ's witnesses and Vision 2001 ambassadors to the ends of the earth.

In the next century the children of Vision 2001 will have become the adult Mennonite church. With the ability to overcome cultural barriers, their participation in Friendship Evangelism and similar outreach programs will be second nature.

Mennonite churches will grow and prosper. The descendants of Abraham will become many. Our conference sessions will become "Pentecost" experiences. Hymns will be sung in English, German, Spanish, Cantonese, Hopi. Tacos, egg rolls and borscht will be served as traditional Mennonite foods.

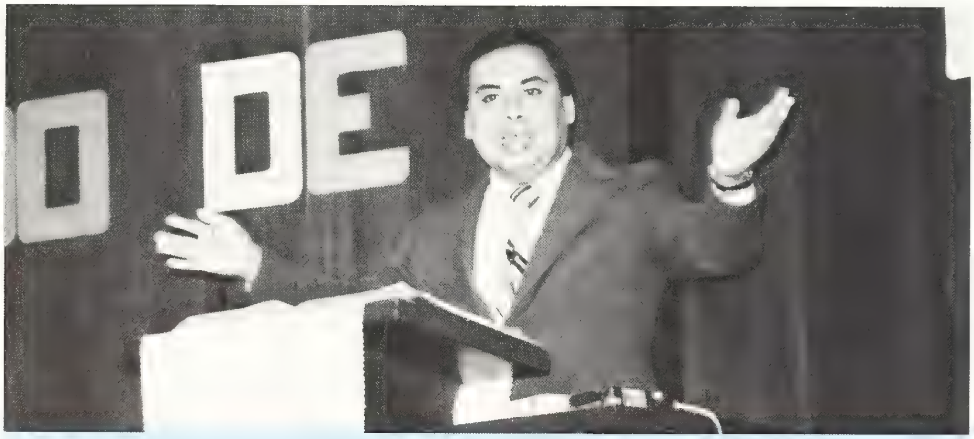
The secular world will marvel at a church that is able to break down the dividing wall of cultural and language barriers. They will see people who normally are in conflict joined together in one great fellowship of love and affirmation. Our church structures will have peoples from different ethnic backgrounds serving in policy-making positions.

Starting a new congregation is hard work.

Adelia Neufeld Wiens

Bethel Mennonite Church in Winnipeg began having two worship services about five years ago. Some suggested planting a church to alleviate the space struggle, but this was dismissed. We moved successfully and fairly smoothly into being a two-service congregation, but some of us felt that Bethel should also plant a church as a Christian mission. We also liked the idea of an intergenerational worship setting, including young children.

In 1984 Bethel embarked on a "goals discovery plan." One recommendation was that Bethel plant a new congregation by dividing in half. This was



Luis Naranjo has Puerto Ricans, Hondurans, Guatemalans, Colombians and even some Americans attending his Spanish-speaking church in Philadelphia.

Started two years ago, the Community of Love Mennonite Church has about 50 people attending its Sunday worship services. The congregation meets in the Oxford Circle Mennonite Church building.

Naranjo says he has many goals for his church. The most important are "establishing strong leadership and securing a permanent church building."

Naranjo became acquainted with Mennonites when he started attending Colegio Americano, a Mennonite elementary school in Cachipay, Colombia. "I'm glad I had this contact with the Mennonites because I identify with their ways. The simple life of the Mennonites impressed me," he says. Included in the material Naranjo has written for his congregation are two pieces entitled "How Is Your Stewardship?" and "Jesus Christ Is Lord of My Money and Possessions."

Funds from A Call to Kingdom Commitments are helping to support the Community of Love Mennonite Church.

Vision 2001 recognizes that we cannot change the past or foretell the future. We can, however, influence the present. We can utilize the Genesis vision of multiethnicity and the New Testament Pentecost experience as a model of worship for our present church. The Commission on Home Ministries is asking individuals, congregations and institutions to look as far as possible into "the crystal ball" and share their creative visions of what the future Mennonite church should be. Your response is requested. Mail to: Many Peoples Program, Commission on Home Ministries, Box 347, Newton, KS 67114.

Alberto Quintela, 2233 Hamline Ave. N., Suite B-1, Roseville, MN 55113, is Many Peoples coordinator for the Commission on Home Ministries. The photos were taken by Pearl Janzen at last year's mission festival, First Mennonite Church, Reedley, Calif.

A response to Vision 2001

We will need constant, tender-loving care and guidance to keep the Many Peoples theme in mind. Such a stimulation takes staff time, energy and plenty of budget. Here are a few ideas:

- Commission someone to compose and print a book of songs with Many Peoples themes.
- Write children's stories for worship.
- Create hands-on classroom activities and experiences.
- List excellent recommended storybooks.
- Encourage cross-cultural members in the new Venture Clubs. It includes adult mentoring and prayer partners.
- Teach and use the four *Neighbors Near and Far* courses of mission education materials.
- Create and use puppets to teach about Many Peoples.
- Consider across-town (or state or nation) visits between children and their families of various cultures.
- Sponsor summer Bible schools together with a congregation of another background.
- Use, find and produce videos to teach our Many Peoples values.
- Participate in and put on a musical program that involves every race and age.
- Invite a school friend of another ethnic background to church camp.
- Hire drama troupes to tour our conference congregations with puppet shows, dramas, humorous skits.

Rosella Wiens Regier, secretary for children's education, Commission on Education

threatening. The question arose frequently, "Will those who want to leave please tell us who they are?" Many said they liked things just the way they were, and if those who really wanted to leave needed their blessing, they would give it. Otherwise, the large, two-service congregation was acceptable.

In spring of 1985, however, the church membership voted to plant a new, smaller congregation. This decision was exciting to make and difficult to carry out.

The church board asked five of us to devote ourselves to the idea of planting a church. We soon added two other people. We began meeting regularly and were excited about worshiping together.

Before my husband, Werner, and I joined the group, we were afraid that we had perhaps been too strident in pushing this proposal over the last few years. Did people perceive this as a church in the image of a few people? Should we sit back and allow the new church to go on without our preconceived notions? Would we be seen as rebels? Had we been listening enough? Did others indeed want to begin a new congregation? Would we have the energy for the work required? Did the Bethel people realize that this would be happening at the same time as a building project?

When our group of seven began meeting, we didn't know how to even carry out small talk. We each told our story, going over and over our fears and hopes and dreams regarding this new congregation. Trust came quickly, especially when we went on an overnight retreat.

Bethel is a big congregation, and many of the members don't attend congregational meetings, so stories were going around about our committee and its role. It became clear that a Sunday morning commissioning service would be a good way to give us credibility and permission and for the congregation to feel some ownership.

Some people thought we should have started the new church immediately; others thought we should spend two years planning so that we would be prepared. We ourselves were anxious to get going, but we also didn't want to be caught unprepared.

In February 1987 our new congregation was officially begun. Attendance started at about 40 people, including several young children. Now about 85 adults and 20 children attend regularly.

Last summer we chose our name: Hope Mennonite Church. By now the personality of our congregation has emerged. We are a relaxed group in which worship never begins on time and where visitors accustomed to dressing up for church sometimes feel conspicuous.

Many people are involved in planning, worship leading and speaking. This brings excitement to our worship services (and sometimes a little tension). It is not unusual for worship to be an hour and a half long. There is always opportunity for people to share joys and sorrows, and later in the worship there is time to respond to the sermon or input. Worship is followed by a potluck lunch every Sunday.

In June we had our first covenanting service. This was also our charter membership celebration. Many congregational meetings preceded this step; we worked hard at our direction as a church. The issues of decision making, size, service projects, children's involvement and what it means to covenant together were discussed at length. Future decisions need to be made about leadership, service, adult education and things we haven't even thought of yet.

Has it been worth the work and struggle? Yes. We as a church have sometimes felt overwhelmed by what we need to think through. We have also been strengthened by disagreeing with each other yet working together. A highlight is the development of small groups as an integral part of the church.

Are there areas of regret? We as a

Joy and pain: a congregatio

Urbane Peachey

“Community Mennonite Church of Lancaster is the second church I’ve been involved in starting. It was a better experience for me because I felt I was part of something that was planned and designed.”

This is how Paul Leatherman, a member, reflects on participation in forming his congregation. He quickly adds, “But it is painful to go through such a transition.”

In 1983 Akron (Pa.) Mennonite Church, with a membership of 334, sought the will of God about its mission. It had been formed in 1959 as an outgrowth of Monterey Mennonite Church, now the Forest Hills congregation. In 1984 Akron concluded a study process that resulted in this brief statement of mission: “We, the Akron Mennonite Church, are a community of believers responding to God’s love. We accept the Scriptures as our guide for faith and life. We believe in God the Creator, in Jesus Christ the Lord and Savior, and in the Holy Spirit, God’s presence among us. We commit ourselves to being a model of Christ-likeness in a broken world.”

The congregation, through extended small group discernment, then felt led to spell out the mission statement in these three actions: (1) help form new churches on an ongoing basis; (2) expand facilities to serve present and future needs; (3) revise the decision-making process.

Partly as a result of this, the Community Mennonite Church of Lancaster (Pa.) began meeting on Jan. 1, 1985. A year later it received a charter membership of 63.

We often speak of spiritual dimensions of church planting, but what are the joys

New congregation
continued

leadership committee have felt sadness about our lack of time to deal with all the issues. We also regret that our congregation has not attracted older adults. Also we have no teenagers. And our relationship with Bethel (our parent church) has not been strong. Our rapid growth and independence has made it difficult for Bethel folks to know how to provide support. The fact that we attracted a number of people without Bethel connections has made it awkward to push Bethel’s “ownership” of this new church. So we regret if we have alienated some people.

Bethel Mennonite Church gave us a communion serving set in celebration of our charter membership and covenanting service. We have asked for Bethel’s continued prayers and visits.

Adelia Neufeld Wiens’ address is 443 Campbell St., Winnipeg, MB R3N 1B8.

Perspective of ‘the parent’

The commissioning of seven people on Sept. 21, 1986, to give leadership to the planting of a new congregation was positive for us at Bethel. Our prayers for them were sincere. Some people waited restlessly for the announcement of their first worship service, and anticipation grew.

However, after several months we were in danger of forgetting about our new venture. A representative of the commissioned members was invited to sit on the church council, and this was helpful. Announcements concerning the new congregation’s worship times and place were made in our church bulletin.

We at Bethel Church learned some things that we will do if we plant another church.

First, a better system of support for the commissioned leadership group should be provided. Too quickly and easily the feeling of “you do it” took over at Bethel.

Second, we should have done a more thorough processing of the whole purpose and image of the anticipated congregation. Leaving the seven members alone to do it made them vulnerable to those who joined them from all directions and different backgrounds.

Third, we in the larger body should have struggled with “why start another congregation?”

Fourth, many of us in the parent congregation did not anticipate the anxieties of giving birth to a new body and immediately letting it be independent yet remaining needed.

One thing we did foresee was the challenge of providing a new and voluntary group with a cross section of age groups. *Jake F. Pauls, pastor, Bethel Mennonite Church, Winnipeg*

Editor’s note: Bethel Church, itself born in 1938, has parented three “daughter” churches.

n mission

and sorrows of withdrawing from one congregation and forming a new one? I talked with people from the new congregation.

We emphasized church planning. Church planting was the result. We focused on worship, ministry to members, ministry to the world, Christian education and decision making.

Ada Hallman observed that "the structured process helps us be more objective. So we did not dwell so much on the feeling level in moving out of one congregation and beginning another."

Levina Huber agreed: "Each step was thoroughly thought through, and I felt that the church as a body was behind the effort."

Gladys Horst decided on CMCL for two reasons: "I live much closer to Lancaster, and my friends were involved." Joanne Leatherman was interested in more direct, personal participation.

Former Akron members struggled in the decision whether to join the new or stay with the old. There was excitement in the new venture but pain over pulling up deep roots. A group of 40 adults, youth and children finally coalesced and made the transition, joined by others outside of Akron.

Paul Leatherman said, "I have become so involved in the activities here that there is not time to get back to the former connections. So one feels that one has let down his friends, but they let you down also."

Levina Huber, leader of the subcommittee that initiated the new church, recalled, "I can still see the spot in the library where Esther Miller of Akron said to me, 'Just because you participate on the committee doesn't mean that you have to go to the new church. . . .' And then my involvement began to evolve and I got drawn in. But if this new church did not have a good strong youth leader, we would not have joined. (Son) Ricky finally said, 'I don't care what you guys are doing, but I'm going to Community.' "

How did the young people catch the excitement of this venture? I asked. Dale Huber underscored youth leadership and the value of more personal experience in a smaller group.

I also asked about negative impulses in this transition. Dale Huber was pointed: "I have a love/hate relationship with the church. I can't leave it alone, and I can't leave it. At Akron I developed distance from the church. I had no responsibility except that I was on the committee evaluating the decision-making process. Here the smaller congregation forces you to do something."

Ken Kulp found the decision-making process discouraging. "Sometimes a decision needs to be made and the congregation can't seem to make it." Paul Leatherman amplified: "One group really wants to be involved in making every decision, and another group would like to have decisions made through committee."

Personal dynamics were at work, too, some not often mentioned in the formation of new churches. Two members' spouses had died while at the Akron Church, and they found that association at Akron brought back tender memories. Ada Hallman and Levina Huber spoke with feeling about their change in roles. At CMCL they are "older" elders, expected to be models or examples. Back in Akron they were challenging the positions of the elders.

Tears, frustration and hard work bonded together a new community. Levina evidenced her attachment: "It took me a long time to say this, but I really feel as if this is my church."

Paul had a similar feeling. "If we had stayed at Akron, the screw-down benches would have made sense, but now we realize that the Akron we left doesn't exist anymore, so we can't go back. You can't turn back once you have put your hand to the plow."

Community Mennonite has now bought a meetinghouse in downtown Lancaster. Their Sunday morning participation is generally over 120. The church has been a healing and saving community for many who were marginal in their church commitment. It, like its parent congregation, is dual-conference, with membership in the Mennonite Church and in the General Conference Mennonite Church.

Our "Akron approach" described above emphasizes church planning and a broad understanding of mission. Church planting was the result, not the first goal. Our process focused on worship, ministry to members, ministry to the world, Christian education and decision making.

We extended moral and financial support to the new Lancaster group, rejoicing in this mission venture. Yet we felt the loss of 40 brothers and sisters. Marlene Kaufman, a member of our pastoral team, reflects: "It was a timely move. There was a lot of restlessness in the church because we had talked so long about forming a church in Lancaster. There were leadership skills available. But it had a demoralizing effect on the congregation because we had so much to deal with at once."

But three years later, we have moved into an expanded facility with about 350 members. Our personal stories of discipleship, as well as those at Community Mennonite Church of Lancaster, are being woven into the story of the church in mission.

Urbane Peachey, Route 4, Box 946, Ephrata, PA 17522, is pastor at Akron (Pa.) Mennonite Church.

PERSONAL

Mennonite by accident

Eligia Murcia

Author's note: This article is dedicated to Gerald Stucky and all the missionaries that he represents. I saw him last in January 1987. I was able to talk with his wife, Mary Hope, by phone several days before his death (in March). I am a fruit of his labor. The message I want to pass on to those who are working in God's fields is well expressed in 2 Chronicles 15:7: "But as for you, be strong and do not give up, for your work will be rewarded." At the time that Gerald decided to give me a chance, there were no guarantees of any kind of reward, but he planted in faith.

It all started 30 years ago when my mother decided to question the Establishment in Colombia. Questioning the Establishment was the privilege of the rich and famous, and my mother was neither.

Not only did she lack riches and fame—prerequisites to be or become somebody in that setting—she also lived on La Calle Doce (12th Street in Facatativa). The stigma of La Calle Doce had to do with its location and its inhabitants. It was the gateway to the world of the outcasts.

But living on La Calle Doce did not stop my mother from questioning the Establishment. Whatever she lacked in wealth or geographical position she possessed in boldness and humor. A person with my mother's status needed both boldness and a sense of humor to question the religious authorities as to their reasons for denying her the right to read the Bible. Her questioning soon became a confrontation that under no circumstances neither the government nor its recognized church was going to tolerate. After all, they were the Establishment and my mother was only an inhabitant of La Calle Doce.

When by my mother's standards the answers to her inquires were unsatisfactory, she publicly announced her resignation from the official religion, a decision that shocked neighbors and authorities alike. But decisions inevitably bring consequences. In my mother's case these were weekly stonings of the house, where a handful of converts to the Protestant faith met, denial of her right to buy goods from some of the stores, imprisonment and, the toughest of all, rejection of her children by the public school.

My mother couldn't bear the thought that her family of four children would face a world without education. No. After all, her cause was just. Not only was it just, it had the blessing from the Almighty. With this new discovery plus her passionate conviction that "everything is possible for him who believes," she set her way to find education for my brother and me.

This picture was taken in 1979 when the author left on her first overseas assignment for Mennonite Economic Development Association (MEDA) in Santa Cruz, Bolivia. She is fifth from the right. Her mother, the hero of this story, is third from the right. Gerald and Mary Hope Stucky are third and sixth from the left.

The first thing my mother did was to kneel and pray to God for an answer to her dilemma. She wanted to keep her new faith and to send her children to school. But under the circumstances of her "sociopolitical accident," as I call it, her two wants were irreconcilable.

I know that my mother prayed and wept for hours on her knees. What I still don't know is how my mother learned about Colegio Americano in Cachipay. As soon as she did, she translated the information into her faith language: God's provision for her children's education. The only fact she had was the knowledge that somewhere there was a Christian school, and that was enough for her to proceed to thank God in advance and to prepare her visit to the school.

Little did she know that what awaited her at Colegio Americano was a plain no to her plea. The charter of Colegio Americano, a Mennonite school, was clear-cut: the school was a boarding school for healthy children from families with leprosy. There was no provision for cases like my mother's, explained Gerald Stucky, director of the school, in his newly acquired Spanish language.

I like to think of the first encounter of my mother and "Don Gerardo" as the meeting of two giants. My mother had left the comforts and safety offered by the church and state; Don Gerardo had left the comforts and safety offered by his culture and country. Both of them were responding to a higher call, a call of love and peace in a country crumbling from violence.

But these two giants were about to engage in a bloodless battle, a battle of faith. Don Gerardo's no to my mother's request was the battleground. My mother could not take no as an answer; it represented the second death of her dreams for her children. On Don Gerardo's side, no was the logical and statutory answer.

So the struggle began and lasted several months until the battle was won by the love of the One who brought the two giants together. It was only by God's love that Don Gerardo could bend the written rule to make an exception. So by accident and by exception my brother and I went to the Mennonite school.

During my six years in Colegio Americano I learned from Don Gerardo and his missionary co-workers not only what it meant to be a committed Christian but how to become one. Then by accident, by exception and above all by grace I became a Mennonite.

I am proud of my Mennonite legacy. I am thankful for servants like Don Gerardo, whose love for the Lord led him to a foreign land where he sought the kingdom of God. Don Gerardo's love and encouragement led me to soar like an eagle to other lands to share God's mighty power.

Eligia Murcia's address is 575 Farmington Ave., Hartford, CT 06105.

Dear hometown pastor:

Greetings in the name of Jesus Christ.

Life here at the university has picked up, almost overnight. We are saying hello. The students have returned.

This is the time to say "thank you" for the many ways you have been a partner with us, one of your newer-planted churches in an urban university setting.

You sent us the names of the students from your congregation who are attending Kansas State University.* By letting us know that you had members/participants of your church who have relocated to Manhattan** we are able to make a first contact with them. We want students, young adults and people moving to our city to know that there is an active, thriving congregation here.

You called me when a particular student or resident was in some kind of crisis. Even your favorite honor student can get stressed with overcommitment, vocational decision making and relationships going too well—or breaking apart. As pastor I am available to your people in emergencies. ("Will you make contact with Sally Mennonite and tell her to call home immediately? Her grandmother has died and we can't seem to get a current telephone number.") When you came through here on your way to a conference, I appreciated the phone call to see if any of your parishioners needed a special visit.

You really made an impact when your college-age Sunday school class teachers came here and treated all the students from your congregation to a dinner. It's important to keep up the connections with the home congregation. It is important for you to come to their turf, see their dorm rooms, meet their friends and attend a sports event or music presentation with them. They have moved to a new home, and you are now their guest. This kind of encouragement goes a long way. And it makes my job easier, too. If students know that their hometown congregations are supporting them with tangible "care packages" and prayers, they are more likely to reach out to others around them. They have good training for ministry in their new context. They are learning that *going* to church is one thing and *being* the church is another.

You encouraged your members to get involved in Manhattan Mennonite Fellowship when they relocated here. You said, "Don't expect MMF to be just like Hometown Mennonite. They have their style of ministry that meets the needs in their location. Being part of the body of Christ means diversity—and many gifts. Check it out." We are partners in the gospel, and we cherish that link with you.

Finally, thank you for your prayers and support. We minister to a changing population. MMF lost 14 key people last spring due to graduation and new jobs. That hurts. But we send them to your community or to a new community filled with enthusiasm and a fresh vision to be the church—wherever that is. We are a receiving church and a sending church. We need the support of the larger church that shares a passion for souls and a compassion for people. Continue to prod us to be faithful in our context. Continue to share with the mission to students, young adults and community members. Let's keep in touch. *Dorothy Nickel Friesen*

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*any college, university or trade school

**any city, town or community

Telemarketing, outreach

We at Peace Mennonite Church, Portland, Ore., were searching for an effective outreach method when we became aware of telemarketing. We spent several months reviewing what the program would entail: enlisting volunteers, listening to preparation tapes, installing telephones, promoting and explaining the program to everyone. A ground swell of support and enthusiasm was the response. Phone callers, cheerleaders, snack makers, secretaries, computer printers were enlisted and organized. We aimed for 1,000 positive responses from people not attending any church who would like to know more about us.

Phoning required five to 10 people per night to spend 2½ hours on the phone, plus some phoning on Saturdays. We had six phone lines at the church; some people called from their homes. Working from a street directory, we called, street by street, all the homes in the Gresham and East Portland areas. There were plenty of discouragements, but we all experienced many highs as one or another person would call out, "I got a positive response."

Eleven thousand calls yielded 1,006 positive responses. A series of four attractive mailings was sent to whoever responded positively.

A most exciting occurrence was the good feelings we all had about the people with whom we talked. Even the shy ones among us began to be bold while talking to people. A lot of prayer went up.

Our target date (the specific date we invited people to attend) was Easter (April 3). More than 90 people were present that day. (Regular attendance is 50-55.)

Our overall attendance has increased as a few of the Easter visitors now attend regularly. Another target date in June called Celebration Sunday was also well attended. The event has changed us all, and we heartily endorse it. *Jeanne Zook, member of the Commission on Overseas Mission*

"Do you have something to do with Christianity?" a young Japanese man asked Genevieve Buckwalter, Mennonite Board of Missions worker. She had given up her seat to two women in a crowded train in Japan. "Yes, I do," she responded simply. "I could tell by your smile," said the young man.

The International (representatives from 23 countries) Coalition Against Violent Entertainment reports that of 1,000 films from 1987, 72 percent contained some harmfully violent elements with 52 percent rated as either predominantly violent or extremely violent. Of the 20 countries with 12 or more films in the 1987 sample, Hong Kong, the United States and Mexico had "the undesirable distinction of producing the highest percentage of violent films." These were followed by Great Britain, Italy, Yugoslavia and France. Leading the least violent film producers were Hungary, Sweden, Argentina and Brazil.

NEWS

Hugh and Janet Sprunger report

Chinese churches show promise of growth

Newton, Kan. (GCMC)—If General Conference Mennonite Church missionaries Hugh and Janet Sprunger had closed their eyes, they could have imagined they were attending their church in Hong Kong. The language was Cantonese. The people were Chinese. The denomination was Mennonite.

But the Sprungers weren't in Hong Kong. They were visiting a Chinese Mennonite church in North America, and the issues being raised were different from those they encountered in their work overseas.

Later, at a meeting in Newton Aug. 8 with two North American Chinese Mennonite Council (NACMC) members, the Sprungers shared what they had discovered after spending much of their summer traveling across the United States and Canada to all 15 Chinese churches affiliated with the General Conference (GC) or Mennonite Church (MC).

Virtually every church they visited—from Philadelphia to Calgary to San Francisco—has good potential for growth, said the Sprungers. Most are located in cities that have an expanding population of Chinese. For example, Peace Mennonite Church, Richmond, B.C., has about 19,000 Chinese living in its vicinity.

However, most churches also have to compete with larger denominations. "Mennonites are often unknown," said Hugh. If you're going to buy a car and there's a Ford and another car that you've never heard of, which are you going to buy? It's the same with choosing a church, he said.

Their growth is also stymied by their lack of facilities. About half meet in buildings that belong to other churches. Hence, their worship services must be in the afternoon, a time that is not ideal for drawing in new people.

Many churches said they felt isolated because they did not have close relationships with nearby Mennonite groups. This is partly due to the fact that they are assumed to be independent enough to be making the right connections, said Hugh.

We should not expect minority churches to become self-supporting within the same time frame as other churches, he said. "They need more than just money; they need encouragement, support and accountability. They need people who will ask them what they need."

One of the ways to foster better support would be to provide travel subsidies to Chinese pastors and members so they can afford to attend the various church and conference meetings, said Hugh. "That way they would be able to participate in our conferences firsthand instead of reading about them in periodicals."

Several pastors also expressed the desire to receive training about the Mennonite faith since they do not come from a Mennonite background, he said.

When asked for their feedback on the role of NACMC, most churches said NACMC should coordinate, not mandate, said Hugh. They affirmed NACMC's annual retreat for pastors and spouses and its translation of literature into Chinese. They also suggested that NACMC produce a newsletter, provide guidance on church planting and budget issues and develop files on Chinese resource people and young people interested in the ministry. A file on the latter group would be especially helpful, noted Hugh, since the churches desperately need English-speaking leaders who can relate to the second generation of members.

NACMC, formed two years ago for the purpose of providing a forum for Chinese Mennonite concerns, organized the Sprungers' trip. The Chinese Mennonite churches, GC Commission on Home Ministries, MC Mennonite Board of Missions, Eastern Mennonite Board of Missions and Charities, and Congregational Resources Board of the Conference of Mennonites in Canada are all represented on the council. *Carla Reimer, news service editor*

Stokes: 'Churche should cultivate adults' faith'

St. Paul, Minn. (GCMC)—"We in the church need to be taking much more seriously ministry with the adults in our midst." This charge came from Kenneth Stokes, keynote speaker and resource person for a conference on adult faith development held here July 28-31.

We should especially be concerned about adults in light of statistics that show that ours is an aging society, said Stokes, staff person for the Adult Faith Resources agency. The average age for a U.S. resident is expected to be 38 by the year 2000, com-

The "greenhouse effect"—the buildup of atmospheric pollutants—will cause more frequent droughts across North America, a scientific conference was told recently in Toronto. By the year 2050, global temperatures are expected to rise by up to 8.1 degrees—enough to dramatically alter the earth's social and economic geography, scientists said at the World Conference on the Changing Atmosphere. Dramatic changes can be curtailed "only if all industrialized countries act now to implement tougher pollution-control measures," said Canadian Environment Minister Tom McMillan.

Teenage murderers who were not yet 16 when they committed their crime cannot be executed unless state legislatures write capital punishment laws that explicitly call for a juvenile death penalty, a sharply divided U.S. Supreme Court said June 29. In its 5-4 ruling the court overturned the death sentence given Oklahoma's William Wayne Thompson, who was 15 when he and three others conspired to murder his former brother-in-law. Four of the justices, led by John Paul Stevens, said a death sentence for minors under 16 violates the eighth amendment ban on "cruel and unusual punishment." Sandra Day O'Connor did not agree but voted with the four.

The number of conscientious objectors in West Germany is up about 20 percent, reports National Public Radio (Aug. 13). COs now serve 20 months in alternative service. This is expected to go up to 24 months in 1989.

NEWS

pared to 28 in 1970 and 18 in 1776, he said.

Sixty-five participants from across the United States and Canada attended the conference, sponsored by the Commission on Education of the General Conference Mennonite Church (GC). Many represented GC district or provincial education committees.

Much of Stokes' presentation was based on findings from a research project begun in 1981 with broad denominational backing. The General Conference and Schowalter Foundation were among those that participated in the project. The original study tested a number of hypotheses about the relationship between adult faith development and age.

The research found little correlation between the two, he said, except for the fact that young and middle-aged adults (late 30s to 50) do a lot of questioning. There was also little difference in how men and women develop faith.

The findings did confirm three other hypotheses: that there is a relationship between times of crisis or change and faith development, that faith grows in relation to concern about social issues and that more educated people tend to be more open to change. Some of the research participants said they found that faith grows in relation to church involvement, while others said the church killed their faith.

Churches need to see faith as developing over an entire lifetime, said Stokes. "Religious education does not end after we come through the children's Sunday school and youth programs," he emphasized. Eighty-three percent of those interviewed for the project said they were participating in an adult class as a response to a need or crisis in their lives.

Some people need learning experiences that stretch their faith; others need to know that it is OK to question their faith; still others may need a strong teacher to guide them. Whatever the case, stressed Stokes, churches should be places where people are encouraged to talk about their faith.

Small group discussion was a part of each of the five sessions. During the final small group session, participants discussed how they could apply what they had learned in their own congregations and districts/provinces. *Susan E. Janzen, editor of* With *magazine*

German political parties reply to Mennonite tax appeal

Bonn, West Germany (MWC)—Several parties in the national Bundestag (parliament) have sent responses to the Verband Deutscher Mennoniten-Gemeinde (Union of Mennonite Churches in Germany) following an appeal by the Mennonites for legislation that would enable taxpayers to designate a portion of their taxes to a peace fund.

The Verband had sent a letter to all parties earlier this year asking for their support in keeping with Article 4 of the national constitution, which provides guarantees for freedom of faith and conscience.

According to *Bruecke*, the official German Mennonite magazine, the most favorable answer came from the opposition Green Party, which assured that such a bill will be introduced again during the next session of the Bundestag.

The Free Democratic Party, a member of the governing coalition, replied simply that it had acquainted members with the communication from the Mennonites. The party's reply did not indicate a position one way or the other.

The Christian Democratic Party/Christian Social Union—the major partner in the government—sent the Verband a three-page letter from a representative of the party's working group on financial affairs.

The letter explained why the party could not support the Verband's proposal, noting that the government needs tax revenues, and the decision on how to allocate them is properly that of legally constituted bodies and not of individual citizens.

At the time of the *Bruecke* article no response had yet been received from the Social Democratic Union, the principal opposition party.

The Verband, with congregations located primarily in southern West Germany, is the smaller of the two West German Mennonite conferences.

Jamaica has new peanut husker

Ken King (MCC)

Venerice Brown of Malvern Saint Elizabeth, Jamaica, and Tom Smucker, Smithville, Ohio, operate the new peanut husker that will help farmers process their peanut crop more productively. Smucker and Alvin Wood of Abbotsford, B.C., developed the husker from almost entirely local materials. Both men are Mennonite Central Committee workers and relate to the Jamaican Mennonite Church.

The deputy executive agriculture officer of Saint Elizabeth parish has expressed interest in having the husker demonstrated at the island's next agriculture fair.

Women in Mission officers have met with Women's Missionary and Service Commission officers to discuss the possibilities for cooperation and integration between their two groups. Another meeting will take place in connection with the Women in Ministry Conference in Phoenix, Ariz., Nov. 18-19.

Costa Rican-based journalists Tony Avirgan and Martha Honey had files stolen from their home by the (U.S.) Federal Bureau of Investigation, according to the Christic Institute, the Washington-based interfaith law center that filed a $24 million civil suit on their behalf. The two journalists charged that prominent contra supporters were conspiring to kill Nicaraguan rebel leader Eden Pastora. The FBI had no comment on how it obtained the files. From 1981-87 hundreds of citizens and groups opposed to the U.S. Central American policy were subject to secret FBI investigation.

Just a week after a meeting of 20 Swiss Mennonites involved in refugee work, three Tamil refugees were baptized at the Mennonite church in Langnau, Switzerland. The three young men testified that they had been called by the love of Jesus Christ through the love of people to whom they were entrusted. They have fled violence in Sri Lanka, an island nation near India where the Tamil minority and Sinhalese majority are in conflict.

NEWS

Sampler of hymns will be ready for 1989 conferences

Oak Brook, Ill.—The Hymnal Council, with representatives of the Mennonite Church, General Conference Mennonite Church, Church of the Brethren and Churches of God—General Conference, have approved selection of 50 hymns for probable inclusion in the final version of a new hymnal, due out in 1992.

Each of the four cooperating denominations is convening a major conference in 1989. A sampler of hymns, designed to give the denominations time to interact with the project before the hymnal is finished, will be included with registration materials for each conference.

More than 30 representatives of the four participating denominations plus the Mennonite Brethren Church, which is an observer-participant, gathered for a week of intense sessions in June here at Bethany Theological Seminary, where Nancy Faus, Hymnal Project chair and a Church of the Brethren representative, is a professor.

Mary Oyer, executive director and a representative of the Mennonite Church, noted that another 110 hymns need to be approved by October, an additional 250 by June of 1989 and the remaining 180 by the end of 1989.

The Mennonite and General Conference Mennonite churches currently use the 1969 *Mennonite Hymnal*, and the Church of the Brethren and Churches of God—General Conference use the 1951 *Brethren Hymnal*. Of the approximately 70 hymns considered at this meeting for use in the new hymnal, 22 were common to the existing Mennonite and Brethren hymnals and 10 were unique to each of the current hymnals.

The worship committee, chaired by Rebecca Slough, representing the Mennonite Church, presented an organizational proposal which was accepted in revised form by the Hymnal Council. Slough noted that, while hymns are arranged by topic in the current *Mennonite Hymnal* and *Brethren Hymnal*, the new hymnbook "takes worship as central and isolates various actions and seasons to order the hymnal," thus providing "a sense of progression in worship with a maximum of freedom."

Text committee members reported both positive and negative feedback to their statement of policy on language (released earlier this year). It states that "traditional hymns and prayers of the Christian church will be used essentially in their original or standard form," while "contemporary hymns will be scrutinized rigorously" with regard to God language and inclusive language.

Marilyn Houser Hamm, music committee chair and representative of the General Conference Mennonite Church, said her committee will consult people with appropriate expertise regarding guitar, charismatic, black and non-western music to be considered for inclusion in the hymnal. As the first draft of "The Music of Hymns: A Policy Statement" prepared by Mary Oyer states: "To judge hymns outside our committees' experience—new works and those from an unfamiliar culture—we will seek the counsel of those for whom the style is understood and valued deeply."

Non-western and charismatic music highlighted several worship segments in an effort to help participants determine how new varieties of music might be incorporated into the hymnal.

Wally Fahrer, pastor of Communion Fellowship of Goshen, Ind., led participants in a period of prayer and praise. He noted several characteristics of charismatic worship: (1) The worship leader serves as a model to encourage the congregation; (2) Worship is more physically demonstrative; (3) Emphasis is on worship as the congregation's gift to the Lord; (4) Worship is a two-way communication with God.

In other business, the Hymnal Council approved the appointment of Joan Fyock of the Church of the Brethren as editor of the hymnal handbook; heard the publishers announce that an elective study, possibly in Sunday school format, will be prepared for a head start in using the hymnal; agreed to limit use of amens in the new hymnal to prayer hymns and others deemed appropriate. *Jane L. Halteman*

When you move,

the exciting unknowns of your life ahead need not be tied down by the weight of saying goodbye to friends and family, sorting and packing belongings, house hunting, then navigating in a new community.

Mobile Mennonites

can help keep the church family working together. When you send that change-of-address card to the post office, give us a call, too. Your name will be forwarded to a Mennonite congregation in your new location.

From leaving for college to retirement and anywhere in between, you'll be happier to know there's help when you're reaching out for new relationships.

If you know someone who could use this special handling to ease the uncertainties of moving, contact:

Mobile Mennonites

Mennonite Church
Box 370
Elkhart, IN 46515-0370
219/294-7523

General Conference
Mennonite Church
Box 347
Newton, KS 67114-0347
316/283-5100

Twenty-two Tanzanian potters came to a seminar sponsored by Mennonite Central Committee and Bukiroba Mennonite Church in June. They learned from Tom Unzicker, a Goshen (Ind.) College student, how to use a potter's wheel and to fire pottery. Skepticism gave way to fascination that the wheel could speed the process so dramatically. Unzicker spent a year working with Pet and Jan Bender Shetler, Bluffton, Ohio.

The University of Guelph (Ontario) is offering Canada's first and only full-time stress management and high-performance clinic, with classes that teach relaxation techniques. Other clinics, says Evelyn Bird, who will lead the new clinic, conduct only research in stress and relaxation and don't see the public on a fee-for-service basis for therapy. A recent ruling in Ontario says that an employee who is stressed out because of a job deserves compensation similar to those with physical problems. The decision by a tribunal for a workers' compensation board is the first to deal with stress in the workplace.

Paul Longacre and Nancy Heisey, after a year's travel to churches in Europe and Asia on behalf of the Mennonite Church, emphasize the need for western churches to "place themselves humbly in overseas countries, awaiting the word of brothers and sisters there about what we need to learn to be a part of their outreach."

NEWS

Local churches, not TV or crusades, get attention at evangelism event

Chicago (Meetinghouse)—Almost nothing was said about television and crusade evangelism at Congress '88, a national festival of evangelism held here Aug. 4-7. Instead the talk focused on the role of the local church in reaching out to the unchurched.

"The simple act of inviting people to church is probably the best way to church growth," said George Gallup Jr. after reporting the latest Gallup Poll data on the unchurched. An active Episcopal layman who has taken a special interest in the world of religion over the years, Gallup also cited the important role of prayer and Bible-study groups. "I personally think this is the most hopeful trend," he said.

The Gallup study—the largest one ever on "the unchurched American" and a follow-up to a similar study conducted 10 years ago—found that the percentage of the population considered unchurched has risen from 41 percent to 44 percent but that those who believe in the divinity of Jesus has also climbed, from 78 percent to 84. And 76 percent today think that one can be a good Christian or Jew without going to church or synagogue.

"There is a growing gap between the believer and the belonger," said Gallup. "Americans continue to take a very individualistic approach to religion." But he noted that over half of the unchurched would be open to a personal invitation to go to church.

Gallup's study was commissioned for Congress '88 by a coalition of denominations, including the Mennonite Church.

Mennonites were also among the planners of Congress '88, which was a follow-up to the 1981 Festival of Evangelism in Kansas City and the 1985 Washington Roundtable on Evangelism for denominational evangelism leaders. It was broadly ecumenical, attracting evangelicals as well as Catholics and mainline Protestants.

The turnout—2,000—was only a fraction of what planners had earlier projected—15,000—and the venue had to be changed from the Rosemont Horizon Stadium to the smaller Rosemont/O'Hare Exposition Center. The planners said one of the big reasons for the lower turnout was the "pioneer" nature of Congress '88—the inclusion of such a variety of denominations is a new idea for many people. "There is no way you could have done this 20 years ago," said Grady Allison.

About 60 Mennonites and Brethren in Christ attended Congress '88, and much of what they heard was music to their ears—the importance of the local congregation, the dangers of individualism and materialism, the calls for social justice and Christian unity, and the stress on combining word and deed.

Eva Burrows, "general" of the 2 million Salvation Army "soldiers" and "officers" throughout the world, praised the "renaissance" of social conscience among evangelicals. "The gospel is not a two-party system of evangelism and social service," she said. "What Jesus put together, let us not put asunder."

The ecumenical nature of Congress '88 and Mennonite involvement in it were dramatically illustrated at the beginning, when a Mennonite introduced the first speaker, Roman Catholic Cardinal Bernardin of Chicago. The Mennonite, who called the cardinal "my friend," was David Whitermore, executive director of the Church Federation of Greater Chicago.

Some 200 workshops offered practical help in evangelism, including 15 that were led by Mennonites and Brethren in Christ. The latter included Don Yoder on Friendship Evangelism, John Stoner on evangelism through service, Ron Grosser on telemarketing, Ken Hepner on motivating the laity, and Dick Blackburn on peace church evangelism.

The workshop schedule included opportunities to learn from 11 fast-growing "parable" churches. Among them was a Mennonite Church congregation and a Brethren in Christ congregation. The former, Hopewell Mennonite Church of Elverson, Pa., has grown in the past 12 years from 75 to 2,800 in the home church and in 12 new daughter churches. The latter, Massey Place Community Church in Saskatoon, has grown in the past 15 years from 6 to 600. Merle Stoltzfus is the pastor of Hopewell; Doug Sider is pastor of Massey Place.

Sider preached at the Mennonite and Brethren in Christ worship service near the end of Congress '88. Led by Chicago-area Mennonite leaders LeRoy and Pauline Kennel, the service included a black gospel choir from an inner-city Mennonite congregation, readers' theater, and testimonies by three local Mennonites.

Congress '88 closed with a time of commitment led by Leighton Ford, an American evangelist who chairs the Lausanne Committee on World Evangelization, which carries on the work of the landmark 1974 conference in Lausanne, Switzerland. He told the participants that "evangelism will not happen apart from community—the local churches." Participants then filled out response sheets indicating their willingness to work at such tasks as personal evangelism, church planting, meeting human need and fostering Christian unity.
Steve Shenk

Bluffton (Ohio) College will grant students college credit for life experiences. Faculty are available to help students prepare a portfolio documenting their experiences. For more information contact Linda Suter, registrar, Bluffton College, Bluffton, OH 45817, (419) 358-8015.

The Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC), the Washington-based organization representing gay and lesbian Mennonite and Brethren since 1976, will hold its second international convention Oct. 7-9 in Toronto. "Journey Toward Wholeness" is the theme for the biennial meeting. "The conference provides a time and place to examine our personal journey and to reflect on where our journey is taking us as a community," says Christian Yoder, BMC coordinator. For more information contact BMC, Box 65724, Washington, DC 20035-5724, (202) 462-2595.

Four people involved with Day One Minis-tries, Allentown, Pa., attended the 1988 National Exodus Conference June 25-July 2 in Los Angeles. The theme was "Taking the Land: Reclaiming God's Intent for Our Sexuality." Some called the conference the 4-H conference—hope, help and healing for the homosexual, says Earl Martin, DOM coordinator.

RECORD

deaths

Esther Classen, 49, died Aug. 4. She was the wife of Eldin Classen, who is pastor at Immanuel Church, Delft, Minn.

workers

Bartel

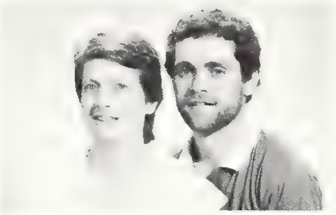
Cañon

Ediger

Flores

Gleysteen

O. Goering


Clemenses

Floyd Bartel has resigned, effective Dec. 31, as pastor at First Church, Newton, Kan., a position he has held for six years. He will become Western District Conference church planter and will share some of district minister Frank Keller's responsibilities as pastor to pastors.

Elizabeth and *Harold Bauman*, Assembly Church, Goshen, Ind., have begun a two-year Mennonite Central Committee and Mennonite Board of Missions term in Dublin, Ireland.

Brian Bauman and *Nancy Brubaker* will be installed as the pastoral team at First Church, Reedley, Calif., on Sept. 25.

Norman D. Bergen is the new pastor at Bergthal Church, Didsbury, Alta.

Angel Cañon is available for speaking engagements in churches. He has 21 years of pastoral experience in Colombia, South America, most recently as pastor of Berna Mennonite Church in Bogotá. He can be reached by phoning Associated Mennonite Biblical Seminaries, (219) 205-3726, where he is a student.

Jonathan and *Ruth Keidel Clemens*, Community Church, Lancaster, Pa., will begin 2½-year MCC terms in Phnom Penh, Kampuchea, in November.

Allen L. Curtiss is the new assistant director of admissions and coordinator of athletic recruitment at Bluffton (Ohio) College.

Marjorie Reimer Ediger will be licensed to the ministry on Sept. 25 at First Church, Reedley, Calif. She has accepted positions as director of Community Care Services and assistant to the activities director at Sierra View Homes, both in Reedley.

Gordon and *Lynne (Driedger) Enns*, MCC workers in southern Zimbabwe for the past several years, are on their way home to Saskatoon. They were close to the November 1987 tragedy of the murder of 16 Pentecostal missionaries in Zimbabwe.

Karl and *Margarete Fast* were honored in June with a farewell celebration at the community center in Unna-Massen, West Germany. They have been friends and counselors under the auspices of MCC to Baptist-Mennonite families en route from the Soviet Union. Karl plans to edit a collection of the more than 300 stories he heard from the *Umsiedler* ("the resettling ones") in Unna-Massen.

Ovidio Flores, a pastor from Honduras, and *Dorothy Gish* of Messiah College, Grantham, Pa., were speakers at an MCC leadership seminar July 10-16, discussing MCC's task and structures in the light of cross-cultural development. Flores has returned to San Pedro Sula, Honduras, where he will be the MCC-appointed regional adviser.

Marian Landis Funk graduated from AMBS, Elkhart, Ind. She and her husband, Ken, will become co-pastors of Saskatoon Fellowship.

Jan Gleysteen, 616 Walnut Ave., Scottdale, PA 15683, is available as a storyteller and slide lecturer on Anabaptist heritage. A native of the Netherlands, Gleysteen has been an artist, photographer, historian and editor at Mennonite Publishing House in Scottdale, as well as a leader of TourMagination tours.

Rosanne Siemens Goble is the new librarian of the Western District Conference loan library, North Newton, Kan., succeeding *Blanche Spaulding*, who is retiring after 25 years in the position.

Orlando Goering, Vermillion, S.D., is the interim pastor of Sermon on the Mount Church, Sioux Falls, S.D., for one year while *J. Melvin Janzen* takes a sabbatical in Clinical Pastoral Education at Rochester (Minn.) Methodist Hospital.

Roland Goering, Newton, Kan., completed his service as interim pastor at Alexanderwohl Church, Goessel, Kan., on July 31.

Donald and *Joyce Hedrick*, Souderton, Pa., will begin church planting in Kailua-Kona, Hawaii, in June 1989 fo the Mennonite Church.

Jesse Jackson began a water-only fast when Caesar Chavez ended his three-day fast on Aug. 21—on behalf of the United Farm Workers of America AFL-CIO, Keene, Calif. Actor Martin Sheen was next in line to fast in an effort to take five pesticides off the market. Said Chavez, "I pray to God that this fast will be a preparation for a multitude of simple deeds for justice, carried out by men and women whose hearts are focused on the suffering of the poor."

Walter Pretskau, 39, leader of an unregistered Baptist church in Dzhetysai, Kazakhstan, U.S.S.R., was unexpectedly freed from a labor camp on July 21, according to Keston News Service (Keston College, Heathfield Road, Keston, Kent BR2 6BA UK). Arrested in 1983, he was released after a decree of the Supreme Soviet's presidium June 28. He may now leave the Soviet Union if he wishes. Andreas Schmidt, 35, imprisoned for 4½ years, arrived in West Germany with his parents and six siblings on July 25. Another former prisoner, Peter Dik, 35, arrived in West Germany with his wife and four children July 30.

A new Indonesian congregation, Zion Mennonite Church, has begun meeting in the Los Angeles suburb of Alhambra. It is a church-planting effort of the other two Indonesian Mennonite churches in the Los Angeles area, Immanuel of Downey and Maranatha of Riverside. The Southwest Mennonite Conference also cooperates in the new work.

RECORD

Koontz family

J. Janzen

Miller

B.H. and *Marie J. Janzen*, retired missionaries, have moved into the Bethel Home for the Aged, 222 S. Pine, Newton, KS 67114.

Julie Janzen, Rainbow Church, Kansas City, Kan., has begun a four-year MCC term in Magadishu, Somalia, where she will be MCC country representative.

Richard A. Kauffman, Elkhart, Ind., is the new interim director of the Institute of Mennonite Studies, succeeding *Willard M. Swartley*. IMS is the research arm of AMBS, currently producing *Mennonite Encyclopedia V*.

Ted and *Gayle Gerber Koontz*, on leave from the faculty of AMBS, are beginning two-year MCC terms at Sillman University Divinity School, Dumaguete City, the Philippines. They are members of Assembly Church, Goshen, Ind.

Mary Kay (Burkhalter) Larson, Commission on Overseas Mission/Africa Inter-Mennonite Mission worker in Gaborone, Botswana, will complete her work with the Botswana government's Ministry of Health in November.

Earl Lehman, retired music professor at Bluffton (Ohio) College, is the new general manager of the Et Cetera Shop (featuring MCC Self-Help Crafts) in Bluffton.

Jane Miller, Elkhart, Ind., coordinator of group service projects under the Mennonite Service Venture program for the past three years, is beginning a Mennonite Voluntary Service term in St. Paul, Minn.

Patricia Erb Mueller returned to Bolivia in August under the auspices of MCC. She may continue working for Canada Save the Children in Cochabamba. Her husband, *Joel*, 36, died suddenly in Bolivia of heart failure on July 24. A memorial service was held at First Church, Halstead, Kan., on Aug. 1.

Christine Wenger Nofsinger succeeds *Emily Will* as Women's Concerns coordinator at MCC, Akron, Pa. She and her husband, Gary, served with MCC in Botswana from 1983-86.

Carolyn S. Nolan, Harleysville, Pa., is the new administrator of overall operations of Mennonite Historians of Eastern Pennsylvania. MHEP relates to the Eastern District Conference and the Franconia Conference.

Ben C. Ollenberger, associate professor of Old Testament at AMBS, will direct the faculty research development program, which makes available grants for research projects from the Lilly Endowment.

Sworas

Margaret Loewen Reimer, Rockway Church, Kitchener, Ont., began Sept. 1 as acting editor and manager of *Mennonite Reporter* for one year, while *Ron Rempel*, Stirling Avenue Church, Kitchener, works toward a master's degree in journalism at Carleton University in Ottawa.

John Rogers has concluded his tasks as editor at Mennonite Publishing House, Scottdale, Pa. He edited *Builder* magazine, *Adult Bible Study Guide*, adult electives, Youth and Adult Foundation Series, and helped shape *Blueprint for Congregational Youth Ministry*. He is entering a doctoral program at Duquesne University in Pittsburgh.

Mathew and *Rebecca Swora*, COM/AIMM missionaries in Burkina Faso and members of Faith Church, Minneapolis, are studying at AMBS for one year before returning to Africa with their two children in August 1989.

Lavon Welty, Elkhart, Ind., is the new editor for Youth Foundation Series and the *Adult Bible Study Guide*.

Welty

Wiens

Norma Wiens, Newton, Kan., has been appointed to serve the remainder of Alfred Heer's term on the General Board of our conference. Heer, Paso Robles, Calif., who had been elected as a member at large, died on June 21.

Maintenance assistant needed. Full-time, year-round voluntary service position.

For more information, contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Food service director needed. Full-time, year-round salaried position.

For more information, contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Full-time youth pastor needed at **First Mennonite Church, Berne, Ind.** Areas of ministry include youth, young adults, some Christian education. Open immediately.

Call or send resume to Board of Deacons, Box 111, Berne, IN 46711, (219) 589-3108, (evenings) 589-2055.

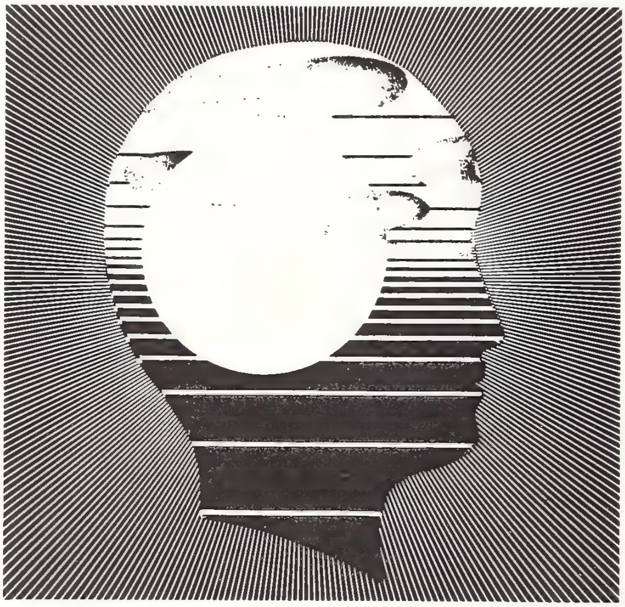
A commemorative edition of the New International Version of the Bible, marking its 10th anniversary, will contain a history of the making of the translation, family and church record sections, color maps and a presentation page.

Jep Hostetler and Daniel Yutzy will lead a Shalom Youth Retreat Sept. 30-Oct. 2 at Camp Luz near Kidron, Ohio. Hostetler, a member of Neil Avenue Mennonite Church, Columbus, Ohio, teaches at the Ohio State College of Medicine, and Yutzy teaches sociology at Taylor University, Upland, Ind. For more information contact Randy Murray, 152 Kidron Road, Orrville, OH 44667, (216) 683-1246. Registration is limited to 100.

Topeka (Ind.) Mennonite Church is marking its 90th birthday Sept. 25. Featured guests include C.J. Dyck, Alice Loewen Kreider and Erick Sawatzky. Clarence Rempel is the pastor. The first pastor, John Mehl, began coming to Topeka in 1893 from Goshen, 10 miles away, by horse and buggy for Sunday afternoon worship. After completing $30,000 of improvements in the past few years, the congregation is now planning a fellowship-education addition.

MEDA
CONVENTION
88

Business Pressure
Inner Strength



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RESOURCES

Dreams and the Search for Meaning by Peter O'Connor (Paulist Press, 1987, $8.95) explains how to approach a dream and thereby approach your unconscious mind. The author draws on his own clinical experience and on the work of Carl Jung.

Marion Keeney Preheim compiles **ACTS (Another Church Tries Something) Papers**. Published by the Commission on Home Ministries every two months for pastors, ACTS Papers ask congregations to share what they have tried in a particular area such as gift discernment, mentors for youth, church computer use, day-care programs, newspaper ads, ministering to homosexual persons, sponsoring refugees and 40 other opportunities to which congregations have responded. ACTS Papers do not deal with untried ideas but share experiences congregations have actually had with various programs and resources. An index of the 47 ACTS Papers or any issue is available from CHM, Box 347, Newton, KS 67114.

Melanie Mueller, CHM administrative assistant, is researching the next **Neighbors Near and Far** packet, which will deal with Native congregations in the United States and Canada.

Chris Graber, CHM administrative assistant, sends out Mobile Mennonite cards that encourage people to send in names of Mennonites who are relocating. These names are referred to pastors in the new community who can invite them to participate in the local Mennonite congregation.

—compiled by Gordon Houser

Silverwood Mennonite Church, Goshen, Ind., is currently taking applications for a **minister of education**. Duties of this part-time position include administering the Sunday and midweek schools of Christian living, resourcing teachers and giving assistance to children's educational activities. Candidates should have related education background or job experience.

Please send a confidential resume to Allen Yoder Jr., Congregational Chairperson, Silverwood Mennonite Church, 1712 W. Clinton Ave., Goshen, IN 46526, (219) 533-1922.

Mennonite Automobile Aid, Inc., is looking for a self-motivated, result-oriented person with a strong Christian commitment. Insurance background is preferred as this person will be trained as a **claim recovery specialist**. The job involves investigative details, case preparation, negotiation and creativity. Keyboard skills are a must—computer experience preferred. On-the-job training and focused educational experiences are provided.

If interested, please contact Personnel Office, MMA, at (219) 533-9511.

A Call to Kingdom Commitments money has helped make it possible for the nearly 100-year-old Western District Conference to have its own office building for the first time. The building, in North Newton, Kan., will be shared with the South Central Conference of the Mennonite Church and provide eight offices, two meeting rooms and a resource center (library, choral music, banners, videos, cassettes).

Ronald Guengerich, Jerry Holsopple, Robert Kreider and Donald Longbottom will teach in the Great Plains Seminary Education Program. Course offerings, in conjunction with Associated Mennonite Biblical Seminaries, Elkhart, Ind., are Discovering the Old Testament, Youth Ministries, The Anabaptist-Mennonite Experience and Current Issues, and The Gospel of Mark. Contact Jacob T. Friesen, Box 306, North Newton, KS 67117, (316) 283-6300.

Martha Wiens Ewert, 82, Marion, S.D., will be among the tourists on an Oct. 13 to Nov. 2 trip to China sponsored by Menno Travel Service. This will be her first time back to China since being a missionary there for 10 years between 1929 and 1941. She will be accompanied by two of her children and their spouses.

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For more information call Gary Franz at (316) 283-5100, or write him at Box 347, Newton, KS 67114, USA.

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GOSHEN

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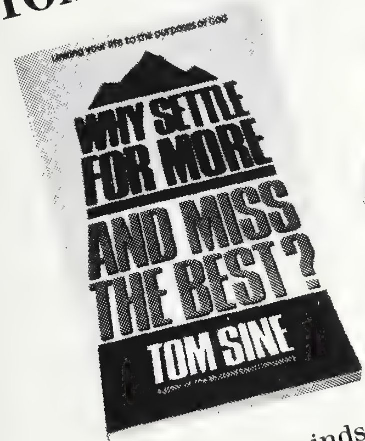
Using your life to the purposes of God
WHY SETTLE FOR MORE AND MISS THE BEST?
TOM SINE

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LETTERS

Become new prophets

I applaud your efforts (July 26 issue) to raise the issue of militarization, which faces all of us and which we are all a part of. I hope there will be more articles like "My Father Was a Hero" and "My Brother's Blood Is Crying Out." Mennonites need to be challenged by those who have taken a stand for justice. In these days (even though injustice may be rampant all around us) it is easy for the church to become comfortable and even caught up in the "yuppie dream." We need to see the heroes of the faith, and we need to be challenged to become the new prophets who can point the world toward a better future. Who are the people today who are taking a stand against the giant military machine that is destroying so many lives throughout the world? *Max Ediger, 1/11 Soi Piphat 2, Bangkok 10500, Thailand*

Aug. 2

Expel them

With the joint meeting of the Northern District Conference and the Iowa-Nebraska Conference, once again the subject of integration (merger) seems to be a central theme, as perhaps it should be.

In the I-N business meeting the delegates (by a vote of 64-4-4) confirmed the decision of the conference council to expel the Ames (Iowa) Mennonite Church from the conference. The reason for this expulsion is that "the Ames group does not see homosexual practice as sin." Emery Hochstetler (I-N conference minister) explained, "This is not a punitive action. This was a case of irreconcilable differences in biblical understanding, culminating in biblically mandated church discipline." I applaud the action of the Iowa-Nebraska Conference.

Ames Church was a dual-conference church. Expulsion from Iowa-Nebraska Conference resulted in automatic expulsion from the Mennonite Church. I would call upon the leadership of Central District Conference to likewise expel the Ames congregation and would hope that such action would mean expulsion from the General Conference.

It is time our General Conference took a stand for biblical morality and righteousness. God loves sinners (even homosexuals), but he hates their sin. As the light of the world, Christians are called to expose and rebuke sin. The church cannot continue to wink at sin in the name of love.

Let us as a conference once again stand solely on the Word of God as our only trustworthy guide of faith and life. May we have the courage of our convictions to willingly execute discipline when and where it is needed. *Edward J. Mooney, 113 Main St., Box 250, Sugarcreek, OH 44681*

Aug. 9

So many artists

Thank you for the Aug. 9 issue of *The Mennonite*. I was delighted to see so many articles concerning Mennonite artists and their activities and interests. Our artistic heritage has been valued but usually taken for granted and not often appreciated publicly. I particularly appreciated the articles on John Hiebert and copyright laws.

Thanks for your sensitivity and broad interests in your diverse constituency. *Shirley S. King, 4 Royer West Drive, Newton, KS 67114*

Aug. 18

Preach the gospel

I was struck by the remarks made by James Faul (July 12 issue). I have been a Mennonite for almost 50 years and I don't understand some of the beliefs and emphases either.

Christ didn't tell us to go into the world and preach peace. He said, "Go ye into all the world and preach the gospel," but in *The Mennonite* there are many more articles on our peace stance than there are concerned with preaching salvation. We know there will never be peace on earth until Jesus returns, but there can be peace in each individual heart who accepts Christ, and that's what we should strive to do—reach as many individuals as possible with the gospel.

About two years ago I heard the wife of a newspaper editor on television say that the Mennonites and the Sisters of Mary Knoll (sic) see just what they want to see. This newspaperman was originally against the dictator Somoza and was put in prison for writing against him.

When he found that the Sandinistas were communists, he started to write against them and had to flee the country to keep from being jailed again.

The articles I have read in *The Mennonite* accuse the contras of all kinds of atrocities but never say one word against the Sandinistas.

I suggest that before anyone decides who are the "bad guys" they read the following articles from *The Reader's Digest*: "The Lonely Struggle of a Nicaraguan Priest" (April 1986), "Our People Cannot Be Silenced" (May 1987), "High Stakes in Nicaragua" (September 1987).

War is a terrible thing, but there are good reasons why the contras have been fighting.

I am happy to say my own church gets personally involved with the poor, and we have money for missionaries who have gone out from our church, but I think not all churches are as involved. *Dorothy Liechty, 306 Hoosier St., Berne, IN 46711*

Aug. 20

A paradox to affirm

In C.B. Friesen's letter of protest (Aug. 23 issue) of the editor's comment in the prologue to the July 12 issue on the family, "Every time we pray 'Our Father' we claim as brothers and sisters the rest of humanity," we have another classic instance of a paradox crying out to be affirmed in its fullness rather than dessicated in its partiality (see my letter in the June 28 issue). On the basis of John 8:44, Romans 8:15 and Ephesians 1:5, Friesen believes that the fatherhood of God refers *only* to "regenerated Christians." On the basis of Mark 1:11, John 3:16 and 2 Corinthians 1:3, he could just as well assert that God is the father *only* of Jesus Christ. But what then will he do with other verses that just as clearly affirm the universal fatherhood of God: Matthew 23:9, Acts 17:28 and Ephesians 3:14 (". . . before the Father, from whom every family in heaven and on earth is named. . .")? The larger scriptural truth is that the fatherhood of God, universal by virtue of creation and potentially universal by virtue of the shed blood of the Son, is an actuality in the lives of all those who through Christ are enabled to cry, "Abba, Father." This affirmation of both strands of the paradox is not "humanitarian philosophy," which Friesen wants to condemn. This is the Word of God, which he wants to commend. *Leland Harder, Box 363, North Newton, KS 67117*

Aug. 22

National Service anticipated

How will a 'citizens' corps' affect us?

Robert Hull

Reporters noticed one unusual commonality in the messages of the U.S. Democratic presidential hopefuls as they campaigned across the country last spring. All spoke favorably of some form of "national service" for youth. This distinguished them as a group from the Republican candidates. Governor Michael Dukakis spoke frequently of his plans for American youth, even going out of his way to insert the topic into question-and-answer periods and interviews.

What is National Service? During the past 50 years, many national leaders in the United States have seen the possibilities of matching unmet social, economic and environmental needs with the continuing surplus of unemployed youth and underemployed elderly citizens. While meeting important national needs, youth could receive skills, while the able-bodied elderly could use their experience in a voluntary program.

National service is not a new idea. Forerunners go back to the Civilian Conservation Corps and the National Youth Administration of Franklin Roosevelt's New Deal. Dwight Eisenhower (Republican) spoke favorably of such a concept. John Kennedy (Democrat) created the Peace Corps, and Lyndon Johnson (Democrat) created VISTA (Volunteers In Service To America). Ronald Reagan (Republican) established an Ecology Corps during his tenure as California governor.

In the early 1970s, as the Vietnam War and the Selective Service draft were winding down, a national service program was discussed in connection with planning for the military's All-Voluntary Force. In the end only the AVF military program was initiated. However, the discussion often involved proposals of compulsory national service. In 1976 the Mennonite Central Committee Peace Section and the National Interreligious Service Board for Conscientious Objectors (NISBCO) held a consultation to explore its impact on the peace churches.

In 1980, when draft registration was started up again and the Selective Service System (SSS) was revitalized, the peace churches held many meetings with the SSS administrators who were planning alternative service programs for conscientious objectors. Among them was Donald Eberly, an advocate of national service for many years. After leaving the SSS, Eberly returned to direct the National Service Secretariat. It is this private group of national leaders which has most consistently explored and advocated national service in the halls of Congress.

Again in December 1987 a major consultation was held, sponsored this time by NISBCO and the Commission on Voluntary Service and Action of the National Council of Churches. (David Orr, personnel director of Mennonite Voluntary Service, is vice chairperson for CVSA.) Major new factors were the inclusion of many representatives from higher education. Considerable time was spent discussing the potential connections between national service and federal financial aid programs for students. This brings us to the present.

The Democratic Leadership Council. In February the Democratic Leadership Council (DLC), chaired by Senator Sam Nunn of Georgia, published *Citizenship and National Service: a Blueprint for Civic Enterprise*. This 71-page report calls for the creation of a "Citizens' Corps" composed of up to 4 million people. The vast majority would be youth aged 18 to 24, with a minority being elderly who would provide administrative support or, in some cases, direct supervision. Among the tasks the Citizens' Corps would include are teachers' aides; aides in hospitals, hospices, nursing homes, mental institutions and drug and alcohol abuse programs; technicians' assistants in forestry, fish and wildlife management and soil and water conservation; disaster relief; criminal justice aides with civilian police patrols, victims' assistance, and parole and probation; civil defense; library and museum aides; weatherization and rehabilitation of housing and public facilities.

This DLC booklet describes the Citizens' Corps thus: "In return for one or two years' service at subsistence wages in either civilian or military service, young enlistees would earn vouchers worth substantial federal aid for college, vocational or job training, or housing. Under the Citizens' Corps, national service vouchers would replace existing grants and loans as the primary source of federal aid to students."

Elsewhere, the DLC booklet speaks

Young Mennonites have forfeited federal student aid by refusing to register for a draft. In this 1983 photo, Kendal Warkentin (left) and Chuck Epp speak about their convictions regarding non-registration. Robert Hull is at right.

Larry Cornies

of $10,000 vouchers for each year of Citizens' Corps service. These could be used at colleges, at vocational and technical schools or toward the mortgage of a home. These purposes frequently lead the DLC to speak of their proposal as a "new G.I. Bill" and to refer to the success of the post-World War II, Korean War and Vietnam War veterans' legislation in promoting "upward mobility" among citizens. (There is no mention of the way in which preference for veterans in hiring played a role until the late 1970s in keeping large numbers of women out of the work force.)

The thinking behind the DLC proposal is summarized in this paragraph: "The DLC offers a public philosophy based on civic obligation and activism as an alternative to the Republican Party's politics of self-interest and social neglect. National service is also a departure from the politics of entitlement, because it embodies the principle that public benefits should be earned through public service."

How will a Citizens' Corps affect Mennonites? We can wholeheartedly affirm much of the call to service embodied in the Citizens' Corps. Our Mennonite Voluntary Service program has been calling Mennonites of all ages to such tasks for four decades. We can also applaud the proposal to extend federal aid assistance to youth who enroll in vocational and technical schools or need home-ownership assistance; the Democratic Leadership Council is justified in calling them the "forgotten half" of American youth. To dignify the experience and skills of many elderly Americans with a call to serve alongside youth should also gladden the hearts of many Mennonites.

Yet there is a subtle and persistent danger when such service is called forth and performed in the name of "civic obligation." Charles Moskos, professor of sociology at Northwestern University and a leading advocate of national service, writes, "Rather than looking backward toward conscription, we ought to look forward to a state of affairs where the model of the citizen soldier can be subsumed within a broad concept of comprehensive national service for youth. This can be done only if the All-Voluntary Force is placed in a new social and moral context, one which reconciles citizen rights and citizen duties. A growing expectation of voluntary service among youth generally will improve the climate of military recruitment without resort to ever higher compensation for recruits or ever higher reliance on career soldiers."

This link between military recruitment and national service programs has been consistent historically. In 1942 the New Deal's National Youth Administration was wholly transferred to the War Manpower Commission. Its administrator testified to Congress, "Today the entire NYA program is geared to war needs." (The same pattern held true, incidentally, for the "Hitler Youth" in Nazi Germany.)

Military recruitment and national service are linked historically.

A second major concern is the Democratic Leadership Council booklet's proposal that "existing federal student aid programs would be phased out as national service is phased in." This not-so-subtle form of coercion could have a major impact on Mennonite Voluntary Service programs and on peace church college enrollments. There is no indication by the DLC that service in private or church programs would qualify for federal aid vouchers. Further, numbers of young Mennonites have already found that registration for a draft ("to send a message to the Soviet Union," as President Jimmy Carter put it) is something they cannot do in good conscience. For this act of conscience, they have forfeited all federal student aid. How differently can they respond if their government now decides to require two years of their lives in the name of "civic obligation" and improving military recruitment prospects?

What can the peace churches do about "national service"? First, the National Interreligious Service Board for Conscientious Objectors is in critical need of financial assistance. The training and experience of their staff in monitoring legislation, especially military-related legislation and regulations, is unparalleled. If NISBCO goes under financially, it will place an unmanageable burden upon the MCC U.S. Peace Section's Washington Office. NISBCO has performed invaluable services in monitoring Selective Service legislation and regulations in the 1980s; it is from their staff that many of the "hotline" notices originate that are distributed by the various church offices.

In the last few years many Mennonites, Brethren and Quakers have responded when the call came from NISBCO and MCC for letters, telephone calls and visits to Washington to protest legislation designed to intimidate conscientious objectors. Such concerted responses have frequently been successful.

District and congregational peace and social concerns committees need now to inform themselves about the national service legislation being proposed. They need to be creating and revitalizing channels of communication in the congregations. When and if the Citizens' Corps or other national service proposals move to the legislative stage, we in the United States need to be ready to communicate to our representatives and senators our concerns over the narrow understandings of "civic obligations" that seem to dominate such thinking, and over the coercive aspects of tying federal student aid to such programs. My office will be prepared to give leadership in these communication efforts.

Robert Hull is secretary for peace and justice in the Commission on Home Ministries. He was a Captain in the U.S. Air Force during the Vietnam War. (This photo was taken in 1965.) In 1971 he became a conscientious objector and left the Air Force to attend the Associated Mennonite Biblical Seminaries. Bob and his wife, Carole, are parents of Aaron, 16, and Joshua, 14. Bob says that trying to explain the Vietnam War draft to young men his sons' ages is like "bringing a message from the far side of the moon."

REVIEWS

books

Radical church planting

New Church in the City *by Marlene Morrison Pedigo (Friends United Press, 1988, 111 pages)*

Reviewed by Stan Bohn, Box 347, Newton, KS 67114

This book documents that 93 percent of the families of the notorious Cabrini-Green public housing project in Chicago are single-parent families unable to protect themselves.

That a Quaker group started youth work and a congregation there is surprising in a culture of gang wars and illegal activities. Many denominational mission boards are weary of congregations that won't ever be self-supporting and need more support each year. It is also surprising that the workers were white people in a black community.

"An Impossible Radical Church Planting Effort in Chicago" might have been a better title than the bland *New Church in the City*. As the forward by Tony Campolo indicates, the title is typical of the low-key, low-budget, prophetic ministry that is being reported.

The author reports approaches that don't fit church-planting strategies thought to be effective in middle-class cultures. One was working with youth athletic teams to see what other doors would open.

The book also makes a case for being a church, even a sectarian church, that has to deal with perceptions that Quakers dress like the Amish or are the "people who make oatmeal." Teaching beliefs, asking people to accept Christ, practicing simplicity in life and silent worship (called "open worship") as well as using choirs and sermons are not shoved aside in favor of spending more time to help the homeless or face other overwhelming needs. In fact, worship, prayer and Bible study are at the core of the varied ministries.

There isn't mention of helping youth decide about military service. However, dealing with recruitment into the armies of local gangs and ways of handling daily violence are problems with which the church works and offers training.

Here is a way of going deeper into communities than mass movements can and empowering local people without expertise through prayer, training and small fellowships to live for more than survival in a community where kids are doomed.

Into the city

A Clarified Vision for Urban Mission: Dispelling the Urban Stereotypes *by Harvie M. Conn (Zondervan, 1987, 240 pages)*

Reviewed by Gary E. Martin, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517

Half of the human race lives in cities. Why is the church still hesitant to embrace urban mission? Harvie M. Conn traces the evolution of the current anti-urban mentality and reveals why it continues to be reinforced by society and the church. "You're closer to God in the country," "faith dies in the city" and "nobody in the city but poor folks" are several of the myths addressed. Other myths deal with attitudes toward crime, power and privatization.

Conn, a noted urban missiologist, links the stereotypes with "the loss of Christian hope for the city." Integrating insights from sociology, anthropology and biblical theology, he considers this work a "preliminary look at urban realities, cutting away the mythical underbrush and weeds." Those who have had similar experiences of eliminating this useless vegetation will appreciate his thorough analysis.

Anyone who takes the Great Commission seriously should read *A Clarified Vision for Urban Mission*. "There are three great areas of the world which churches have not really penetrated . . . Hinduism, Islam and the culture of our modern cities." Experienced urban missionaries will benefit from his synthesis of recent scholarship. Christians in general will be challenged to consider changing attitudes toward the city and priorities for urban mission.

Be prepared for disturbing critiques of the church: "definitely out of touch with working-class people," the linking of suburbanization and the evangelical church's retreat from American cities with racism, and the need to risk losing its image of success and respectability in order to succeed in urban mission.

Conn's perspective is global with illustrations from the industrialized West and the developing Third World. He leaves the reader with a vision of hope for cities. An intriguing question remains. Will the stereotypes dispelled by Conn end up limiting the book's readership primarily to those who are already aware of the myths?

films

Effective listening

Dealing with Inactive Members, *a 50-minute video session with Herb Miller*

Reviewed by Vernon Leis, 57 Stirling Ave. N., Kitchener, ON N2H 3G4

Herb Miller is the executive director of the National Evangelistic Association of the Christian Church (Disciples of Christ), Lubbock, Texas, and a staff consultant for the Yokefellow Institute, Richmond, Ind.

As a pastor I recommend this video for use in Mennonite congregations. The material is divided into the following topics: five reasons people remain active in churches, eight reasons people become inactive, eight stages of withdrawal from active to inactive status, six principles for how and when to contact inactives, and a 12-step outline for influential conversations with inactives.

I used parts of the video with our deacons group and with the visiting team. Both groups responded enthusiastically to the material as it was presented. For me it was helpful to focus on selected portions of the tape. The 50-minute video presents too much material to process in one session.

Caring Christians can learn from Miller about how to listen more effectively. It is good to assume that lay visitors can reach out to people in unique ways. He challenges us to practice the priesthood of believers.

However, he seems to assume that if visitors listen well their ministry of care-giving is complete. Instead, good listening will often involve reflection on the concerns that are heard and group action to bring about structural change.

bible

Hagar and Sarah are trapped *Genesis 16:1-16; 21:9-21*

Stan Bohn

People who are treated well by society usually see Hagar simply as some extra suspense in the story of Abraham, in tension with Sarah. As Bible scholar Letty Russell points out, however, minorities and oppressed people see that Sarah and Hagar speak to us of a deeper problem.

Sarah saw herself as a failure. Because she could not produce children in a society that valued male heirs so highly, she turned to the custom of offering a female slave—in this case, Hagar—to her husband. Hagar's children would then count as being Sarah's. Hagar, being a female, a slave and an Egyptian, had a low status in Sarah and Abraham's household. But now her status changed. She was nearly equal with Abraham's wife, Sarah.

The elevation of Hagar to being the mother of Abraham's children threatened to take away some of Sarah's rights, so Sarah tried to keep her position by pushing Hagar back into slavery. The pushing was so hard that Hagar ran away and only returned when God intervened and promised Hagar that her descendants would be a great nation.

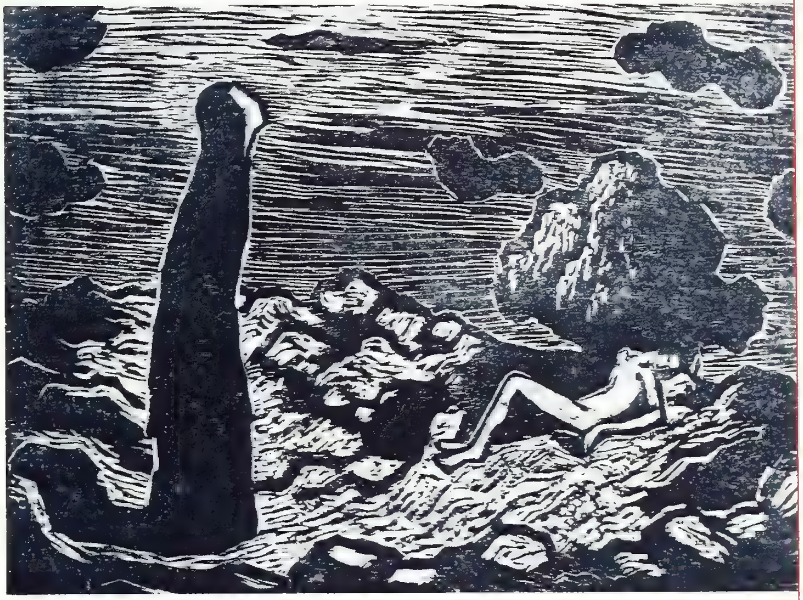
Minority people see the trap Sarah and Hagar were in. Both were caught in a system of unequal relationships. If one gained, the other lost. If Hagar were freed from slavery, Sarah's status would be reduced. Instead of treating Hagar as a sister and a co-victim of the patriarchal system, Sarah referred to her not by name but as "this woman." They became victims of a divide-and-conquer situation, pitted against each other. Sarah had more power and could influence Abraham, but she felt too threatened herself to help Hagar.

To see both women as victims, too threatened to help each other, is different than viewing Sarah as the innocent victim of nature and Hagar taking advantage of Sarah's inability to have children. Both Sarah and Hagar were people God helped. To both of them God promised descendants who would become great nations. Why couldn't Sarah and Hagar rely on that experience of being helped and on that promise? In the meantime, why couldn't they help each other?

In a similar way established church people see hardworking immigrants as a threat rather than as people to work with. Together they could show our society the new way God has given us to live.

Or why do healthy people see AIDS victims as a threat rather than as people to be partners with to allay this danger to all of society?

Or why do people in secure nations see have-not nations as a threat instead of being partners with them in dealing with the economic insecurity that faces all nations?



"Hagar," a woodcut by Jakob Steinhardt

In Chicago's Cabrini-Green, gang-dominated public housing (see Reviews, page 406), 93 percent of the families have only one parent. As in similar metropolitan areas around the world, there are many Hagars. Children feel outcast in those buildings. Better schools, housing, police protection and health care make many taxpayers feel that their own status is reduced.

But someday God will fulfill his promise. God will make us a light and not a threat to other peoples. If we seem trapped in a situation in which raising others lowers us, the promise in Isaiah is that "many peoples will become God's people." We ask for the Holy Spirit's power to live as many peoples becoming God's people. We commit ourselves to seeing the Hagar story with the eyes of oppressed people.

Stan Bohn, 333 E. Ninth, Newton, KS 67114, is pastor at Newton Mennonite Fellowship.

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editorial

The future is secure, maybe

I'm talking about the future of the church. I'm talking about children, like the ones on the cover of this magazine, which brings up the "maybe."

That fence has got to go. Whatever keeps the children in your life away—away from you, and particularly away from the church and from the Lord of the church—has got to go. Whatever makes our young people feel disenfranchised has got to go. Adults with confidence in God, and therefore with self-confidence, can dismantle the fences.

Dismantling the fences lets the children come. If we "let the children come," as Jesus said to do, then the future is secure.

There is, however, cause for alarm. Our children, it appears, will have to again deal with new polarization of the races and the resulting acting out of hate. (Did you think that civil rights legislation in the United States in the 1960s eradicated racial prejudice?) Our children will have to deal with society's newly lowered confidence in the church. (The church in general used to rate first in surveys about "confidence in institutions," but not since the unveiling of for-profit so-called evangelists.) We are apparently turning a corner away from greed in high places, but the wounds of distrust will be long in healing (to say nothing of the years of litigation following white-collar crime).

Some of our children's work will come because we adults have shirked ours. We have been unbelievably slow to recognize the disastrous results of unenlightened waste disposal. We have been incredibly slow to rediscover alternatives to violent conflict "resolution," personal and international. We will long bear the wounds from erroneously thinking that profits of large companies are more important than basic human rights of local farmers—in any country.

But we also have reason for hope. I am heartened when I see children nurtured in the midst of the people of God. I figure they stand a good chance of growing up and bringing some light to a world with much discouraging darkness. I was heartened

- when Alberto Quintela's host couple at Central District Conference deferred to their young son for introducing Alberto to their congregation on the Sunday morning following the conference;
- when a whole flock of children scurried with shovels of all kinds to dig where their new church building will stand (at Eden Mennonite Church's ground breaking near Moundridge, Kan., Aug. 21);
- when the children at their congregation's 50th anniversary wrote their names on cards and put them in the large empty earthen jar made by Alvin Pauls for the celebration, representing the future of Bethel Mennonite Church in Winnipeg (June 24-26);
- when 9-month-old Tesia Bergen (daughter of Bruno and Wanda Derksen Bergen) raptly watched the storyteller at my church while in the good company of about 20 other listening children happily crowded onto the rug;
- when I read how Betty and Lawrence Hart honored their teenage daughter with a traditional Cheyenne giveaway (in Clinton, Okla., this year);
- when two very young boys served the congregation by being ushers to receive the Sunday morning offering (as they are known to do at Newton [Kan.] Mennonite Fellowship);
- when 11-year-old Jessica Baker navigated her way past four seated, white-haired women to snuggle in beside her grandmother, Irene Ramseyer Musser (at Oak Grove Mennonite Church, Smithville, Ohio, last April);
- when I heard about retired physics professor J. Richard Weaver teaching his first-grade-age grandson in Bluffton, Ohio.

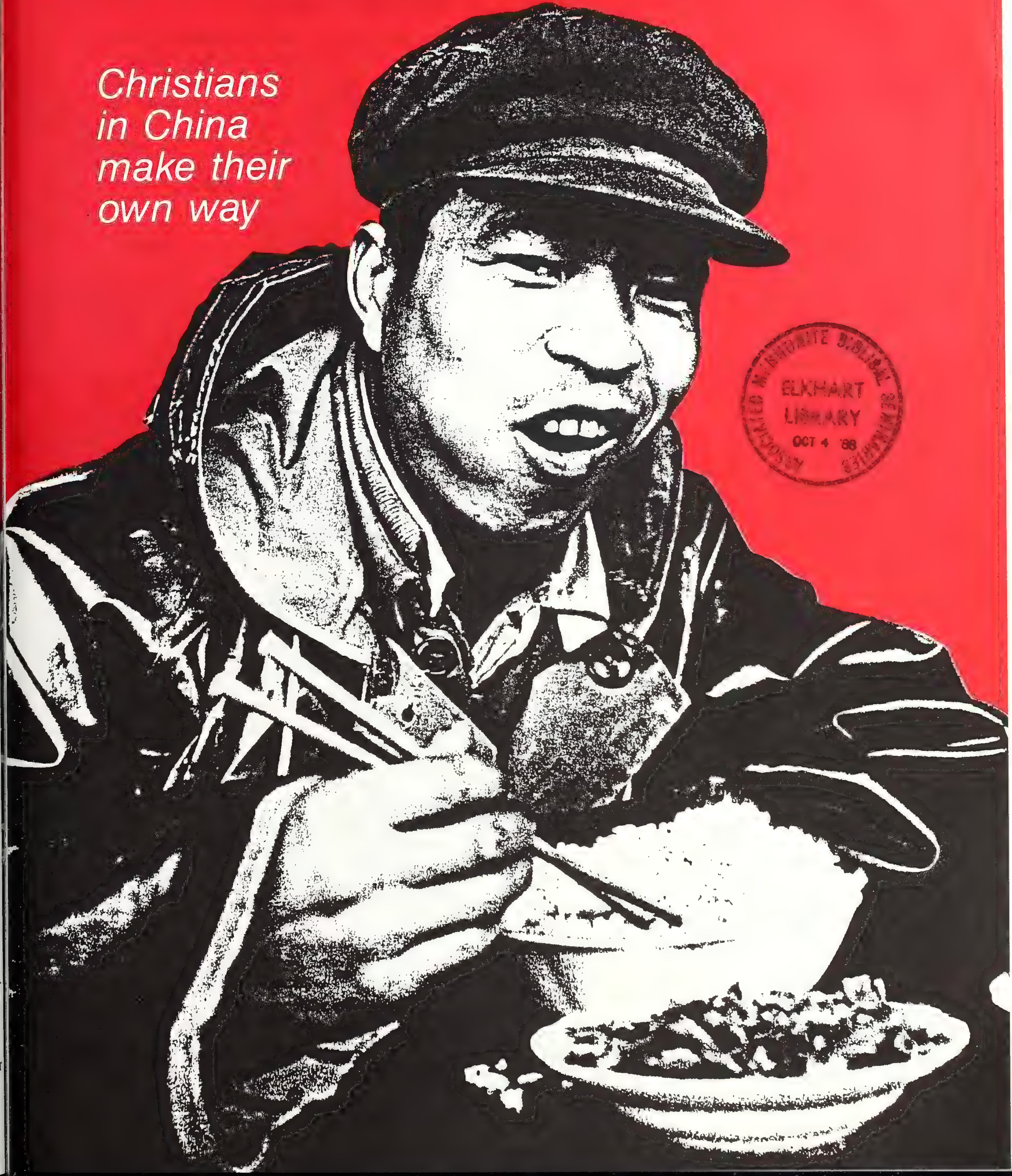
I look forward to adding to these stories of nurtured children. Let us hear from Chinese Mennonite churches in Cerritos, Calif.; Calgary; Houston; Richmond, B.C.; Toronto; Saskatoon. I look forward to hearing stories about the gospel coming to children within our conference in their own language. (We now all together speak at least 11 languages.) I look forward to increasing numbers of Mennonites in Canada and the United States adding Spanish and Hopi and Hmong and Lao and Cambodian words to their vocabularies so that the children among us can be nourished, nurtured. I look toward a secure future for the church. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

103:18 SEPTEMBER 27, 1988

Christians in China make their own way



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prologue

Prairie poet Marilyn Black Phemister writes, "Leafy fingers hold the sun/ cottonwood, maple, dogwood, poplar, pear, black walnut and gum./ Clad in colors for a festive season,/ they fill the air with glory—glory that comes only with their dying."

Close readers of this issue will find the strand of paradox contained in that last line. In suffering there is healing (as with the Christian church in China). In becoming vulnerable there is breakthrough (as in Winfred Soong's story). In admitting powerlessness there is empowerment (as in discussing addictions, begun here by Willard Krabill). In dying there is new life (as in the concluding paragraphs of Lois Barrett's "We Are Witnesses"). Thus we proceed—and read—with thanksgiving.

Thanksgiving in Canada is celebrated Oct. 10. *The Mennonite* alternates year by year, marking the Thanksgiving season north and south of the 49th parallel.

The next issue, dated Oct. 11, will feature some Oklahoma Mennonite church history with a story called "Burial, Burnings, Buttons and Bonds." Stay tuned. *mts*

A man enjoys his meal in a restaurant in Kweilin, China. Chinese Christians have rejected denominationalism in the emerging church there.

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Credit: Cover photo by Blair Seitz

Correction: Don Penner, not Don Neufeld, will be ordained Oct. 9 at Niagara United Mennonite Church, Niagara-on-the Lake, Ont. We regret the error, which appeared in our Aug. 23 issue, page 376.

The Mennonite is available on cassette tape. The past 12 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

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The post-denominational church in China

James C. Juhnke

For this worship service at Chengdu Protestant Church a year ago, the placard in the foreground says, "Be quiet." The placard to the left of the altar contains the Ten Commandments.

An interview by James C. Juhnke with Li Lianke, president of the Sichuan (Western China) Christian Council and principal of Sichuan Theological Seminary, and Hua Chang Ji, general secretary of the Sichuan Province Three-Self Movement and vice principal of Sichuan Theological Seminary. The interview was held March 8, when James was teaching in Chengdu under China Educational Exchange.

What does it mean to say that the Protestants in China today have a post-denominational church?

It means that there are no longer any denominational structures or financing. We have come together to worship in a uniting church, one in which the principle of mutual respect in regard to matters of faith and church traditions is practiced. The Christian councils and Three-Self committees are symbolic of this new unity. We have a long way to go in building the church of China.

How many Protestant denominations and congregations were active in Chengdu (Sichuan Province) when the Communists took control of the government?

There were 18 congregations of 13 denominations. They were American Baptist, Anglican, Assembly of God (Swedish/American), the Church of Christ in China, China Inland Mission, Friends, InterVarsity Fellowship, Little Flock, Mennonite, Methodist Episcopal, Seventh-day Adventist, and True Jesus Church.

How many Protestant congregations are active in Chengdu today?

There are three congregations in metro Chengdu. One is in the downtown area and two outreach posts or meeting points are in the suburban area.

How can you all cooperate in one body? What became of your differences?

It has been a work of God's grace. Our differences have changed from points of mutual attack to spiritual insight, experience and new light. When we cast away denominational prejudice and arrogance we learn to know God and his Word better.

It is difficult for someone accustomed to American Protestant pluralism to understand how this was possible.

From practical and secular circumstances in China, especially during the Cultural Revolution, ministers and lay leaders came to know that we have many things in common. We could not only live together in harmony as brothers and sisters but we could also appreciate the value of each other's theological and doctrinal points of view. Our experience in the Cultural Revolution taught us to accept each other more easily. As we converged, we felt the one God in all of us.

What is the biblical basis of the post-denominational church?

We learn much from the Acts of the Apostles and from Paul's Epistles. In John 13:34 Jesus gave us a new command, to "love one another," and in John 17 Jesus prayed to God that "they may be one as we are one." Whenever we encounter any differences or difficulties, we pray to the Lord and study the Bible once more to seek his teaching and will. From Acts 2:46-47, Romans 12:4-5, 1 Corinthians 1:10-17, 3:3-7, Ephesians 4:3-4, 11-16, Philippians 2:3 and other passages we know that our Lord looked forward to

China

John Sommer

Li Lianke is president of the Sichuan Christian Council and principal of Sichuan Theological Seminary.

The author, left, speaks with Hua Chang Ji, general secretary of the Sichuan Province Three-Self Movement and vice principal of the Sichuan Theological Seminary.

his followers working as one body with Jesus at its head.

Did the change begin as early as the Communist victory in China?

The liberation of 1945-50 was a great shock to the churches. But separate denominations remained until 1966 or the beginning of the Cultural Revolution. For example, in 1956 the Anglicans had a denominational conference to organize the dioceses of East and West Sichuan and its joint office. Even in 1966 denominational names were used for the churches. The denominational mentality persisted.

Why was the Cultural Revolution of 1966-76 a turning point?

The Cultural Revolution was a disaster for the whole nation, including all religious groups. Our churches were closed and our leaders were banished to work in the countryside. We have not forgotten the pain of those days, but today we can look back and see the working out of God's will to bring us together.

Why did persecution bring unity?

Do not forget that we had long looked for unity. When the opportunity for unity finally came, we seized it and used it. We learned to appreciate each other in adversity. Not only Protestants among themselves but also Catholics, Buddhists, Moslems and Taoists had the opportunity to reflect on what religious groups had in common. We learned that the essence of faith is not dependent on denominational institutions and particularities.

When did you organize a union church in Chengdu?

In 1979 we began to contact scattered former members. We asked the government authorities to return our church property. Our first service was March 2, 1980. We wept for joy. The joy of being able to worship together overcame our differences. We strongly perceived that this could only be the wondrous work of the Holy Spirit.

Were Seventh-day Adventists willing to worship on Sunday?

We invited them to meet at the church on Saturday. They held a few separate meetings, but the members decided they wanted to worship with the larger body.

How did you decide on the form of baptism?

The first baptisms were about two years after our new organization. After discussion we agreed to baptize by sprinkling water on the head. We have not baptized infants.

Does China's post-denominational church have a congregational polity or an episcopal polity?

We have not settled all issues. This church is still evolving and developing. In practice it seems that a form of congregational polity is emerging. Church members are not deeply concerned about church governance. As long as we preach Jesus as Savior and are loyal to the gospel our church members will be satisfied.

Does the government insist upon a unified church?

The government does not care if we are united or not. The Religious Affairs Bureau is responsible to see that the constitutional provision for freedom of religion is enforced. They have helped in restoration of our church properties. Of course, they would prefer to negotiate with one organization.

Does the Religious Affairs Bureau control church life?

What is meant by "control"? The government does not interfere with ou internal affairs or anything related to doctrinal, liturgical or clerical matters and denominational differences. But they will not allow outsiders to force denominationalism upon us. Nor will they accept subversive or illegal activities which intend to overthrow the government. They also want to protect the people against religious imposters in the countryside who would use superstition and magic to get money. Th government can control such things better than we can.

Do they oppose the underground church?

Yes. They are against anything underground. An underground church does not exist here in the normal sens of the term. The Three-Self Movement aims to serve the whole church. The church is growing so rapidly that we have more members than we can possibly nourish. There are some house-church groups who are not closely connected with us, but there is no anti Three-Self group in China. All Chines Christians support the Three-Self principles. We all want a self-governing, self-supporting and self-propagating church.

If China would open up to foreign Christian funds and missionaries in the next few years, would the post-de-

Faithfulness, obedience and God's hand

Winfred Soong

When I attended the recent Chinese Mennonite pastors meeting that concerned the China Educational Exchange program, I was reminded again that God is working in my life and leading me to repent from the world and convert to Christianity. God is also continually guiding the path of my whole life. As I reflect on my experience in the Christian faith, I can see that God is working in me individually as well as in societies and history.

I was born and brought up in mainland China, which means I was educated by the Communists and totally lost the meaning of Christianity. When I was in university in the 1950s, it was the time that God sought me and awakened me. I was seeking something more than Darwin's evolution. One day a friend told me there was a Christian meeting held in a house church, where people preached the anti-evolution gospel message. I went there and found that the messages fed my needs. I also found that Jesus Christ was a living person to them. It was this living Jesus who encouraged them to witness to him faithfully and to face persecutions. They were put in jail one by one as the time went by. At this point I was converted and became a Christian, even though I had to face the same persecution.

After I became a Christian, God called me to follow the steps of those faithful Christians. Then I realized that I needed to get out of China to get biblical training in Hong Kong. I applied for a visa, which required me to return to China. But I didn't intend to come back. So I was in Hong Kong with this returnable visa, which was all I could get at that time.

I was struggling with how to be a faithful witness for God. But I had not been faithful to the visa office. God seemed to tell me that if he wanted me to stay in China, even in a desolate area, why should I desire to come to the West? But if he needed me to come to the West, God could open a legal door for me to go.

Faithfulness means to obey and trust God, to put our life into God's hands. Despite the consequences I went back to China to apply for another visa. It was impossible at that time. I gave up hope. I did not even check the office time after time to see whether my visa was issued, as others did. One afternoon one of my neighbors asked me when I would go to Hong Kong. To my amazement I found that I had been allowed to leave the country.

When I went to get the visa, the official told me that no one waited longer than seven days to collect their visa after it was issued but me. He was going to send it back to the headquarters to cancel it the next morning, he said. But that next morning I was catching the train to cross the border.

I attended the Alliance Seminary in Hong Kong for four years, worked in the Christian literature field for about 12 years, then moved to Canada 15 years ago with my wife, Jean, and daughter Anna.

This experience has dominated my life. When we are faithful to God we can see his hand working in our life, in society and history.

At present the Chinese Christians and churches have many uncertainties and frustrations about the open door of China, the Hong Kong transition, the Three-Self Movement, church growth and exploration to the West. If we can trust in God fully we must let God's hand lead our decision making about our policy and directions, instead of letting the world or society's political view dominate our thinking.

The apostle Paul said, "Do not conform yourselves to the standards of this world but let God transform you inwardly by a complete change of your mind. Then you will be able to know the will of God."

Winfred Soong returned to Ontario from Hong Kong in August. He is pastor at Toronto Chinese Mennonite Church, 2174 Danforth Ave., Toronto, ON M4C 1K3.

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nominational character of the church survive?

First of all, we don't think there exists the possibility of having missionaries again in China. We do not refuse Christian sharing from the outside, either spiritual or financial. We only ask that foreigners not interfere with our internal affairs. Christianity must not once again come to be known as a foreign religion in China. We are aware of the possibility that denominationalism could be promoted from abroad, so we are careful. Those who want to help us, out of their love for God, may make some contributions.

Would you accept a foreign teacher in your seminary? Would you be allowed to do so?

Yes, we expect it may happen before very long. Of course, it must be a well-qualified person of our choice in a field we need. It would be best if such a teacher were fluent in the Chinese language.

What will be the greatest challenges facing China's post-denominational church in the coming decades?

We have a great age gap in church leadership. Many of our pastors are elderly, and the next generation of leaders is being trained. The church is growing rapidly, and we are not ready. Here in Chengdu we have people who want to be baptized but not enough pastors and teachers to prepare them for baptism. Compared to our need for leadership training, our concern about denominationalism is minor. We expect denominational differences to diminish, not to grow. In fact, we do not use the term post-denominational among ourselves. The name has a Western ring to it.

James C. Juhnke is professor of history at Bethel College, North Newton, Kan.

Robert S. Kreider

‘Old’ and then ‘GC’:

MANY PEOPLES BECOMING GOD’S PEOPLE

NORMAL 89

First in a series of articles published jointly by *The Mennonite* and *Gospel Herald* in preparation for Normal ’89

Growing up Mennonite

I was born and bred “Old” Mennonite. Now I am a “General Conference” Mennonite. I have been invited to write autobiographically of my family’s conference journeys—“Old” Mennonite (Sterling, Ill., Goshen, Ind., and Bluffton, Ohio) and General Conference (Bluffton, Newton, Kan., and back to Goshen). Is this a story of accident or providence? Is this a story of the breaking of fellowship or of the mending of fellowship?

The story begins with the best of childhoods, although touched with shadow. In the 1920s my parents endured an era of church troubles. They undoubtedly tried to explain to my brother and me the trauma they were experiencing. They protected us, however, from their hurts. I recall no anger, no bitterness, only sadness.

I first became conscious that I was an “Old” Mennonite when in 1926 we moved from Goshen to Bluffton. Mother—Stella Shoemaker Kreider—didn’t like the term “Old”; she insisted we were “American Mennonites.” All around us were Luginbuhls, Badertschers, Basingers and others who were “Swiss Mennonites.” We heard that Mrs. S.K. Mosiman, Prussian Mennonite by birth and wife of the college president, found us refugees from Goshen College “a pushy lot.” At Bluffton in the late 1920s our family was still “Old” Mennonite.

My father, Amos E. Kreider, was born on a farm near Sterling, Ill., and grew up in the Science Ridge Mennonite Church. All ancestors on Father’s side were “Old” Mennonites from Lancaster County, Pa. Mother, who grew up 40 miles north near Freeport, Ill., was from a long line of Lancaster and Franconia Mennonites. Mother and Father had attended the young Goshen Academy and College, where Dad graduated in 1915.

When Father returned to Goshen from seminary in 1917 to teach Bible, he and his bride came to a campus struggling to establish itself as a four-year, Christian liberal arts college. At that time critics, who preferred a Bible school to a college, were quick to identify any error they perceived on campus. The displeasure of some leaders with the college was part of a broader movement to assert the authority of the bishops, to hold a firm line on dress and other social restrictions and to prescribe tenets of sound doctrine for the faithful.

After one year of teaching, Father and Mother moved to Sterling to farm. With A.C. Good, Father also served as pastor of his home congregation. At age 30, Father was elected to the mission board of the Illinois Conference and secretary of the Mennonite Board of Education, which oversaw Goshen College. Later Mother was elected secretary of young women’s and children’s work of the conference-wide Women’s Missionary Society. Their future in the church appeared promising.

My memories of church life at Science Ridge are fond ones. I recall the white-frame meetinghouse encircled by the horse barns and to the north the cemetery where grandmother Kreider lay buried. For worship I sat with Mother on the women’s side until I was old enough to cross over and join Uncle John on the men’s side. I remember A.C. Good’s Lincolnesque countenance, Sol Good’s tuning fork and his leading of a cappella singing, and my father’s prayers, for which we turned around and knelt with our heads lowered on the benches.

Concerned letters about Goshen College flowed back and forth between two farmer-preachers: the young Kreider in Illinois and the older Sanford C. Yoder at Kalona, Iowa, one the secretary and the other the chairman of the Mennonite Board of Education. Although Goshen continued to draw students, criticism of the college intensified. In five years five presidents served the college. Leadership in the newly merged Indiana-Michigan Conference sought to bring congregations and the young college into obedient conformity with conference policy. Concerned in 1920 for the college’s future, Father wrote to Yoder, urging him to accept the presidency as a last hope of rescuing the college. He demurred. Father, too, was asked to return to Goshen, and in 1921 he left the farm for the classroom.

For two years Father taught Bible, served at times as business manager, and as board member on the scene acted as caretaker between presidencies. Our family attended the Goshen College Mennonite Church.

In the spring of 1923, Goshen College, under pressure, closed. At the time of the closing Bishop D.D. Miller invited Father to pastor the church. Father and other ordained people had resisted this appointment, perhaps, because of the tension between the congregation and the district conference. Encouraged by a petition signed by 125 members of the congregation, Father accepted a part-time position.

With the college’s closing he had considered a variety of options: return to Sterling to farm, join a family business, pursue further graduate study, accept a position offered at Hesston (Kan.) College or accept a temporary position at Bluffton College. He chose to teach at Bluffton. Our family continued to live at Goshen, and Father returned from Bluffton to Goshen on weekends to preach and to administer college finances and property.

The year 1923-24 was difficult. The bishops called upon congregational members to sign a pledge of loyalty to the Indiana-Michigan Conference leadership and its stance. Most in the Goshen congrega-

A.E. and Stella Kreider and sons Gerald and Robert (right) in 1926

tion did not feel they could in good conscience sign the pledge. Those who failed to sign were considered out of fellowship, excommunicated.

On weekends Father listened to the stories of his flock. He and Mother, who continued for the next six years as members of Science Ridge in the Illinois Conference, were not required to sign the statement.

Toward the end of his year in the pastorate, on a Saturday, Aug. 11, 1924, Bishop Miller came to our house on Eighth Street to inform Father that as bishop he would take charge of preaching on the next day and on following Sundays. For two years Father sat with us in the congregation. In August 1926, on our last Sunday before moving to Bluffton, Dad was invited to offer the closing prayer.

How much does a child sense the heartaches of church conflicts? I remember but did not understand the reason for the exodus of College Church members north to the Eighth Street Mennonite Church, a Central Conference congregation established in 1913. Virtually all our neighbors and my friends left for the new church. My Sunday school class dwindled to two or three pupils.

Other congregations in the area—Topeka, Middlebury, Nappanee—were also being called into conference conformity, with many being purged from membership. I remember serious talk in hushed, sad tones.

During the three years after the closing of Goshen College, when we continued to worship at the College Church, Father dressed in his plain suit and Mother wore the "prayer covering."

When Goshen reopened in 1924, Sanford Yoder, the new president, invited Father to join the faculty. He declined the invitation of his friend. He was then so close to the hurts caused by rigid authority and the pain of separation among friends and colleagues. He was troubled that some were too ready to label a college person a "modernist" or "liberal." He shunned controversy. Father wanted simply to be a faithful pastor and teacher of the Bible.

Our family finally moved in 1926 to Bluffton, where Father taught Bible in Witmarsum Theological Seminary. My parents did not join the General Conference congregation, nor did they buy a residence. I sensed something tentative about their stay. A year after our coming to Bluffton, Father suffered a severe physical breakdown that required two years for recovery. In 1930, at the beginning of the Depression, Witmarsum Theological Seminary closed.

Father was invited to become the pastor of First Mennonite Church of Bluffton. Father and Mother then became General Conference Mennonites. I had been baptized and had become a member six months before.

My parents were happy in their four years at First Mennonite Church. They found new friends and responsibilities in their new conference. (In 1933 the congregation hosted the triennial General Conference, delayed a year because of the Depression.)

In my high school years at Bluffton I gained a heightened sense of Mennonite worth. C. Henry Smith kindled a love for Mennonite history. E.L. Harshbarger talked of peacemaking on a world stage. J.N. Smucker inspired us with his messages on "Talks with the Master." J.P. Klassen, refugee artist from Russia, stood tall in our eyes when in the Allen County courthouse he declared that he would not kill for his country, even if it meant denial of citizenship.

In 1935 our family moved to Newton, Kan., where Dad taught Bible and I enrolled as a freshman at Bethel College. After only four years of membership in the General Conference, Father was elected to the conference's Mission Board, which he later chaired.

He and we felt at home among the throng of Kansas General Conference Mennonites. I found something exhilarating about the creative spirit of these Mennonites, who were only two or three generations distant from their immigrant origins.

In 1943 my parents returned to Goshen, Father to pastor for three years at Eighth Street Mennonite Church and then to retire to three decades of farming and churchmanship. He encouraged the Central Conference merger with the General Conference. He helped spark the establishment of the inter-Mennonite retirement community Greencroft. In 1956 he spoke on the conference floor in behalf of joining with the Mennonite Church in founding the Associated Mennonite Biblical Seminaries at Elkhart, Ind.

Father appreciated those occasions when he met the old Bishop Miller, who talked not of the past but greeted him with the holy kiss. He and Mother often returned to their home congregation at Science Ridge. His old pastor friend, A.C. Good, invited him to preach the sermon for the funeral of his first wife. Often it is easier to express concerns of the heart with deeds than with words.

Certainly the events which led my parents from the Mennonite Church to the General Conference Mennonite Church were painful. Perhaps they wished they had handled certain decisions or relationships differently. Despite all, they remained appreciative both for their roots in the old church and their life in the new church.

As a historian I look back and ask, "Was it necessary to crush a decade of young leaders to save the church?" Father and Mother spent little time looking back. They were grateful that in the mystery of God's wisdom, "His ways past finding out," God was bonding his people together in new patterns of appreciation, affection and common labor. I, too, am grateful.

Robert Kreider, North Newton, KS 67117, says, "There is so much more to this story, including my attending the University of Chicago and finding there 'MCs' and 'GCs' who helped quicken my interest in Anabaptism, and my years in Mennonite Central Committee." Educator, historian and writer, Kreider is retired from the faculty of Bethel College.

TOGETHER

So you think Mennonites don't drink?

Willard S. Krabill

So you think Mennonites don't drink? Well, many do, and in increasing numbers. The evidence we tend to deny. We don't want to talk about it.

"Alcohol" and "denial" seem to go together. The user denies the risks inherent in alcohol use. The non-user denies that alcohol is an issue "in my congregation." The problem drinker denies having a problem. If there is a problem, the user denies responsibility.

The non-user denies that the user could ever be a good person. Children growing up in an alcoholic home deny that the family's life and dynamics are abnormal and sick. In spite of the evidence that alcohol use is an issue of growing intensity among us, we tend to look the other way.

Our treatment of the alcohol issue in most Mennonite churches is characterized by denial, false assumptions, deception, polarization, mixed messages. Our young people perceive that this is not a moral issue.

Where we are. The myth is that we are a non-drinking church. Data tell us otherwise. Various congregational surveys reveal use levels of 10 percent, 20 percent, 35 percent and sometimes more in some areas of the church. Surveys in Ontario, Indiana-Michigan and (I understand) in other area conferences of the church show clearly that we are far from being an abstinent people. When I speak in congregations, I hear that the use of alcohol "is a problem here."

Staff at all of our church colleges report campus problems with alcohol use. Alcohol-related traffic deaths have occurred. We find alcoholic students whose problem-drinking behavior began while a student in our church schools.

Again, in our denial we blame our church colleges for "the drinking problem" on campus. But a study conducted on the campus of one of our church colleges this year revealed that 58 percent of the student body used alcohol (either occasionally or more frequently) before coming to college. They were lawbreakers, guilty of underage drinking. The use of alcohol is not just a church school problem; it is a churchwide problem.

I am surprised at how often people come to me with stories of family members who were killed by drunk drivers, of growing up in an alcoholic (Mennonite) home, of the pain of damaged relationships associated with alcohol use.

In a February 1986 survey conducted by the Student and Young Adult Services (SYAS) of the Mennonite Church and the General Conference Mennonite Church only about 25 percent felt that the moderate use of alcohol was "always wrong" or "usually wrong." In the case of graduate students this was 12 percent. As we become more urban, more educated, more identified with the surrounding culture, we tend to adhere less to traditional church expectations, including the use of alcohol. This survey showed significant shift in attitudes from previous church-member profile studies.

Those of us working in college settings see another shift. Earlier those who used alcohol were generally marginal in campus life and leadership; today it is frequently campus leaders who use alcohol. Alcohol polarizes campuses, defining social groups into the "partyers" and the "non-partyers." Some faculty members at our church colleges and seminaries are moderate users and regard their practice as a non-issue. The issue of personal use of alcohol becomes divisive and difficult to talk about.

Some pastors and church leaders have offended church members in tour and travel settings by their use of alcohol, and some abstainers have offended non-abstainers by the harshness of their attitudes. We need to talk to each other in love.

John Lei (HNS)

Where we've come from. Mennonite ambivalence regarding alcohol has historical roots. Although "shunning drinking houses" was included in the 1527 Schleitheim confession, and abstinence was an identifying marker of early Anabaptists, for much of our history in Europe and in 19th-century North America we have not been abst nent. Some Mennonites established breweries.

The temperance movement and late 19th-century revivalism moved us to general acceptance of and adherence t a non-use position. Many Mennonites became convinced to be non-users and to keep their communities "dry." Som Mennonites, who generally refused to participate in elections, voted on local option (alcohol) issues. Kansas, with a large population of Mennonites, was one of the last states to become "wet" following the end of Prohibition.

Now, however, as we've increasingly

bought into North American culture, our use of alcohol reflects that of the culture around us. We consequently experience the inevitable consequences of increased alcohol use: increased numbers of alcoholics, family disruption, alcohol arrests, increased accidents of all kinds, inappropriate sexual behavior. Abstinence, which formerly identified us as a "counterculture" in the world, has become less common.

A response. We should all agree that the way we are addressing the alcohol issue in most Mennonite churches is unsatisfactory. It is characterized by denial, false assumptions, deception, polarization, mixed messages. Our young people perceive that (a) the church says (or presumes) one thing but does another; (b) we cannot talk openly; (c) the different generations disagree; (d) this is "no big deal"; it's not a moral issue. Those who do not use alcohol tend to regard those who do as "bad persons." Those who use alcohol tend to regard those who do not as narrow-minded.

A major event of the Alcohol Education Project is a training conference Jan. 20-22, 1989. Our focus is on prevention of alcohol abuse.

How can we create a climate in each congregation in which we can hear each other and discuss the use of alcohol, even when our personal behaviors and attitudes differ? Understanding and unity need to grow. We will probably discover that we agree on much more than we disagree.

In response to the need for the church to deal with the growing problems of alcohol and other drug use in the church, the General Conference Mennonite Church and the Mennonite Church have launched an Alcohol Education Project. When the advisory council for the project met last March, its initial task was to define the problem:

"Young people are drinking; adults are not talking about it; parents are concerned and want someone to 'fix it.' Parents assume a theological position (use of alcohol is sinful) and there is no room for discussion . . . youth see the problem as whether to drive drunk, not whether to drink at all."

The committee developed a list of goals, these three as first priority: (1) raise awareness, help people recognize that many Mennonites use and abuse alcohol; (2) develop a climate within congregations that allows people to hear each other's views regarding alcohol use without feeling threatened; (3) lower the incidence of alcohol use and abuse among Mennonites.

Our focus is on prevention. Mennonites also need to develop a wider ministry to the chemically dependent, but that is not the primary focus of the project at this time.

Crucial to attaining goals #1 and #3 is accomplishing #2, openness to hearing each other and accepting each other as people with varying views. We can model this in denominational settings, but the real change must take place in congregations.

The major event of the Alcohol Education Project is a training conference planned for Jan. 20-22, 1989. This conference is intended for conference and congregational nurture commission representatives, youth ministers, education leaders and other interested people. It will be an "equipping" conference, to prepare and encourage people in each conference, and ultimately in each congregation, to take leadership in alcohol education. If we can encourage dialogue and disseminate the facts, the use and abuse of alcohol among Mennonites will decline.

As Christians we are a counterculture in secular North American society. Our expression of that counterculture identity must be defined individually and congregationally. We believe each congregation should address the alcohol issue via educational programs, position statements and ministry to the chemically dependent. Confused messages are not helpful. The task, in view of the powerful societal forces arrayed against us, is immense. Our task begins by recognizing that, indeed, many Mennonites do drink. Whatever our practice with regard to the use of alcohol and other drugs, it must be re-examined in terms of the contribution it makes to our fulfilling our responsibilities to God, to each other and to the faith community.

Willard S. Krabill, M.D., on the 11-member advisory council of the Alcohol Education Project, lives in Goshen, Ind.

IDEAS FOR MINISTRY

Seeking and finding

It was a bright Sunday morning. I was in Salt Lake City and had made arrangements to meet some friends at 9:15 in the foyer of their church. As I entered and looked around for my friends, I was greeted by a friendly usher. "Good morning. Are you lost?" Now that was an interesting question to be asked upon entering a church.

It was only a few moments until my friends arrived and we were seated in the sanctuary. As we sat listening to the organ prelude, I thought again of the usher's question. I know that he was concerned that I find my friends; however, I wonder if we have the same concern that people find their Friend when they enter our church.

In Luke 15, Jesus told three stories of the lost being found. The shepherd was not satisfied until the one sheep that was missing from the fold was found and brought into safety with the other 99. The shepherd called his friends together and there was rejoicing because the lost was found.

One coin was lost. The woman swept the house, searched, and found the one coin of the 10 that was lost. She invited her friends to join her, and there was rejoicing.

One son was lost. The father was not satisfied until the son returned home. The father waited, watched and longed to embrace the son again. When the son was still a long way off, the father saw him, ran to meet him, threw his arms around him and kissed him. Again there was great rejoicing.

Evangelism is more than "seeking." Evangelism is seeking and finding. It is not enough to open the doors of the church and announce that all are welcome. It is not enough to stand at the gate of the fold and call to the lost sheep out on the hillside. God wants us to search for and find the lost sheep and bring them into the fold. He is not happy until he sees us welcome that son or daughter walking back into the home once again. When that happens, there will be rejoicing in both heaven and earth. *Donald E. Yoder, secretary for evangelism and church development for the Commission on Home Ministries*

"**While the primary task** of the Foundation Series (Sunday school curriculum) resource persons is to interpret that series, most also function as general Christian education consultants," notes Rosella Wiens Regier, Commission on Education secretary for children's education. This group, at least one from each provincial and district conference within the General Conference Mennonite Church, met in St. Paul, Minn., July 26-28 and talked about curriculum needs of children in the 1990s.

A number of followers of renowned Christian author and speaker Charles Swindoll are publicly questioning Swindoll's need for the $2 million, 8,000-square-foot "mountain getaway" he is building at California's Lake Arrowhead. One of these questioners, Grace Sewell of LaMesa, Calif., wrote to Swindoll complaining that the minister's sermons espousing humble Christian living seemed at odds with his luxurious seven-bedroom, spare home. She told the *Orange County* (Calif.) *Register*, "I say build an A-frame, lay down your head and enjoy the outdoors. Instead, they're building Camp David. I feel it's hypocritical."

NEWS

In inundated Bangladesh

Wheat, cash reach flood victims

Akron, Pa. (MCC)—Floods in Bangladesh have killed at least 1,000 people and forced 61 million from their homes, reports Mark Nord, Mennonite Central Committee country representative there. Many have no choice but to drink contaminated flood water.

About 110 million people live in Bangladesh, a low-lying river delta nation whose geography is defined by three major rivers and their tributaries. Many of the 175 local people hired by MCC have been forced from their homes. The 25 expatriate MCC workers in the country are reported safe.

The Brahmaputra and the Ganges rivers, whose levels reached the highest ever recorded, have fallen since Sept. 4, but the situation remained grave since rain continued to fall.

MCC contributed between 500 and 1,000 tons of wheat from its current stocks to nongovernmental organizations operating relief feeding stations. Nord has also asked MCC for $50,000 U.S. that will go to local partners working in some of the hardest-hit rural areas.

About 2.9 million hectares (7.1 million acres) of land planted in the year's major rice crop were partially or totally flooded, Nord reported. Officials estimate that the major rice crop will be 15 to 20 percent below normal.

Flooding during the monsoon season is an annual event in Bangladesh and is vital to the rice crop. This year, though, the floods were too high. Normally, rivers crest at the end of July or early August, giving farmers time to replant flooded fields if needed. This year farmers will not be able to replant.

Bangladesh's major rivers flow into the country carrying water from India, Nepal, Bhutan and China. Monsoon rains upriver have been excessive this year, which accounts for Bangladesh's current floods. Deforestation in upriver countries also accounts for this flood, making it an "un-natural disaster."

As of Sept. 6, all road and rail links between Dhaka, the capital, and the rest of the country had been severed for nearly a week. Runways of the Dhaka airport were also flooded, closing the airport to all but the small aircraft flights between Dhaka and Calcutta, India.

The government is using boats and helicopters to ferry food to those marooned in rural areas, but these efforts are slow since the government has only a dozen helicopters. Efforts to rescue the estimated 2 million people marooned in remote areas have been abandoned due to lack of small boats and other water transportation. In some southern districts, helicopters carrying relief supplies could not land for lack of dry space.

MCC workers in Dhaka are working at flood relief in areas in and around Dhaka, where some 2 million of the 5 million city dwellers are affected by the flood. Flooding in Dhaka ranged from several inches in the downtown area to six feet in some outskirts.

Prices of such necessities as rice, cooking oil, salt and kerosene shot up from 30 to 200 percent. Kerosene for lamps was in shortest supply; electricity had been shut off in most areas. *Charmayne Denlinger Brubaker*

War, flood and famine meet in Sudan

Winnipeg (MCC)—The same war and famine conditions devastating Ethiopia also occur in neighboring Sudan but are just beginning to receive coverage in the U.S. press.

Sudan is fighting its second civil war since 1983, and there is little public awareness of the atrocities perpetuated on civilians. The government arms traditional enemies of the southerners, and this, says Mennonite Central Committee's Keith Gingrich, "is flooding the rural hinterlands with automatic weapons that will insure terrorism against innocent civilians for years."

Returned workers have testified before policy makers in the U.S. capital, this facilitated by MCC's Washington office.

"The worst floods of the century" have compounded Sudan's situation. MCC's William Reimer says that August rains destroyed the temporary houses that refugees from the war had built in a camp called Kucha, which literally means "garbage." Four local organizations are distributing relief: Sudanese Red Crescent/Red Cross, Islamic African Relief Agency, Sudanaid (a Catholic relief and development organization and Sudan Council of Churches, with which MCC works. A new MCC worker, Kate Warn of Austin, Texas, began serving there this month.

The largest house church in southern China has been ordered closed and its pastor has been harassed by the Public Security Bureau in Canton, according to News Network International. Following a visit by 260 foreign Christians who ignored a warning from local authorities not to attend the unregistered church, Pastor Lin Xiangao was taken to police headquarters and questioned by authorities who were responsible for an April 1 law calling for the strict regulation of religious meeting places.

The Internal Revenue Service filed two suits against a Quaker group in Pennsylvania because the organization refused to attach the wages of two employees who have withheld part of their income taxes as a conscientious protest against military spending, Religious News Service reported. The lawsuits against the Philadelphia Yearly Meeting of the Religious Society of Friends seek $16,836 in connection with federal taxes not paid by William V. Grassie and David A. Falls. The Quakers sent a letter to the IRS saying neither Grassie nor Falls is "a tax evader but a conscientious taxpayer who is conscientiously refusing payment of the military portion of his taxes."

Federal budget cuts have reduced Medicare help 23.1 percent since 1982, according to William Cox of the Catholic Health Association, making hospitals pick up some of the tab for poor and uninsured patients. Last year 79 hospitals closed, bringing to 240 the number that have closed in three years, according to the American Hospital Association; 680 hospitals are expected to close by 1993.

NEWS

CKC allows new fund-raising efforts

Newton, Kan. (GCMC)—The General Board executive committee recently agreed to allow the Conference of Mennonites in Canada, commissions and district or provincial conferences to do their own fund raising for some of the projects funded by A Call to Kingdom Commitments, the General Conference's development plan.

The decision, which was recommended by the Call to Kingdom Commitments policy committee and took effect July 1, is only applicable to what are called capital projects. "These are the ones involving brick and mortar," said Ted W. Stuckey, business manager and treasurer.

So far, the Northern District Conference (NDC), Western District Conference (WDC) and Conference of Mennonites in Canada (CMC) have stated their intent to do their own fund raising, said Stuckey. NDC will raise funds for Freeman (S.D.) Academy and WDC for an office building in North Newton, Kan. CMC will raise funds in cooperation with the Conference of Mennonites in Manitoba for expansion of the Canadian Mennonite Bible College facilities and CMC headquarters, both located in Winnipeg.

"The original hope was that if we reached our goal of $17.5 million, the commissions and conferences wouldn't have to go out and raise their own funds," said Stuckey. As of July 31, the General Conference has received $3,136,644 or 57 percent of the $5,478,976 committed through A Call to Kingdom Commitments.

Winnipeg prepares for 1990 Mennonite World Conference

"We're getting our guest rooms ready," says John Dyck, Winnipeg, director of the Mennonite World Conference Canadian office. MWC executive secretary Paul Kraybill anticipates a full-time registration of 15,000 plus 3,000 evening and weekend and part-time participants for the July 24-29, 1990, event that takes place every six years. An estimated 4,000 youth will have a separate convention.

Evening programs for the entire group will be at the Winnipeg Arena (pictured at left). At right is the MWC executive committee: (back row) Ray Schlichting, Paul Kraybill, Ross T. Bender, Jake F. Pauls; (middle row) Victor Adrian, Louise Nussbaumer, Samuel Gerber, Hiroshi Yanada; (front row) Helen Kruger, Luis Elier Rodriguez, Stephen Ndlovu.

Of the MWC attendance in Winnipeg, 1,600 people are expected to come from outside North America. Churches are encouraged to sponsor an average of one guest each from Asia, Africa, Central and South America through the MWC travel fund. English, French, German and Spanish will be the official languages at the conference.

High hopes for the 1990 conference are tempered by cash-flow difficulties. "People don't know," said Helen Kruger, Waterloo, Ont., "that we are not fulfilling our obligations." A 22-month calendar with a contribution form will be distributed in order to stimulate interest.

Helmut Harder, Winnipeg, chairs the Faith and Life Committee, which has prepared a study guide for use in Mennonite churches worldwide before the 1990 conference.

The 1989 meeting of the MWC executive committee will be July 4-7 in Bulawayo, Zimbabwe. Members will itinerate in African churches before and after. *David Shelly*

WINNIPEG ARENA

MWC

MWC

The National Prayer Summit is calling U.S. Christians to 40 days of prayers, Sept. 30-Nov. 8. The National Prayer committee and Intercessors for America also support the call. For more information contact National 40 Days of Prayer, 6813 N. 11th, Tacoma, WA 98406, (206) 752-5763.

A five-member Mennonite World Conference delegation will visit the Soviet Union in October at the invitation of the All-Union Council of Evangelical Christians-Baptists. This will include executive secretary Paul Kraybill, executive committee members Hiroshi Yanada of Japan, Louise Nussbaumer of France and Jake Pauls of Canada, and International Mennonite Peace Committee president Mukanza Ilunga of Zaire. In a separate visit, MWC president Ross T. Bender of Denver will be part of an October Mennonite Central Committee delegation joining ceremonies for the 1,000th anniversary of the establishment of Christianity in Russia.

"A North America Assisi: Learning to Live Together" is the title of a conference to be held Oct. 30-Nov. 1 in Wichita, Kan. The conference is being sponsored by the North America Interfaith Network and will be hosted by Wichita-based Inter-Faith Ministries. "The purpose of North America Assisi is to reflect the reality of religious diversity in North America and to explore that diversity openly and honestly," said Daniel L. Anderson and James A. Bell, organizers of the conference.

NEWS

New liability coverage offered

Akron, Pa.—Mennonite Indemnity announces a new service to directors and officers of agencies related to the Mennonite and Brethren in Christ churches: liability insurance.

Modeled after the Mutual Aid Sharing Plan, the plan simply asks member organizations to make a mutual aid commitment whereby all members agree to be assessed up to an agreed upon amount (something less than the premium of a commercial Directors and Officers policy) in the event of loss to any of them. Reinsurance will be arranged to stabilize the plan and give it the needed capacity. Membership is limited to churches and not-for-profit organizations that are related to the Mennonite and Brethren in Christ churches. The plan has been reviewed by numerous church leaders and Mennonite attorneys and comes with their endorsement.

"We know of very few instances where Mennonite or Brethren in Christ organizations are being sued," says Edgar Stoesz, president of Mennonite Indemnity, "but suit is increasingly being threatened and seems to be not far under the surface. We learn of more and more people who are not willing to serve on certain boards unless they are covered by Directors & Officers insurance."

Congregational directors and officers also have need for protection, particularly if they sponsor ancillary activities such as day care, dinners, bus services, trips for young people.

The program will be presented to regional meetings of agency and congregational representatives during the months of October, November and December by Robert Good, Smithville, Ohio.

More information is available from Mennonite Indemnity, 21 S. 12th St. Akron, PA 17501, or your local Mennonite property aid company.

Scott Rois (front) puts finishing touches on a mural painted by about 20 Miami youth from the churches and community groups working with the ABCC. Gene Tinnie, renowned local artist, pictured with Rois, helped with the mural, dedicated at ABCC's first annual youth conference.

Minnesota couple builds bridges in Miami

Miami—Scott and Karen Hedenstrom Rois, St. Paul, Minn., have completed two years of voluntary service in Miami with Mennonite Central Committee U.S. and have agreed to serve two more. Scott works as community organizer for the American Black Community Center (ABCC). Karen serves as interpreter for deaf students and as educational assistant for Health Crisis Network, a grass-roots organization that supports AIDS patients and their families.

Scott, in his work as bridge builder between organizations and as facilitator, has earned respect and rapport with black pastors and community leaders. In an environment where churches seem to be competitive, he has also worked "to bring the various community institutions together to accomplish something one church couldn't do by itself."

The ABC Center opened in 1982, two years after May 1980 racial riots rocked the city of Miami. A coalition of Protestant denominations opened the center in an effort to combat the racism and gross economic inequity they saw. Since then the center has consistently asked MCC for white social workers to help symbolize this effort toward racial reconciliation in the black communities of Miami.

When Scott Rois began his work at ABCC two years ago, he went from church to church visiting pastors in order to acquaint himself with the black community and to introduce church leaders to ABCC. Now ABCC works with 25 churches in a variety of ways.

This spring Scott and Karen helped stage a youth conference for 100 teenagers from a dozen community churches. The weekend event had the fitting theme "Youth and Adults Bridging Our Community in '88."

"ABC Center's goal," says Scott, "is to build on the success of the conference and similar events by harnessing the resources of churches to do creative programming. We want the churches to do something concrete that will help their people and bring them together." *Walter Sawatzky, MCC program coordinator in Florida*

THE MENNONITE
CENTRAL district EDITION

CENTRAL DISTRICT REPORTER
September 27, 1988

Tribute to Reverend R.L. Hartzler

From time to time there are human beings whose lives made all the difference in the course of the history of a movement, church or nation. Sometimes that impact was only a momentary act or decision. But the more profound effect has come through lives committed in roles of service and leadership which have molded and shaped a particular movement or people.

The life of R.L. Hartzler is one that will be remembered for its contribution in the shaping and molding of numerous institutions and organizations of the church. From the struggles of a young pastor seeking creative solutions to churches wrestling to find themselves, to conference leader and shaper of new and creative ministries of the larger church, in all of these R.L. Hartzler brought strength and credibility in the molding and shaping of what we know as numerous ongoing missions of Mennonite ministry.

The immediate benefactors are many: the churches he served as a young pastor; programs of alternative service that he served during Civilian Public Service days; Mennonite Hospital, on whose board he sat for 24 years, 15 of those as its president; African Inter-Mennonite Mission board, to which he gave high priorities for many years; stewardship and estate planning efforts of the General Conference Mennonite Church; Mennonite Biblical Seminary; Bluffton College and various other missions and ministries that he promoted individually from time to time. However, foremost of the benefactors is the Central District Conference, not only because of these listed ministries but also because of his 19 years as conference secretary and editor of *The Christian Evangel*. Major conference boards and committees served by him added together span more than 140 years.

All in all this man, small of stature but a giant in spirit, perhaps shaped and gave inspired leadership to more programs and institutional development during his 94 years than any other human being in the history of the Central District Conference, if not the General Conference. His tremendous memory for telling the story of our history and the many incidents that helped shape the various ministries of which he was a part was a rich resource that in his death might not easily be silenced. The memory of this giant spirit may best be served by those of us who inherit legacies of leadership to remember the stories and message of his life that it may be passed on as a rich legacy to those who follow.

R.L. Hartzler, Nov. 28, 1893-June 27, 1988

Though silenced by the earthly powers of death, the voice of this friend and pastor goes on speaking through the lives and ministries that were inspired by him. Although wise and insightful in his words, it was the spirit and the example of his life that lives on within us. Though he is part of history—our history—he is more importantly a part of us, a true gift from God. Thanks be to God for this special gift. *Ronald Ropp*

Eighth Street celebrates 75 years

These Eighth Street Church members enjoy a fellowship meal together. From left: Agnes Smoker Scranage, the first infant born into the church fellowship; Guy Smoker, the only surviving charter member; Lowell Bechtel; Betty Bechtel; Virginia Miller and Max Miller

The Eighth Street Church of Goshen, Ind., celebrated its 75th anniversary year with a series of special programs and events, culminating with the homecoming of June 25-26, which brought visitors from seven other states and Canada. In spite of Saturday's 103-degree temperature, a number of people came to the open house to renew friendships and see the displays of memorabilia and the exhibit of serious artwork done through the years by Eighth Street artists. On Saturday evening the program was given by guests who had been outstanding in the church's music program. Several dramatic sketches were also presented, which were written by Leonard Beechy and reflected some church history.

Robert S. Kreider preached at the Sunday morning service, which was followed by a catered dinner and an informal afternoon of reminiscences. A 16-page souvenir booklet was printed for the occasion.

A previous celebration was held on April 15, when the congregation met on the Fifth Street site where the church first began. Special recognition was given to those who had attended in those early days. Since Eighth Street is a daughter church of the former Silver Street Church, now known as Silverwood, the latter presented to Eighth Street, at a joint service on June 12, a symbolic wreath of intertwined grapevines and an engraved silver pitcher with a silk floral arrangement.

The committee in charge of this anniversary year consisted of Donita Brookmyer, chairman, Paul Goering, Verna Weaver, Mim Weaver and the pastor, Ed Kauffman. *Rachel Kreider*

Hively Avenue Church celebrates 30th anniversary

Aug. 14 was a time of celebration for members of the Hively Avenue Church, Elkhart, Ind. This past summer was the 30th anniversary of its founding in the spring and summer of 1958. On Aug. 14 a special worship service at 9:30 a.m. at the church was followed by a carry-in meal at the home of Peter and Hulda Classen, charter members.

Walter Gering, first minister of Hively Avenue Church, was the guest speaker for the 30th anniversary worship service. A quartet composed of Chris and Trish Habegger and Becky and Roger Zehr, children of David Habegger, second minister of the church, provided worship music.

Marcia Yoder-Schrock, pastor of Hively Avenue Church, and Hulda Loewen Classen, 30th anniversary committee chairperson and charter member, make plans for the anniversary celebration of Aug. 14. Photo by Kevin Yoder

The first gathering of the people who founded Hively Avenue Church was on Feb. 2, 1958, at the home of Peter and Hulda Classen. Three months later this group decided to begin regular Sunday morning worship services and held the first one on May 4 at the Concord West Side School on Mishawaka Road, Elkhart. In August of that year committees were chosen to find a pastor and a building site. The congregation was then officially formed on Aug. 31, when 31 people signed the charter membership book. Two others signed the roster in October, bringing the total charter membership to 33 people. In October a youth fellowship was formed, and the congregation held its first communion service.

Marcia A. Yoder-Schrock is minister of the Hively congregation now, having been called in 1982. Walter Gering served from 1959-1964; three coordinators of a shared ministry, S.F. Pannabecker, William Klassen and H.E. Nunemaker, served from 1964-1967; David Habegger served from 1967-1976; a pastoral team of Fred Obold, Martha Smith Good and Dan Steiner served from 1976-1977; and Virgil Gerig served as minister from 1977-1982.

The planning committee for Hively's celebration was Hulda Classen, chairperson, Winifred Waltner, Ruth Andrews, Tyler Klassen, Connie Fast and Susan Hertig.

Help wanted at Friedenswald

Food service director needed. Full-time, year-round, salaried position. For more information contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Maintenance assistant needed. Full-time, year-round, voluntary service position. For more information contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Conference Sunday Oct. 16

Once again the Central District Conference board is inviting member congregations to highlight the wider mission and ministries we share in the conference during a Sunday morning worship service. God is at work in our local congregations and in our wider conference region, and we are called to lift up and celebrate that activity among us. Congregations have been encouraged to invite people from conference committees, staff, camp and others involved in our wider ministries to share stories and report in that time of witness and worship. A bulletin insert with a litany and information on the district ministries will be furnished. Some church calendars may need to set an alternative date to Oct. 16. *Mark Weidner, conference minister*

Several groups have made trips for service and sightseeing: young adults of **Neil Avenue Church**, Columbus, Ohio, to San Antonio, Texas, during the Ohio State University spring break; the senior high fellowship of **First Church**, Bluffton, Ohio, to Washington, Ocean City, Md., and Akron, Pa., June 2-8; the Mennonite Youth Fellowship, **Oak Grove Church**, Smithville, Ohio, to Tavistock, Ont., June 22-25.

Central District finances —an update

After six months (Jan. 1 through June 30)

Receipts	$ 94,835.90
Expenses	125,164.82

The 1988 budget is $254,590.

We will need an average income of $26,625 each month for the next six months to meet our budget. The fair share asking is $40 per member. Our expenses after six months are near 50 percent of budget, since we are operating with a trim budget. Thank you for your support.

A LIVING, ACTIVE CHURCH

St. John Church, Pandora, Ohio, celebrated its centennial beginning on the afternoon of Saturday, July 30, with pioneer games, a hog roast and an evening service emphasizing missions and music. Former pastors were recognized during the Sunday morning worship service. An anniversary program featuring a heritage play followed a carry-in dinner. An anniversary reception concluded the celebration. The church published a commemorative booklet in conjunction with the anniversary.

Meadows (Ill.) **Mennonite Home** celebrated its 65th anniversary on Friday, May 20. The morning activities for residents were an attempt to recreate life as an "inmate" at the home in 1923. In 1923 it was expected that "all inmates labor as far as able," so residents stemmed strawberries and set tables for the noon meal. A tent meeting replaced the usual Sunday school class. Steve Estes delivered the sermon and guest singers provided gospel songs. In the afternoon 175 people gathered in the outside shelter. The program included music by the Old Boys' Chorus, a time of reminiscing led by Lotus Troyer, planting an anniversary tree and launching 200 balloons.

On the evening of Sunday, March 27, the congregation of **Eicher Emmanuel Church**, Wayland, Iowa, held a dedication of its church kitchen and basement renovation.

June was international month at **Southside Church**, Elkhart, Ind. In worship services for four Sundays, the congregation strengthened its links with Central America (June 5), the Middle East (June 12), Southeast Asia (June 19) and Nepal (June 26) through various congregational people who have worked or lived there. Worship was planned and led by members of the support groups of Southsiders serving outside the United States.

The congregation of **Congerville** (Ill.) **Church** has studied the Dobson series "Turn Your Heart Toward Home."

A class on "Teaching Teachers to Teach" was offered during the Sunday school hour at **Comins** (Mich.) **Church**. For three months substitute Sunday school teachers took the class, then each took over a class to allow the regular teacher to enter the class.

The worship commission of **Neil Avenue Church**, Columbus, Ohio, assisted by many individuals, prepared a Lenten devotional booklet for the congregation.

This year **St. John Church**, Pandora, Ohio, enacted the Seder during the Palm Sunday worship service.

Willard Swartley, professor of New Testament at Associated Mennonite Biblical Seminaries, was the speaker for Lenten services March 13-15 at **First Church**, Wadsworth, Ohio.

Carlock (Ill.) **Church** hosted a family life workshop Feb. 19-20. Clare Schumm of family life ministry for the Commission on Education of the General Conference Mennonite Church was resource person. The workshop considered these topics: "A Theology of Marriage and Family Ministry," "Changing Family Life Styles" and "Implementing a Family Life Ministry in a Congregation." Co-sponsors were the CDC education and publication committee, Illinois Mennonite Conference nurture commission, and Mennonites of Illinois leadership education.

Silverwood Church, Goshen, Ind., held a mission conference March 20-23. Among the events were sharing by Dan and Kathy Petersen, pioneer workers in Burkina Faso, and by Larry Hills, AIMM worker in Transkei, South Africa; home group nights for a more casual time of sharing, and a mission fair with 12 local and national agencies.

Speakers for Spring Mission Sunday at **Oak Grove Church**, Smithville, Ohio, April 24, were Gary and Sonya Hasek, church planters at Cedar Anabaptist Fellowship, Cleveland Heights, Ohio.

On April 24 a Worship in Song Festival was held at the **Mennonite Church of Normal**, Ill., under the direction of Doyle Preheim, Goshen (Ind.) College. Area CDC people were invited to sing in the massed choir or to attend.

On Sunday, May 15, Marilyn Houser Hamm, a member of the interdenominational Hymnal Council, led a hymn workshop and evening festival of hymns at **Oak Grove Church**, Smithville, Ohio. During the evening service hymns from the new projected hymnal were among those used.

On Sunday evening, May 1, the Mennonite Choral Society of **First Church**, Berne, Ind., sang Haydn's *Creation*. Freeman Burkhalter is the director.

At least three Central District churches—**Comins** (Mich.) **Church**, **Oak Grove Church**, Smithville, Ohio; and **Silverwood Church**, Goshen, Ind.—have members who are involved in training for Stephen Ministry, a lay ministry in which leaders learn skills and develop their talents for ministering to people who are grieving, depressed or experiencing other stresses.

SENIOR Fall Retreat Day Oct. 11, 1988

9:00 a.m.	Registration, fellowship and morning snack
10:00 a.m.	Welcome, singing, introductions and devotions
11:00 a.m.	Free time
Noon	Chicken Bar-B-Cue
1:00 p.m.	Optional activities, relaxation and free time
2:45 p.m.	Snack
3:00 p.m.	Remembering the Depression—slides, recorded narration, interspersed with group discussions recalling personal experiences of the Great Depression era
4:15 p.m.	Departure

Royce and Doris Engle, Elida, Ohio, have led numerous workshops for seniors in the district and the Ohio Conference on behalf of the Ohio Inter-Mennonite Council on Aging. You will enjoy their leadership for the day.

Cost for the day: $9.25/person

Overnight lodging is available.

Pick up a brochure at church or contact the camp:

CAMP FRIEDENSWALD
15406 Watercress Drive
Cassopolis, MI 49031
(616) 476-2426.

Kingdom Kids, from **First Church**, Berne, Ind., brought their puppet ministry to **First Church**, Lima, Ohio, on the evening of Jan. 24.

"Kids' Praise: an Explosion of Happiness," a contemporary 35-minute children's musical, brought by the children's choir of **First Church of Champaign-Urbana**, Ill., was presented during the worship service on Sunday, May 15, at **Hively Avenue Church**, Elkhart, Ind. The director is Cathy Massanari Breeze.

District calendar

For registration information for Mennonite and Brethren Marriage Encounter, contact your pastor.

Oct. 1—First Church of Champaign-Urbana, Ill., 25th anniversary event; all-day retreat at Lake of the Woods

Oct. 7-9—Consultation on Cooperation, Indianapolis

Oct. 11—Senior Fall Retreat Day, Camp Friedenswald, Cassopolis, Mich.

Oct. 16—Conference Sunday in Central District churches

Oct. 22—Homecoming Day, Bluffton (Ohio) College

Oct. 24-26—Church Leaders' Conference, "Called to Care: Pastors and Deacons Together," Bluffton (Ohio) College

Oct. 28-30—MCC Great Lakes annual meeting, Rosedale Bible Institute, Irwin, Ohio

Nov. 4-6—Mennonite and Brethren Marriage Encounter, Black Rock Camp, Quarryville, Pa.

Nov. 11-13—Mennonite and Brethren Marriage Encounter, Ontario, place to be announced

Nov. 18-20—Mennonite and Brethren Marriage Encounter, Angola, Ind.

Dec. 3—"How to Build a Magnetic Church" workshop led by Herb Miller, Mennonite Church of Normal, Ill.

To our contributors

The next issue of the *Central District Reporter* will appear Oct. 25.

Copy and photos for the Nov. 22 issue should reach the following address (notice the change) by Oct. 11:

Central District Reporter
Evelyn Krehbiel, Editor
103 W. Elm St.
Bluffton, OH 45817.

We ask that articles be typewritten and double-spaced. If you compose on a computer, please do not justify the right margins, since natural line length is helpful to know for estimating article length.

A correction

Our apologies to Keith Lehman, for whom we reported the incorrect home church in the July 26 *CD Reporter*. Here is the Leadership (page A-8) paragraph as it should have read:

Keith Lehman, a Bluffton College student, served for the month of June in Oak Grove Church, Smithville, Ohio, in the new ministry inquiry program. Sponsorship in this program is shared by the General Conference, the college, the district and the home church. Lehman is a member of Bethe Mennonite Church, West Liberty, Ohio.

July 10 was the 90th anniversary celebration of Zion Church, Goodland, Ind. Dale Schertz pastor since 1945, led in the morning worship, and Mark Weidner brought the sermon. After a noon meal, Helen Pettet led a time of recalling the history Photo by Mark Weidner

La Iglesia Evangelica Menonita de Dallas, a church planting effort in South Dallas, Texas, has taken major steps toward the acquisition of their own church building in a community with higher church growth potential. With the counsel of the Western District home missions committee, the church has purchased a lot at a corner midway between the Mennonite Voluntary Sercice house and the MVS agency. Applications for grants and loans are in process. Members hope to begin construction in the fall of a building seating 100 people.

A Canadian nun who is also a radiation expert is heading north to publicize the potential danger to native peoples of radiation-tainted caribou meat, National Catholic News Service reported. Caribou meat is a traditional food source for the tribes of the Northwest Territories. Grazing grounds of the region have been contaminated by fallout from the 1986 Soviet nuclear power plant accident at Chernobyl in the Ukraine, said Sister Rosalie Bertell, a member of the Grey Nuns of the Sacred Heart. Bertell, a biostatistician known for her research into the health effects of low-level radiation, said the herds are ingesting nuclear fallout from the Chernobyl disaster with their food.

The social affairs arm of U.S. Roman Catholicism has appealed to the U.S. Senate "for a genuine national commitment to end hunger." In a letter to all senators, U.S. Catholic Conference general secretary Daniel Hoye wrote, "Our dioceses and parishes are witnesses to the despair and desperation of the many poor who cannot feed themselves or their families."

NEWS

Demand for Purple Packet continues: fourth printing

Elkhart, Ind. (MCC U.S.)—Demand for the "The Purple Packet" has far exceeded initial expectations. The packet, prepared by the Mennonite Central Committee Domestic Violence Task Force, is a collection of resources for pastors and congregations ministering to victims of domestic violence.

It was first printed in the spring of 1987. Since then 2,000 packets have been distributed; a fourth printing is scheduled for this month.

Requests for the packet come from Mennonites and non-Mennonites, from church and secular groups, from Canada and the United States. Secular groups find the packet useful, says Ruby Friesen Zehr, member of the Domestic Violence Task Force, because it speaks to faith issues that are common to many victims, regardless of where they eventually seek help.

Many people requesting the packet appreciate the fact that the church is finally addressing this issue, notes Friesen Zehr. The church has too often been more of a problem than a help for many people working in the area of domestic violence. They say church teachings have been used to condone abuse or to encourage women to submit to abuse. Others charge the church with complicity simply for having kept silent so long.

Copies of "The Purple Packet" are available from the MCC Domestic Violence Task Force. In Canada write MCC Domestic Violence Task Force, 205-1317A Portage Ave., Winnipeg, MB, R3G 0V3. In the United States, write MCC U.S. Office of Criminal Justice, 107 W. Lexington, Elkhart, IN 46516.

The task force plans to release a packet dealing with the issue of child sexual abuse during 1989.

The MCC Domestic Violence Task Force was formed by MCC Canada Victim Offender Ministries and the MCC U.S. Office of Criminal Justice, in cooperation with the MCC Committee on Women's Concerns. Melita Rempel of Winnipeg coordinates the group.

Bluffton College invites applications from qualified persons for the position of **dean of academic affairs**.

Qualifications: Earned doctorate, college teaching and administrative experience, understanding of and concurrence with the mission and values of Bluffton as a Mennonite, church-related, liberal arts college. **Beginning date:** Aug. 1, 1989.

Send applications, resume, credentials to Elmer Neufeld, President, Bluffton College, OH 45817.

Our congregation invites applications for the position of **full-time pastor**, which is available **Jan. 1, 1989**.

Direct inquiries to Michael Epp, Pastoral Search Committee, Faith Mennonite Church, 12432-87 St., Edmonton, AB T5B 3P3, phone (403) 435-5036 (evenings).

Mennonite Central Committee Canada

Mennonite Central Committee invites suggestions and applications for director, Self-Help Crafts Canada New Hamburg, Ont.

SELF HELP crafts of the world

Qualifications:
1. Awareness and appreciation for Christian values as understood by the Mennonite Church.
2. Previous overseas experience with MCC or a related agency.
3. Understanding of MCC's history and commitment to the MCC way of working at development issues.
4. A minimum of a bachelor's degree, with experience in business administration and management.
5. Open to functioning as a member of a larger administrative team.

Nature of assignment:
1. To provide leadership to Self-Help Crafts Canada.
2. To plan short-term and long-term strategy.
3. To work closely with the coordinator, MCC Overseas Services, and with the director, Self-Help Crafts International.
4. To secure ongoing volunteer support from the local Mennonite constituency.

Contact A.C. (Bert) Lobe, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381, **by Nov. 30**.

AN ISLAND or a CONTINENT?

Three islands and two continents (Australia is both) give you ample TourMagination choices for '89. Whether your route is surrounded by water or land you will enjoy those old familiar TM traits: Anabaptist-Mennonite emphasis, community fellowship, people encounters, quality leadership, back-roads travel, local food and good surprises.

Jamaica 89	*January 20-27*	*Hubert Schwartzentruber*
Australia 89	*February 13-March 6*	*Arnold & Rhoda Cressman*
Israel 89	*May 15-26*	*John & Naomi Lederach*
Europe 89A	*June 12-July 1*	*Jan Gleysteen, Steve Shenk*
Europe 89B	*July 3-21*	*Wilmer Martin, John L. Ruth*
England/Scotland 89	*August 10-25*	*Arnold & Rhoda Cressman*

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412-887-9436

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Waterloo, ONT N2L 1T7
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519-745-7433

A gathering for Mennonites living in San Diego is being planned for Sunday, Oct. 9, at 5 p.m. Currently there is no Mennonite church in the San Diego area. For more information contact Pearl Hartz, (619) 426-9455.

About 115,000 Ukranian Catholics gathered in Zarvanytsia, Ternopoloblast, in July to celebrate the millennium of Christianity in the Soviet Union. Some buses bringing participants were halted by police five kilometers from Zarvanytsia and ordered to turn back. Passengers refused, reports Keston News Service, and walked the rest of the way. Pilgrims set up camp around the small village and spent the night praying around open fires. A huge procession was led by young women bearing religious banners embroidered for the celebration.

A nursing seminar on home care was held at Mennonite Christian Hospital in Hualien, Taiwan, in May at the request of the government's Ministry of Health. The assistant director of public health for the Ministry of Health, Chen Hsin-Geng, spoke on "Home Care, Present and Future." MCH nurses presented a report on their home-care program, which was one of the first to be initiated in Taiwan. The program reaches over 600 people.

NEWS

Salvadoran refugees going home

Tegucigalpa, Honduras—"Soldier, you are poor, too. Don't assassinate defenseless people," proclaimed the banner on a bus transporting refugees, including this boy, from Mesa Grande camp in western Honduras back to El Salvador. Mennonite Central Committee workers accompanied the refugees to help insure their safety on both sides of the border. Thirty-six buses formed a caravan of people and belongings. Since October 1987 about 7,000 Salvadoran refugees have left Honduran refugee camps, leaving about 13,000 still in Honduras. MCC has worked at the camps for eight years.

Leaman/Miller (MCC)

The Conference of Mennonites in Alberta invites applications for the position of **camp program director/youth worker**. Responsibilities include (1) direction of the summer camp program at Camp Valaqua, and (2) leadership for the Alberta Mennonite Youth Organization. Position effective immediately. Conference of Mennonites in Canada salary guidelines applicable.

Please forward application complete with resume to Dan Klassen, Box 1201, Coaldale, AB T0K 0L0, (403) 345-4358.

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Eyewitnesses in more than 200 cities and towns throughout the United States will attempt to "set the record straight" about Nicaragua during the week of Oct. 2-8. Coordinated by Witness for Peace and The Nicaragua Network, activities will include teach-ins, slide shows, rallies, rice-and-beans dinners and local press conferences. Organizers believe the eyewitness testimony of 70,000 U.S. citizens is more reliable than the "exaggerations, misstatements and outright lies used by the Reagan administration to promote the contra war."

Student barbers needing practice and residents of a shelter for the homeless needing haircuts recently helped one another out in Orlando, Fla., thanks to Robert Kloznick, who is the barbers' instructor. A free haircut is more than a way to save money; it is also a morale booster, Kloznick said. "It's good therapy to get your hair done," he said. "When you look good, at least groomed, you're more confident." His plan "not only gives students experience cutting hair, it's a way of giving to the community," Kloznick said. The students "come away feeling good about themselves," he said.

A Christian Peacemaker Teams training, action and reflection event is being planned for May 26-29, 1989. The place will be announced later. This event will be appropriate for entry people as well as those experienced in more assertive peacemaking, says Gene Stoltzfus, CPT director.

RESOURCES

books

Blueprint for Congregational Youth Ministry by Lavon Welty (Faith and Life Press, Mennonite Publishing House, 1988, $9.95, $12.50 in Canada) is available from 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. The book's emphasis is on integrating youth activities with the rest of congregational life.

New roadside directional signs have been ordered by Mennonite Church and General Conference congregations in British Columbia, Missouri, Michigan, Pennsylvania, Ontario, Kansas, Oklahoma, Virginia, West Virginia and elsewhere. Maurice Stahly of the North Danvers Mennonite Church in Illinois is donating time to produce a higher quality, more weather-resistant sign than earlier models.

Dare to Live Now! by Bruce Larson (Zondervan, 1987, $5.95) uses hundreds of examples from everyday life to show Christians how to "discover the adventure" of living.

John Driver's **Understanding the Atonement for the Mission of the Church** will be released in Spanish by Eerdmans in the fall of 1989.

The pamphlet **Who Are the Mennonites?** has been translated into Vietnamese by the Franconia Conference of the Mennonite Church. Copies are available from Don Yoder, 10614 N. 40th Ave., Phoenix, AZ 85029, (602) 843-4036; and Rudy Regehr, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (204) 888-6781. For Spanish and Chinese translations contact the Commission on Home Ministries, Box 347, Newton, KS 67114, (316) 283-5100.

Faith and Life Press recently reprinted 1,000 copies of **The Mennonite Story** by Rudy Baergen ($3.95, $4.95 in Canada) and **The Christian and Capital Punishment** by John Howard Yoder ($1.95).

Phoebe Cantor writes about five loaves—anger, unforgiveness, misconceptions, prejudices and habits—in **Five Loaves and Two Fishes:** *New Life Through Inner Healing* (Paulist Press, 1987, $4.95).

YES!

There is a Mennonite church in Fort Worth, Texas. We are a new, growing congregation meeting on the east side (820 & I-30) but many people are not yet aware of us. If you are moving to Fort Worth, or know of someone who has, let us know.

(817) 496-4939 or Box 24104,
Fort Worth, TX 76124

Maintenance assistant needed. Full-time, year-round voluntary service position.

For more information, contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Food service director needed. Full-time, year-round salaried position.

For more information, contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Full-time youth pastor needed at **First Mennonite Church, Berne, Ind.** Areas of ministry include youth, young adults, some Christian education. Open immediately.

Call or send resume to Board of Deacons, Box 111, Berne, IN 46711, (219) 589-3108, (evenings) 589-2055.

Remember the
General Conference
Mennonite Church
in your will.

For more information call Gary Franz at (316) 283-5100, or write him at Box 347, Newton, KS 67114, USA.

Administrator. The Herbert Nursing Home, Inc. is a 54-bed Level 3 Care Home operated by the Saskatchewan Conference of Mennonites. The position of administrator will be open Dec. 1.

Duties: Chief executive officer reports to the board of directors

Qualifications:
—knowledge of seniors' needs
—personnel management experience
—skills in community relations
—commitment to Christian service
—knowledge of German language an asset
—recognition for training in administration.

Submit application to Len Harder, chairman, Herbert Nursing Home Inc., Box 520, Herbert, SK S0H 2A0.

Leading minister required for a congregation of approximately 180 members. **Grace Mennonite Church** invites applications with resume including training and experience. They are asking for a person of strong Anabaptist orientation and strengths in the following areas:

- preaching
- teaching
- counseling

For further information, direct inquires to Peter Guenther, Chairman, Pastoral Search Committee, 7535 Hearne Bay, Regina, SK S4Y 1B7, (306) 949-1773.

The **Commission on Overseas Mission** is in need of a variety of persons to fill some **urgent** needs:

- Professors of theology and Bible for Lesotho and Korea
- English teachers for China Educational Exchange
- Country director/s and religious education coordinator for Mennonite Ministries in Botswana
- Evangelism/pastoral workers for many countries.

For more information, please call or write Bruno and Wanda Derksen Bergen, Personnel Services, Box 347, Newton, KS 67114, (316) 283-5100.

Myron Augsburger, president of the 77-member Christian College Coalition and pastor of Washington Community Fellowship, will speak Oct. 9-11 at Tabor College, Hillsboro, Kan. He will deliver an address during the presidential inauguration ceremony of LeVon Balzer, Tabor College president-elect, on Oct. 9, and he will lead a church conference at the college Oct. 10-11.

"**The Reagan boom** has been a bust for two out of five American families," retorted House Public Assistance Subcommittee Chairman Thomas Downey (D-N.Y.) after the U.S. Census Bureau released the latest poverty figures on Aug. 31. Figures show declines in the incomes of blacks and Hispanics but slight increases in median family income. According to the report, 20 percent of children live in poverty, as do 12.2 percent of senior citizens, while more than one-third of female-headed households fall below the poverty line. The study says America's wealthiest 20 percent receive more than 40 percent of the nation's income; the poorest 20 percent receive less than 5 percent.

"**Business Pressure, Inner Strength**" is the theme of the 1988 convention of Mennonite Economic Development Associates, to be held Nov. 3-6 in Tampa, Fla. Key input will be provided by Gordon MacDonald, former pastor and president of Inter-Varsity Christian Fellowship, and author of several books, including *Ordering Your Private World*. His wife, Gail, author of *High Call, High Privilege*, will also participate as a resource person on the theme "Working at it Together." For information contact MEDA, 402-280 Smith St., Winnipeg, MB R3C 1K2, (204) 944-1995.

RECORD

CALENDAR

Oct. 13-15—Mennonite Biblical Seminary board, Elkhart, Ind.

Oct. 14-15—Commission on Education, Kansas City, Mo.

Oct. 14-15—Division of Administration, Souderton, Pa.

Nov. 3-5—General Conference General Board, Chicago

Nov. 11-12—Commission on Home Ministries, Newton, Kan.

Nov. 18-20—Anabaptist Roundtable discussion, Bismarck Hotel, Chicago

March 4-6, 1989—Council of Commissions, Newton, Kan.

Canada

Nov. 4-6—Mennonite and Brethren Marriage Encounter, Vancouver

Nov. 9-11—Symposium commemorating the 200th anniversary of Mennonite settlement in southern Russia, Winnipeg

Dec. 4-6—Heartland Faith and Farming I, Aurora, Neb.

Dec. 4-6—Laurelville Faith and Farming V, Mount Pleasant, Pa.

Central

Oct. 24-26—"Called to Care: Pastors and Deacons Together," Bluffton (Ohio) College

Oct. 28-30—Mennonite Central Committee Great Lakes annual meeting, Rosedale Bible Institute, Irwin, Ohio

Nov. 4-6—Mennonite and Brethren Marriage Encounter, Boonville, Mo.

Eastern

Nov. 4-6—Mennonite and Brethren Marriage Encounter, Black Rock, Pa.

Nov. 11-13—Mennonite and Brethren Marriage Encounter, Spruce Lake, Canadensis, Pa.

Western

Oct. 21-23—Western District Conference, Sequoyah State Park, Wagoner, Okla.

Nov. 18-20—Mennonite and Brethren Marriage Encounter, Concordia, Kan.

DEATHS

Lydia Siemens Ewert, 86, died Sept. 1 in Hillsboro, Kan. Readers of *The Mennonite* will remember her as "Mrs. D.P. Ewert" and the author of many discerning letters.

Kathryn Louthan Jantzen, 78, died Sept. 3 in Alhambra, Calif. She and her husband, Aron, served as General Conference missionaries in India 1938-1963 and 1969-1974. She is survived by her husband, daughter Cynthia Belden and two grandchildren.

WORKERS

Wilma Bailey, Nashville, Tenn.; *Burton Buller*, Henderson, Neb.; *Richard Garber*, Nampa, Idaho; *Ruth Yoder Stauffer*, Arlington, Va., and *Bob Schreiner*, Blooming Glen, Pa., are the new Mennonite Central Committee U.S. executive committee members.

Jantzen

P. Dyck

Gail and *John Bergen*, Prince Albert (Sask.) Grace church, began a two-year MCC term in July in Winnipeg. He is an employment and education counselor with Anishinabe RESPECT, an agency that helps native people to make a successful adjustment to urban life. Gail is an overseas services administrative secretary in MCC's Canadian office. They have seven children.

Reginald Bibby, the leading sociologist of religion in Canada, was the featured speaker at the 25th anniversary celebration of MCC in Canada Sept. 15-16.

Mary Jane Brenneman, Cassel Church, Tavistock, Ont., has begun a three-year MCC term in Egypt as a preschool and elementary teacher with the Coptic Evangelical Church.

New staff and faculty at Bethel College, North Newton, Kan., include *Martin Burch*, sabbatical replacement for *Arlo Kasper*, associate professor of drama; *Janice Davidson*, assistant professor and director of nursing; *Oliver F. Guinn*, professor of business and economics; *Paul Lewis*, assistant professor of psychology; *Carolee Neufeld*, assistant professor of nursing; *Kenneth Franz* and *Gerald Selzer*, teaching part time in industrial arts; *Paul Rudy*, lecturer in music; *Marty Ward*, director of counseling, career planning and orientation; *Carol Patrick*, director of student activities, a counselor and resident director.

Lyle W. Dorsett was the Staley Distinguished Christian Scholar Program lecturer Sept. 12-13 at Bethel College, North Newton, Kan. He spoke on "C.S. Lewis (1898-1963): a Quarter-Century Evaluation." He is the director of the Marion E. Wade Center and professor of history at Wheaton (Ill.) College.

Peter Dyck, Akron, Pa., will be the principal speaker for the Oct. 14-16 conference of the Association of Mennonite Churches of Brazil.

Rita Dyck, First Church, Burns Lake, B.C., began a two-year Mennonite Voluntary Service term June 13 as a nutritionist for Harvest America in Kansas City, Kan. Her parents are George and Dorothy Dyck of Burns Lake.

Eleanor Epp-Stobbe will be ordained to pastoral ministry Oct. 2 at Hamilton (Ont.) Church.

Twenty-five new or returning missionaries met at Bethel College Mennonite Church, North Newton, Kan., for a seminar sponsored by the Commission on Overseas Mission July 14-20. Resource people for the event were Hans Kasdorf, professor at Mennonite Brethren Biblical Seminary, Fresno, Calif.; Doug Penner, Growth Associates, Prairie View, Newton, Kan.; and Erland Waltner, professor at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Kasdorf spoke about missiological issues, Penner about interpersonal relationships and Waltner on "Miracles of Healing and Our Wholeness."

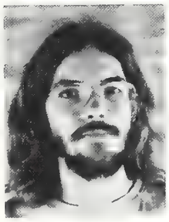
Vision 2000, a nationwide evangelism strategy gearing up to reach all of Canada throughout the 1990s, is led by Alan Andrews, Canadian director of The Navigators. It grew out of the work of the National Task Force on Evangelism, which was commissioned by the General Council of the Evangelical Fellowship of Canada. The strategy group "rural and semi-urban sectors" is chaired by James Nikkel, executive director of evangelism for the Canadian Conference of Mennonite Brethren churches in Winnipeg.

October 1 is the deadline for registration for the Nov. 18-19 Women in Ministry Conference in Phoenix, Ariz. All the messages and 14 workshops will focus on the theme "Every Woman in Ministry." The messages by Marilyn Miller, a pastor in Boulder, Colo., will have simultaneous translation into Spanish. To register, write DeLores Geiser, 401 E. Houston, Gilbert, AZ 85234.

RECORD

R. Dyck

Goering


Grimm

May

Victor Fast, Valleyview Church, London, Ont., began Aug. 1 as program development coordinator for Kanadier Mennonite ministry in Ontario. He will develop a Low German-language counseling ministry for Kanadier Mennonites, including a referral service for area pastors and social service providers, and utilize his social service background to build bridges between the Kanadier Mennonites and the social service community.

Greg Goering, Trinity Church, Hillsboro, Kan., has begun a three-year MCC term in Cairo, Egypt, as an English teacher at the Coptic Orthodox Institute. His parents are Judith A. and Lowell J. Goering.

Kevin Grimm, San Marino (Calif.) Congregational Church, began a two-year MVS term Aug. 15 as a teacher aide for Mennonite Day Care in Markham, Ill. His parents are Michael and Rosemary Grimm of Pasadena, Calif.

Bill Guenter, professor of poultry nutrition/management in the department of animal science at the University of Manitoba, spent May 17-June 16 on an agricultural exchange at Sichuan Agricultural University under the auspices of China Educational Exchange.

Dan and *Rita Klassen*, Eben-Ezer Church and King Road Mennonite Brethren Church, Clearbrook, B.C., respectively, began a two-year MCC term this month in Vancouver. They are leaders of the SALT (Serve and Learn Together) unit sponsored by Peace Church, Vancouver.

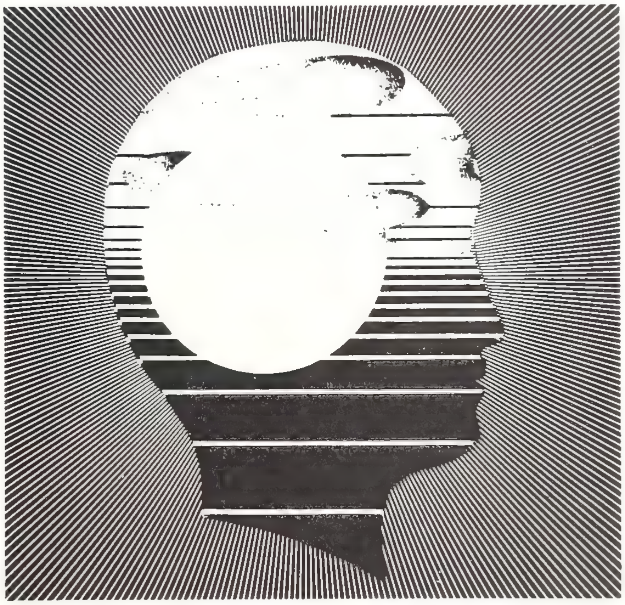
Joe and *Linda Liechty* returned to Ireland Aug. 15 after a 14-month North American assignment. Workers with Mennonite Board of Missions and MCC, they help with the leadership of Dublin Mennonite Community. Linda is also on the leadership team of a multidenominational primary school.

Scott May, Hudson (Ohio) United Methodist Church, began a two-year MVS term Aug. 1 as a Christian education and social studies teacher at Hopi Mission School in Kykotsmovi, Ariz. His parents are Donna and Francis May of Grabill, Ind.

Mark Stahl, Hutterthal Church, Bridgewater, S.D., began a two-year MCC term in August in Akron, Pa., as a meat canner operator.

MEDA
CONVENTION
88

Business Pressure
Inner Strength



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Harper's Bible Dictionary
MARTYRS MIRROR

Not all of Steve's books were in print.

Like baby Kristen Fath. Or 89-year-old Ida Yoder. Also elder Joy Kauffman. And Pastor Duane Beck.

The Belmont Mennonite congregation opened the pages of learning for Steve Wiebe-Johnson during his yearlong supervised pastoral internship.

AMBS offers yearlong, eight-month, and summer pastoral internships as part of the three-year Master of Divinity program.

Write Jim Metzler, Admissions, AMBS, 3003 Benham Ave., Elkhart, IN 46517-1999; or call him at 219/295-3726.

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LETTERS

Metta was our boon

We applaud Minka Vanderzwaag's article "This Has Been Metta's Century" (Aug. 23). We came to know and love Metta Niswander in our first pastorate (1953-60) at First Mennonite Church in Upland, Calif. She lived just down the street from the parsonage. Our three children arrived in quick succession, and Metta was a wonderful babysitter and boon to busy and often weary new parents. *Paul and Wilda Goering, Box 483, Goshen, IN 46526*

Aug. 26

Difficult to vote

In this coming U.S. national election I would have no difficulty voting for either of the presidential candidates. As a Christian, however, I will find it difficult to vote for either of the two parties they represent. The Democrats want to use our tax money for making it as easy as possible to mutilate the bodies of young mothers and destroy their offspring, and the Republicans want to use our tax money to support murderous regimes overseas.

When voting for president, I intend to write in the name of someone else, perhaps that of my worst enemy, and I suggest that others do the same. Should anyone not have any enemies, that person could write in his or her own or else use mine. Because of the party platforms which they represent, a vote for Dukakis or Bush is a vote for murder either way. *Philip E. Friesen, 2279 Brewster Ave., St. Paul, MN 55108*

Aug. 26

You can show that you care

I commend the anonymous writer of the article "Simple Gift, Simply Given" (Aug. 23 issue). Not enough people are as perceptive as this writer. Many who have experienced the pain of a farm sale could say, "She could be writing about me."

In our work with farm-stressed people the one comment we hear repeatedly is, "No one understands." Perhaps it is impossible to understand unless you have experienced it, but you can *care*.

Crises in our lives are inevitable. None of us can fully understand another's crisis until we have experienced that particular kind of crisis. But we can all learn to care, and you can show your caring by those simple things mentioned—"a hug, a smile, a presence, a short note, a prayer, a sympathetic tear, a listening ear." *Winifred Ewy, MCC Farm Community Issues Coordinator, 3202 Royer West Drive, Newton, KS 67114*

Aug. 30

Jesus, Lord and Brother

It seems to me that the ruckus against the film *The Last Temptation of Christ* isn't defending Jesus; it's defending a popular image of him as a prepackaged divine being who wasn't human. That Jesus struggled, felt, had to choose and rechoose his fidelity to God's call, as he surely did and as we do, is disquieting. It challenges a dish-it-out, formula-centered religion. Jesus was rejected in his own time partly because he was not the superhuman conqueror many expected, but a suffering servant.

How about strong protests against Jesus being portrayed as supporting violence and the status quo? Our witness is not in "defending" a human Jesus but in following the One who is both Lord and Brother. *Eldon Epp, 118 Hayward, Ames, IA 50010*

Sept. 1

See the Russian millennium

I have just returned from one of the greatest pilgrimages of my life as a participant with some 140 Presbyterians and United Church of Christ folk helping celebrate the millennium of the Russian Orthodox Church. I was the only Mennonite. A few were aware that this is a part of Russian history. I did my best to enlighten many.

It was encouraging to see the enormous change since my earlier experience, four years ago. There is a new freedom, even though quite limited from our perspective. Some of our people who had never traveled said, "They look just like us." The people were friendly and willing to assist. A few of us got lost in the Moscow subway at 10 p.m. Had this happened in New York or Washington I think I would have died of fright. I never had so much fun for seven cents.

The registered churches seemed completely free to worship. But that is all. My regret is that I missed connections to meet a Mennonite. I called the Baptist headquarters. The man on the other end seemed unfriendly to Mennonites and said, "Sorry. I can't help you. Bye."

We worshiped, standing for 3½ hours, one Sunday at the Russian Orthodox Church in Moscow, and the next Sunday the same in Leningrad. In the evening we went to the Baptist churches in both cities for 2½ hours. We had wonderful fellowship after the services.

At Leningrad outside the church after the service some of our group sang familiar gospel songs. As the Russian youth caught the tune they sang in their language. Their voices were tremendous. It had been cloudy. The last song was "What a Friend We Have in Jesus." The Russians really sang. As we started the second verse a rainbow suddenly appeared overhead.

As we parted they kept saying, "Pray for us. Pray for peace. Pray that Gorbachev has a long life."

As I look back I feel that we were a part of history in the making. The church has never been more vital in the Soviet Union. We kept saying, "Where would our world be without the church?" The challenge to the church in America has never been more crucial. God put man in a lovely flower and fruit and vegetable garden. Are we going to return it to him a pile of nuclear ash? *William H. Stauffer, Stone Creek, OH 43840*

Sept. 1

Faith requires following

God was trying to instill a faith in the Israelites. What about us now? Is not God still trying to instill faith in us? How? God exposes us to truth. I can do the same thing with truth as the Israelites did by ignoring it. And the more I ignore it, the less I am led by it.

Well had the children of Israel let God turn all their adversities into God's pulpit to teach them (Romans 8:28). Following God would have saved them from making a golden calf. It would have also saved them from wandering in the wilderness for 40 years. Of course they did not have this truth from Scripture—how their adversities could have turned out to their good. But a person with faith that God is able to [redeem] adversities will leave them in his care. A strong faith in God is needed today, just as it was needed for the Israelites. Such faith requires following God's truth. *Willard Becker, Box 462, Freeman, SD 57029*

Sept. 6

REVIEWS

books

Clear and decisive

Introducing the Sermon *by Michael J. Hostetler (Ministry Resources Library, Zondervan Publishing House, Grand Rapids, Michigan, 1986, 86 pages)*

Reviewed by Anne Neufeld Rupp, Box 527, North Newton, KS 67117

The author, pastor of Calvary Baptist Church in Ossining, N.Y., affirms Haddon Robinson's quote, "There are three types of preachers: those to whom you cannot listen, those to whom you can listen, and those to whom you must listen." Hostetler uses this quote to point out that the sermon introduction is the key to whether a sermon will or will not be heard. The purpose of the introduction is to capture the audience's attention. Unless that happens in the first two minutes, any exposition, no matter how well prepared or presented, may never be heard.

In this book, subtitled, "The Art of Compelling Beginnings," the author offers some clear directives to help ministers get off to a good start. He states that there are four contact points essential for a good sermon beginning, and ministers creating a sermon need to give careful time and thought to planning these opening moments of the sermon. The four contact points are: (1) the secular (relates to the life experience of the listener); (2) the biblical (whereby the introduction moves naturally from the life of the listener to the Word of God); (3) the personal (applies this to the needs and concerns of the listener); (4) the structural (forms the connection between the introduction and the unfolding of the message by listing the main points, the steps or the process).

In the second chapter, Hostetler briefly explains each of these contact points, and in ensuing pages, devotes a chapter to each one, giving clear directives and helpful illustrations. In the final chapter, Hostetler suggests several steps ministers may follow in order to develop better sermon introductions. One of these is that of listening to former sermons and looking for the contact points.

I appreciate Hostetler's clear, decisive, illustrative writing style. His organized approach models what he believes about well-planned sermon introductions. I found the book both interesting and helpful for creating a specific style of sermon introduction, and one particular approach to preaching the Word.

Buildings for churches

Before Your Church Builds: a Guide for Planning, *(LeRoy Troyer and Associates, 1988, 17 pages)*

Reviewed by John A. Esau, Box 347, Newton, KS 67114

In years past there was often a builder who was a member of the congregation. Together with several other leaders they would devise the necessary plans for building. Today that has grown more complex. To assist congregations in that complex planning process, LeRoy Troyer and Associates have put together this succinct and helpful booklet.

For both practical and theological reasons the authors have their priorities right when they strongly affirm that the purpose of the church is to build the church as people, and therefore the church as buildings must serve the church as God's people. Adequate planning begins by asking many hard questions about how the church building will better serve the needs of the church's members and the church's program.

Perhaps the most helpful part of their booklet is the series of questions posed to the congregation and those leading the planning-building process. Too often a church builds on the hunches and assumptions of a few people.

Putting together a booklet such as *Before Your Church Builds* is common in the industry. It offers helpful concepts to any church building committee. But the committee should keep in mind that such booklets are part of the advertising/promotion effort of the firm involved. They should at least read the booklet critically. And I would urge caution in entering into an agreement with any agency that promises to put it all together for the church.

Thankfulness

Shirley Grieder

Thanksgiving,
a time of giving thanks,
our praises to be heard.
Thanksgiving,
There are blessings in this word.

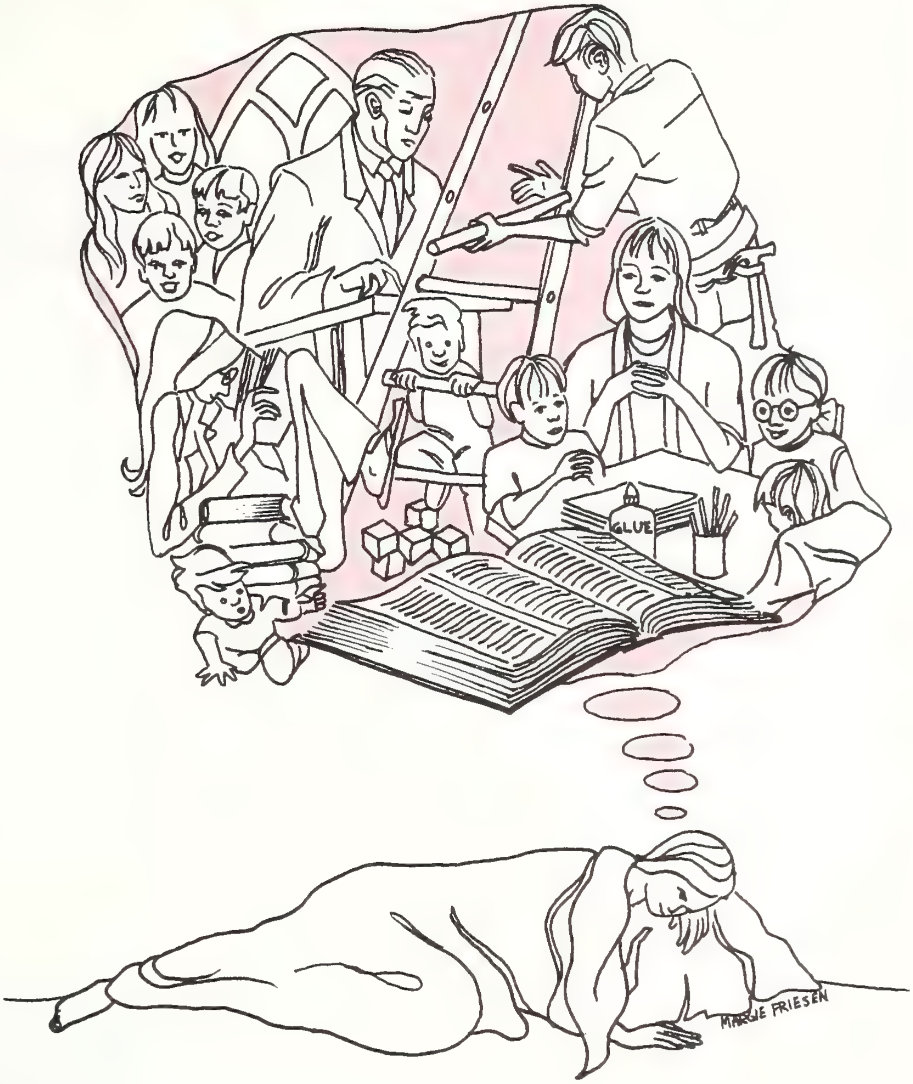
T Thankfulness for tender love and gentle care.
H Health, happiness and the Holy Spirit,
    knowing God is always there.
A Answered prayer, even though not always in my way.
N Needs and material things, sufficient for each day.
K Kindnesses from those with a kindred spirit of love.
S Son who brings salvation from our Father above.
G Goodness to be shared with everyone around.
I Indwelling love and assurance continually abound.
V Voice of the Holy Spirit, sent through the precious Word.
I Infinite grace, supplied by a loving Lord.
N News which is always good, no matter what may be.
G Guarantee of a life in heaven, through all eternity.

A time of deepest thankfulness
for all that we hold dear,
not only at this time,
but all throughout the year.

Shirley Grieder, Route 1, Box 10, Carlock, IL 61725, is a member of Congerville (Ill.) Mennonite Church.

A word to the rocky-pillow crowd

Randy Lepp



Church education persons, you know who you are. You are the "rocks-for-a-pillow" people. You are Sunday school people. You are the people that have a rock for a pillow. I mean, you sometimes have that slight headache or "roll in the night" or that no-rest feeling. Your rock pillow is in between the Saturday-evening lesson review and the Sunday-morning hustle and bustle. Somewhere in the night or sometimes in the morning—you know what I mean.

You are the people of Jacob. Jacob found a place where God intersected with the world, the people. Sunday school and church education programs are those kinds of places. In Christian teaching places (i.e. Sunday school rooms), God intersects with us. Jacob called the place Bethel (house of God), and you also call it the house of God.

To your students and colleagues you are representatives of Bethel. You are working at the intersection—the place where God meets the people.

You are the people of dreams. Unity with God, understanding the caring Christian community, fertilizing faith growth, introducing biblical principles—all these and more are the goals of Christian education. If you look at such tasks you will admit that you are dreamers. The goals are greater than you; the tasks are vast.

Like Jacob you are dreamers, and like Jacob the dreaming means you must admit that God is the one and only superintendent of your work. Like Jacob, the dreamer, you wake up and get to work when your best effort is called for. That's what Sunday school is—working toward a dream.

You are people of lofty spiritual goals, yet you know that may mean running around the town buying glue and cotton batting to make sheep. Don't let glue buying ruin your dreaming. The dream is right and good; it is from God.

You are the people of the ladder. Actually you are the ladder builders. As Christian children and adults move forward in their spiritual pilgrimage, and as you serve them in Sunday school programs, you are actually posting the rungs of the ladder for all of them.

Everyone has a ladder. Somewhere out there is a Mrs. Hildebrand, who put the first rung on my ladder when I was four. And then there were all the others that go unthanked—as they each added to my ladder.

You are ladder builders. Jacob's ladder went up toward heaven and God. Just so, you also know where your ladders are aimed. All of you need rungs added as you move forward, yet you also need to gain the ladder-building skills with which you can go home. Workshops are one place where ladder-building apprentices can get training. You are the people of the ladder.

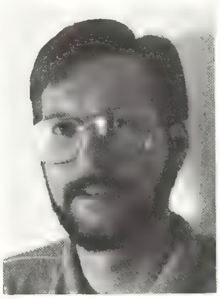
When Jacob sensed the importance of his place and his tasks, he declared, "Surely the Lord is in this place." Like Jacob, each of us here needs to stand alone in our church or auditorium or Sunday school singing rooms and our Sunday school classrooms and each of us needs to speak out loud, "Surely the Lord is in this place." Stand among the papers, glue, scissors, Bibles and lesson books and declare that you are in Bethel. God is where you are working.

You are the people of Jacob, the people of Bethel, of dreams, of rock pillows.

You are the ladder builders.

You are the servants of God.

So with Jacob I say, "Surely the Lord is in this place."



Randy Lepp, 78 Oak St. East, Leamington, ON N8H 2C6, is assistant pastor at Leamington United Mennonite Church.

bible

We are witnesses

Lois Barrett

“Evangelism” and “church growth” are popular terms these days. I would like to reclaim another word we have used in connection with our mission as the church. That word is “witness.” Using the first chapters of Acts as a guide, we can get a more complete picture of what witness means.

Witness is, first of all, eyewitness testimony. The beginning chapters of Acts show the apostles giving their eyewitness testimony to the life, death and resurrection of Jesus Christ (Acts 2:32; 3:15).

What had the apostles seen and heard and experienced? They had seen Jesus preach, teach and heal, and they had participated in that ministry themselves. They had seen his arrest and crucifixion, his suffering without running away or striking back with violence. They had seen the empty tomb. They had experienced Jesus’ presence with them on the road to Emmaus and in the breaking of the bread.

Authentic witness is our own eyewitness report of how God has healed us in body, mind and spirit. It is the report of how God is working in our church, how people are being reconciled to each other, how the church is working with God on behalf of justice.

Witnessing is not so much a matter of technique. The best technique is the enthusiasm with which we report our experience of the love and redemption of God in Jesus Christ.

A witness, second, must wait for the power of the Holy Spirit. Recall that just before his ascension Jesus instructed his disciples not to hurry out and begin witnessing immediately but to wait to be empowered by the Holy Spirit (Acts 1:4-8).

Experiencing the Spirit often requires waiting because the Spirit does not always appear at our beck and call. The tradition of the early Quakers was that in worship you wait to speak until the Spirit moves you so strongly that you tremble or quake.

When we follow Jesus’ instruction to wait for the power of the Spirit, we avoid two pitfalls of witness. First, we have to clean up our excuses for not witnessing. Most of us just say, “That isn’t my gift. I’ll leave the witnessing to someone else.” But if we have already said no, then we are not waiting. Waiting assumes that we are looking for the right time and the right place and the right person who needs to hear what we have to say. Waiting means listening to God, both in personal spiritual disciplines and in worship together as a church.

The second pitfall is compulsive activity. A lot of us feel so guilty about not enough witnessing that we try to make up for it with spurts of compulsive activity: programs at the church to draw in new people, advertising, goal setting, training sessions. None of those things are necessarily bad. But they are just more things to do unless we are doing them under the power of the Spirit.

If we are waiting for the Spirit and following the Spirit’s leading, then I suspect we will witness more often rather than less often, but our witness may happen in ways we had never imagined.

> The word-deed sequence is a one-two punch, and you’d better not have one without the other.
> *Menno Wiebe*

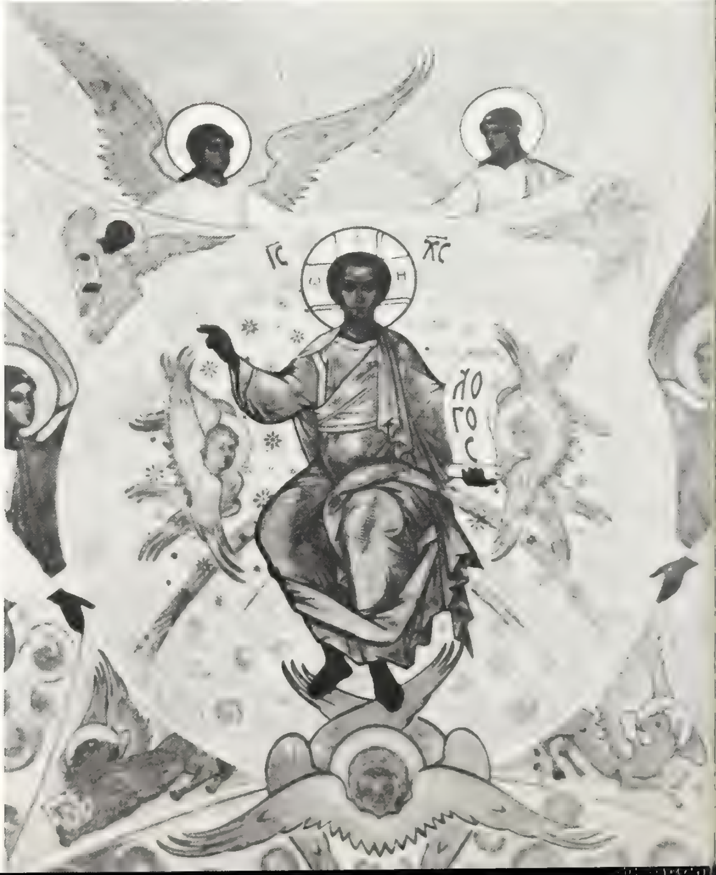
Third, witness grows out of God’s work of healing, peace and justice. In Acts 3, a crowd gathered to hear Peter’s witness to Jesus’ death and resurrection because *they were witnesses* to the healing of the man crippled from birth.

Witness involves not only our words about what we have experienced in the past but also our present actions as we are channels of God’s love, healing, peace and justice.

We wrongly separate evangelism from social action. (How many congregations and church institutions have separate committees for these?) Too often we have seen peace and justice work as hostile to church growth. In Acts 3-4, precisely because the crowd had witnessed God’s healing work, 2,000 more people joined the church.

Jesus’ ministry involved not only inner healing and forgiveness of sins but physical healing, reconciled relationships, standing with the oppressed and confronting the religious and secular power structures. Jesus sent out his disciples not only to preach and teach but to heal and to offer God’s shalom (Matthew 10).

Just before his ascension (pictured here from a wall of a monastery in Zagorsk, Soviet Union) Jesus told his disciples to wait to be empowered by the Holy Spirit.



We follow Jesus in his healing ministry not only because healing is good publicity but because Jesus has entrusted us with the mission of reconciliation. Jesus has told us to announce the saving justice of God's government to those who are poor, weak and strangers. The church is to be the righteousness/justice of God (2 Corinthians 5:21).

Witness helps people understand their experience of the power of God through preaching and teaching. Peter followed up the healing of the crippled man with words. He confronted those who were responsible for the death of Jesus and interpreted the healing as happening through faith in the name (the power, the authority) of Jesus. Then Peter asked the people to repent and turn to God.

The religious experience, the experience of witnessing God at work, needs interpretation. The crowd at the temple was "filled with wonder and amazement." Probably many of them did not know what to make of this "crippled" man walking and jumping. Peter needed to tell them that it was not he and John who had made this man walk but that the healing had come through the power of Jesus and through faith.

Authentic witness is our eyewitness report of how God has healed us in body, mind and spirit. It is the report of how God is working in our congregations, how people are being reconciled to each other, how the church is working with God on behalf of justice.

Just healing or just peacemaking or just feeding the hungry is not the end of our witness. We need to be ready to tell people how it happened and to help them see God at work. Actions alone speak louder than words alone, but words help people talk about their experiences and give them meaning.

Our witness cannot go on words alone (some of the "evangelism" people) or on actions alone (some of the "social action" people). We need to affirm peace and justice ministries that help people find God and help people find a place among God's people, the church.

Suffering is also witness. In fact, the Greek word for "witness" is *martus (marturos)*. In some passages in Revelation, the word is translated "martyr." The martyr is the witness who is faithful even to death.

Acts 4 tells us how the authorities responded to Peter and John's preaching, teaching and healing: the two apostles were arrested. Instead of playing it safe, Peter used his day in court as an opportunity for more witness to the power of Jesus Christ. Even a court order did not keep Peter and John from witnessing.

The suffering of believers is itself a witness to the death and resurrection of Jesus. The apostle Paul wrote in 2 Corinthians 4:8-10: "We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body."

Some of what passes for evangelism these days is the crown without the cross. Our witness is that God's power reaches beyond suffering. No lesser power can make us give up our hope in new life. No lesser power can make us give up on the power of love for enemies. No lesser power can keep us from working for God's justice for the poor and oppressed and hurting people in our world.

Suffering does not necessarily deter people from coming into the church. In fact, it has been said that "the blood of the martyrs is the seed of the church." In many places the persecution of the church only increases its numbers. (For example, where our missionaries worked in China until the late 1940s there are now eight times the number of Christians as were there 40 years ago.)

Witness happens in the context of Christian community. The apostle Peter was not a lone Christian preaching on a street corner. He was part of a community of believers that supported him with their prayers and their presence. Acts 4:23-36 gives us a good picture of the Jerusalem church.

First, they heard Peter and John's report, then they prayed. Their prayer assumed that despite the present circumstances God would win out in the end. They prayed not that the chief priests and elders would change but that the believers would remain firm in their faith and their witness.

They were of one heart and mind. They shared all their possessions with each other. The power of the Spirit present in that gathered body of believers enabled the apostles to continue their witness to Jesus' resurrection.

The call to faith is always a call to become part of a community. Sometimes we Mennonites have been too apologetic about the sense of community that we have because part of that sense of community comes from being of the same ethnic groups. Some think that the solution is to use the evangelistic methods of cultural Christianity, which have emphasized individualism rather than community and made the church into a spiritual filling station.

God's power reaches beyond suffering. No lesser power can make us give up our hope in new life or give up on the power of love for enemies or keep us from working for God's justice.

But the choice is not just between closed ethnic community and no community. The church is called to be an open community. We are always to be calling others into the community where the Spirit of Christ is healing, reconciling and bringing justice. We are the people of God, the city set on a hill so that others will see what is happening and they, too, can join us in giving glory to God.

Lois Barrett is mentor (teaching minister) of Mennonite Church of the Servant, Wichita, Kan. She is the author of The Vision and the Reality *(Faith and Life Press) and* Building the House Church, The Way God Fights *and* Questions About Peace *(Herald Press).*

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EdiTORIAL

103 and going strong

On the eve of a birthday, a magazine has the luxury of sitting back and looking at itself for a moment. When a magazine is a senior sibling (as this one is) in the family of Mennonite periodicals, it had better well take stock of itself.

The Mennonite was first published in October 1885 by the Eastern District Conference and printed monthly at Quakertown, Pa. Eight years later, in 1893, it became the official English language paper for the entire conference.

In these 103 years *The Mennonite* office has moved from Pennsylvania to Indiana (Berne) to Kansas (Hillsboro and then Newton). Editors have also worked out of Goshen, Ind., and Winnipeg. Change has been the magazine's middle name.

I see *The Mennonite* as a tangible, touchable extension of our conference. Though the magazine is an official organ of our conference, it gives voice to the many and sometimes differing voices therein. This is because our conference is a coalition conference, a pluralistic conference. The approximately 65,000 of us come from many national and theological strands. Not only that, but we have now made new and energetic commitment to "many peoples becoming God's people."

Pluralism, we are saying, is inevitable in the faithful church. The glue that holds us together is our confession that Jesus is Lord and our vision for mission. To be faithful to who we are as a conference, *The Mennonite* must reflect both our differences and our cohesiveness.

Some among us say that *The Mennonite* should not exercise free press, that it rather has to represent an institution (even a pluralistic one) and be the "official word." In a believers' church, however, I see it as imperative that we talk to one another. And what better place to do that across the miles than in the church magazine? *The Mennonite* is committed to being a place where communication goes both ways, to you and from you.

Our conference has been like a permissive parent rather than an authoritative one. It has guided in its 128 years rather than dictated. In its business sessions (at which delegates represent each member congregation) many statements have brought together our group thinking, have been discussed and adopted: on membership in secret societies, on race relations, capital punishment, the inspiration of Scripture, family life, abortion, the believers' church, justice in the Christian life, peace, sexuality. Noncompliance with any of these statements has never meant expulsion from the conference. In fact, general secretary Vern Preheim says, "I am not aware of any congregation being removed from the conference for any reason."

Rather than chaos and lack of conviction, this approach has resulted in, I believe, mutual—if at times uneasy—respect and a sureness about our witness of Jesus Christ to the world. What keeps me going is the confidence that in the local gathered congregation as well as in our cluster of 363 congregations God does and will speak, will tell us what to do. Unity is not the same as uniformity. The Holy Spirit has been promised as our guide, and we can bank on eventual consensus in the church and within the will of God. *The Mennonite* must reflect this. What is printed in *The Mennonite* must restate this over and over.

What better way to celebrate a birthday than with thanksgiving? What better way to say thank you than with worship? Choose your own form of thankful worship for this magazine's birthday and remember it when your own birthday rolls around. I like the model of Conrad Grebel College, that of a 24-hour fast at Thanksgiving time. (Last year about 75 resident students as well as some faculty and staff participated in such a day in Waterloo, Ont.)

With thanksgiving I invite you to claim *The Mennonite*. If you are a "GC" Mennonite, it is your magazine. And I can think of no better expression of ownership (love?) than for you to consume each issue. Clip it. Recycle it into Sunday school introductions, into sermons, into Women in Mission devotionals. Use it for discussion starters. Talk back to it. Enter the conversation. And then use it. Use it up. After all, it's all yours, at 103. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

103:19 OCTOBER 11, 1988

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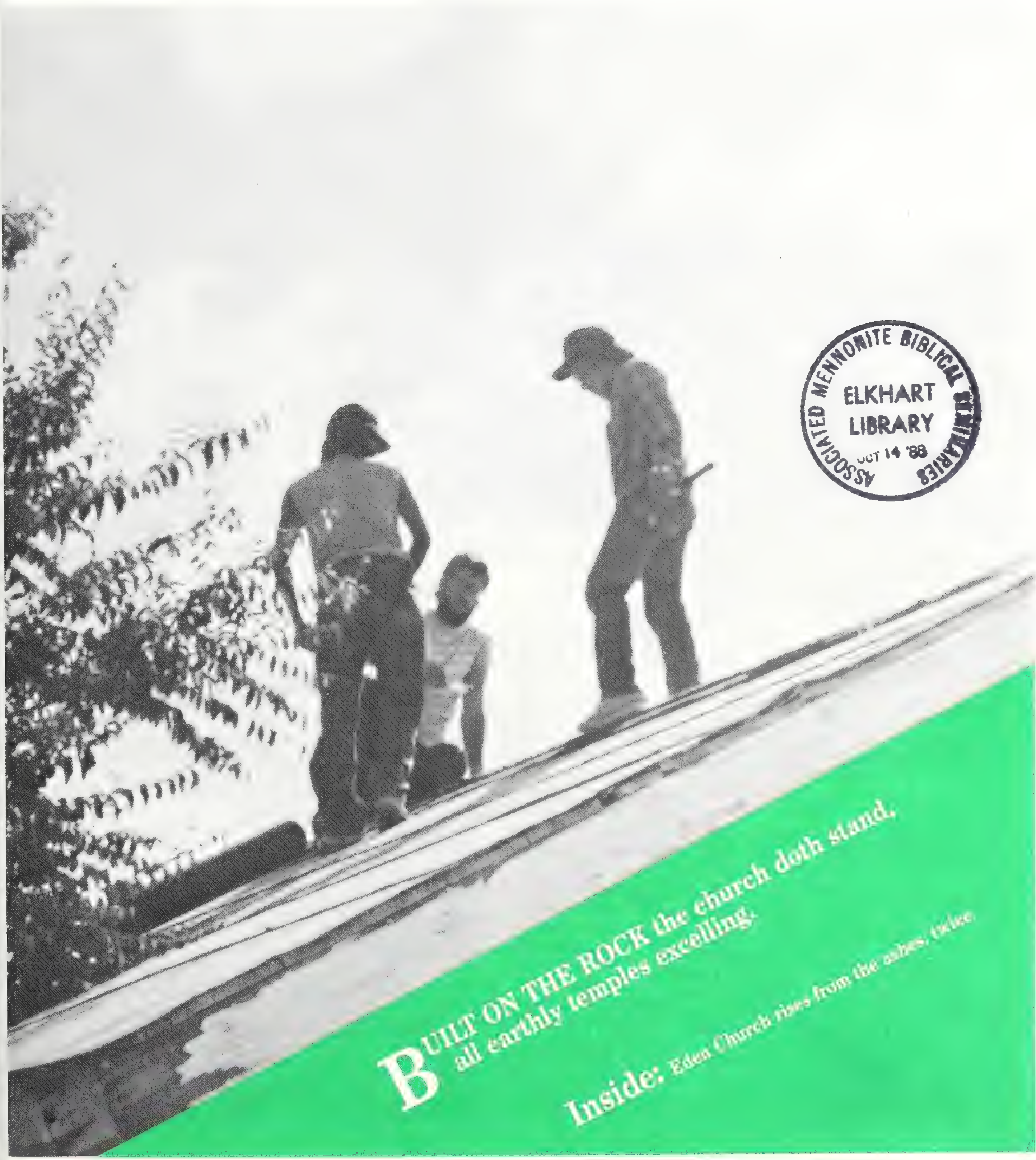


BUILT ON THE ROCK the church doth stand,
all earthly temples excelling.

Inside: Eden Church rises from the ashes, twice.

PROLOGUE

Nicolai Grundtvig did a good thing when he wrote a hymn for us to sing. A smidgeon of it is on the cover of this issue. The rest of it is in the *Mennonite Hymnal* under the title "Built on the Rock."

At the core of the hymn is what's at the core of this issue: The lasting (unburnable; see Bob Coon's article) church of Jesus Christ is built on people. After you read the story of Eden Mennonite Church, Inola, Okla., you will ask, "Is the church there today? What does it look like?" Below is a photo of the present-day building. In 1985 the former sanctuary (at left) was made into a fellowship hall. Sunday school rooms were added, as was a new sanctuary (at right).

Jack Hardy

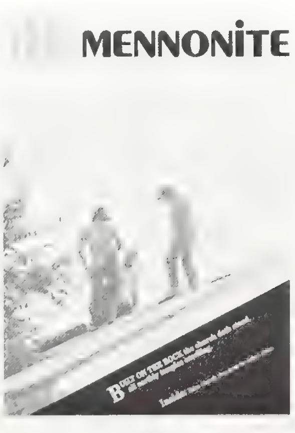
Read also how the church is being built in Marilyn Miller and Renee Sauder, Alana Ewy and Lovette Christiansen, Richard Ratzlaff and Rudolphe Jiminez, and in the people they relate to.

I commend to you our guest editorial writer for this issue. "Roy" Jiminez, now a pastor in Upland, Calif., once upon a time played drums for a music group in Chicago. "In fact," says Marco Guete, secretary for Hispanic ministries, "he also played guitar and another instrument."

I heard Roy give his testimony at the Pacific District Conference in June. He said, "A woman invited me to a Bible study, trusted me, and after I had become a Christian told me I would have to make a choice as to where my ministry was going to be. I certainly had not thought of myself as a minister, and certainly not in English."

You have before you (turn to the back page) the evidence of Roy's choice. I consider that unnamed woman an unsung hero.

The next issue of *The Mennonite* (Oct. 25) will feature Native Canadians and Americans. *mts*



Peace and social concerns committees of the Pacific District Conference and Southwest Mennonite Conference sponsored repair on the Blue Gap Mennonite Church near Chinle, Ariz.

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Credits: Cover photo by Ruth Buxman, words by Nicolai F.S. Grundtvig (#615 in *Mennonite Hymnal*)

The Mennonite is available on cassette tape. The past 12 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

THE MENNONITE

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The Oklahoma congregation that refused to leave Eden

Burial, burnings, buttons and bonds

Robert R. Coon

G.J. Voth's barn was destroyed by fire a few weeks after Eden Mennonite Church (Inola, Okla.) was burned. An old photograph, from which this is taken, showed Willie Voth as a young man on horseback.

At 6:30 p.m. on Sept. 17, Oklahoma Mennonites raised an altar of thanksgiving to God. The new book Growing Faith: General Conference Mennonites in Oklahoma *was dedicated at the Oklahoma Convention, held this year at Herold Mennonite Church near Cordell, Okla. Seven people plus local church representatives researched and wrote the book. It was edited by Wilma McKee with Maynard Shelly, general editor of our conference.*

Writers and committee members include Wilma McKee, Robert R. Coon, Lawrence H. Hart, David A. Haury, Dean Kroeker, Otto Nickel and John W. Voth.

The book will be the subject of a workshop at the Western District Conference Oct. 21-23.

This article is an expansion of one incident told in Growing Faith. *Waldo Funk, Inola, Okla., and Anna Voth Pankratz of Chouteau, helped with personal recollections. Dean Kroeker wrote the Eden Mennonite Church section of* Growing Faith.

One Sunday in June 1918 (the exact date has been lost) near Inola, Okla., was not a happy one. The people of Eden Mennonite Church buried the stillborn son of the assistant pastor, Solomon Mouttet, and his wife. That evening a family living near the church saw an unusual glow in the darkening sky. Their church, formerly a schoolhouse, was burning.

Ten-year-old Anna Voth (Pankratz) had attended the graveside service of the Mouttet baby that day. She remembers the "sinking feeling" she had as she witnessed the church's burning.

Waldo Funk lived three miles north of the church. He tells about arriving on the scene: "I was shocked to see the church in flames."

Members rushed from farms and homes to watch the flames licking the life from the wooden frame building that had heard their prayers, preaching and Sunday school for several years. Shock and disbelief numbed them. Memories lay in the smoldering ashes.

But a spirit of oneness emerged among these folks. They had come from various congregations to this area. Now they looked into each other's faces and vowed before the Lord that they would continue, united.

Rumor was that the fire had been deliberately set. But who? And why? The why was more easily answered but hard to accept.

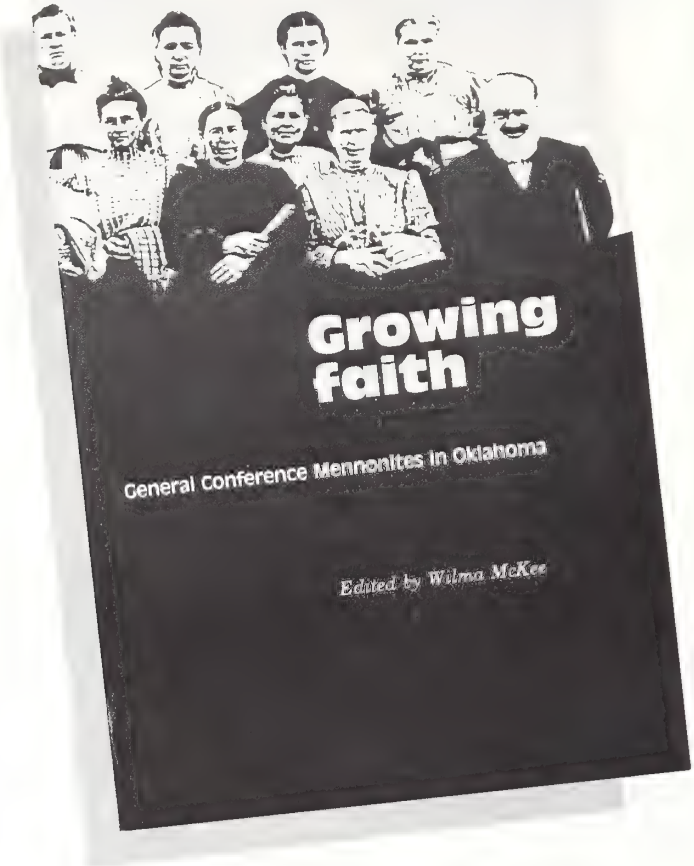
Most of these Mennonites were young, poor, German-speaking, not well-educated at that time and possibly fearful of their "English" neighbors. As a result they were not open in relating their background or beliefs. English-speaking people may have looked on this as standoffish. They took it as anti-American rather than cultural.

Then there was the war with Germany. Area people felt that if these Mennonites wanted to speak mostly German, then they must be for Germany and against the United States, especially when they refused to wear Red Cross buttons or purchase war bonds because of their biblical pacifist beliefs.

Added to this was the fact that Mennonites who were drafted selected the non-combatant role, not a popular stance during those years. At least one man from Eden, Jake Janzen, was court-martialed and incarcerated at Fort Leavenworth, Kan., during World War I due to his stand on the matter.

Rumor also had it that one man had communication with people in Germany. Another man, Wilheim Berg, was kidnapped from home one night. His wife, panic-stricken, called the home of young Waldo Funk's parents. The man returned home a few days later, pockets full of Red Cross buttons and war bonds. He had been threat-

On September 17 Oklahoma Mennonites raised an altar of thanksgiving: a book.



ened never to tell who had kidnapped him or what had been done to him.

Like the Bible story in which Adam and Eve were driven out of Eden and prevented from returning by angels with flaming swords, one might think that this church fire would result in a feeling of "no return to Eden" or no future for this Eden. But this was not so.

As if one fire weren't enough, the church experienced another burning of its place of meeting. The barn of member G.J. Voth, where Eden Mennonite Church members met after the first fire, burned down later the same year. (A third fire also affected the community: A Mennonite Brethren church on the east edge of Inola was set on fire shortly after the second Eden burning.)

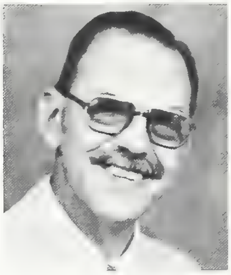
To young Anna Voth the barn fire was an "utter horror." Her family had lived in two bins in the barn from 1916 to the spring of 1918, when their new home was finished enough to occupy. Yet many of their household goods were still stored in that barn at the time of this second fire and lost in the flames. Anna remembers thinking that if "they," the "German haters," hated them so much as to set fires, they would surely do awful things to a 10-year-old girl.

After this second fire, the Eden congregation was given the use of a nearly finished schoolhouse by the Mayes County public school district. They met here until a new church building was dedicated on May 2, 1920.

Not all the neighbors were against the Mennonites. After the second fire, authorities from the nearby town of Pryor suggested that the Mennonites display an American flag in the new place of worship. This, they felt, would make it difficult to set another fire, because it would be a government offense to burn a building where a U.S. flag was displayed. This was done even though some of the Mennonites were not comfortable with its display.

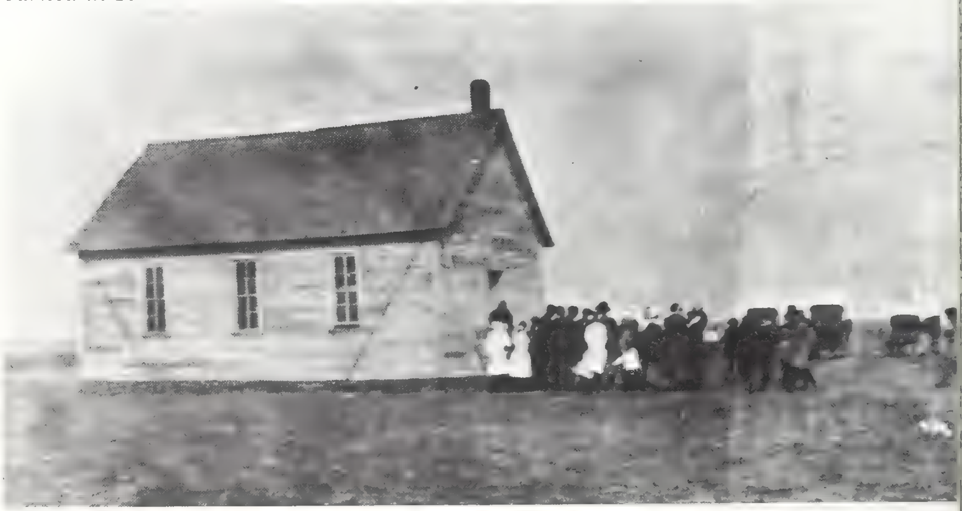
Years later a man known in the community admitted receiving money to burn the church. He had no bad feelings toward the Mennonites. The money had looked good to him in his circumstances. He confessed and asked for forgiveness.

According to a later pastor, G.B. Regier, the congregation's growth didn't seem to suffer because of these disasters. Rather, he felt, it drew the group closer together, firmly uniting them in a common cause. Today the church appears to have a good working relationship with its neighbors, some joining the church and some marrying into the church. A final irony is that German classes are offered in the area public schools.



Robert R. Coon, pastor of the Turpin (Okla.) Mennonite Church, is a membe of the Oklahoma Convention historica committee.

The first meetinghouse of Eden Mennonite Church, Inola, Okla. (shown here in 1914), burned in 1918.



Save your family records

David A. Haury

The Mennonite Library and Archives has collections of papers from about 250 Mennonite individuals or families. Today fewer families preserve their records, and donations of family materials to libraries are increasingly rare. You should contact a Mennonite archives and seek advice on how to preserve your family history.

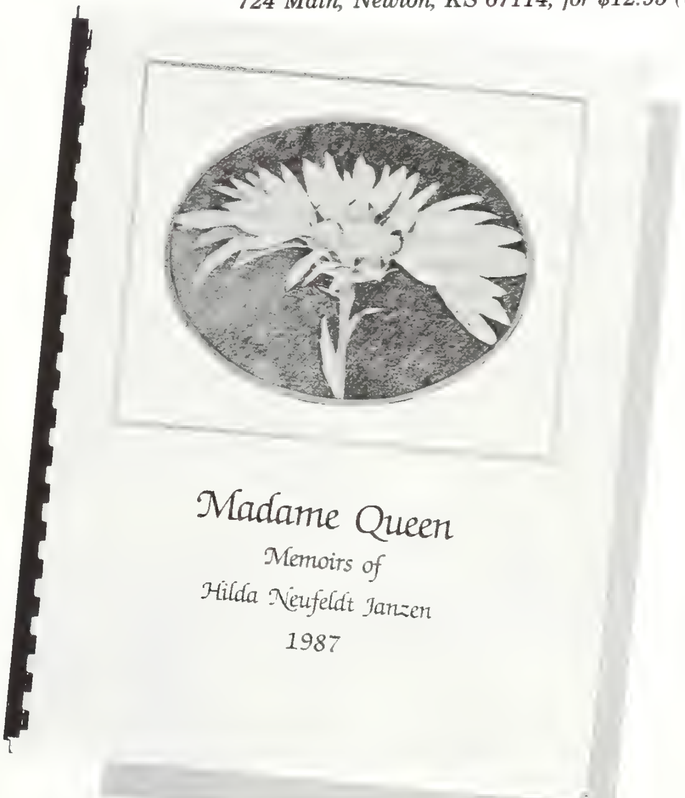
What materials document family history? Usually correspondence and diaries constitute the most valuable records. Nevertheless, families should also save photographs, documents such as birth, baptismal and marriage certificates, and scrapbooks and other memorabilia that describe family activities. Of course, family members should retain the papers that document their involvement in church and community activities. For example, minutes and papers from participation in a local peace group should be saved, because the organization itself may not be preserving its records.

Photographs are perhaps the family papers most worthy of special treatment. Your family should carefully identify older photographs by listing the date taken, the occasion and the full names of all individuals. Partial or incomplete identifications, like "Uncle Jacob's birthday party," may prove of little value in 40 or 50 years when family papers have been passed to new generations who have no recollection of this uncle. Preserving photos requires special attention to environmental conditions, and you are urged to contact the staff of the Mennonite Library and Archives for advice.

You should consider donating your family papers to a library or archives for safe keeping. Handing materials on from generation to generation will eventually result in the loss of many valuable papers. Storage conditions will be less than optimum, and houses, like church buildings, occasionally burn down or blow away. In addition, a future generation may simply discard everything, or parents may divide the family papers among their children, and materials will be dispersed around the country. For example, a minister's wife divided hundreds of her husband's sermons among their three children upon his death—and one child discarded his share, another donated his to a Mennonite library, and the third divided them again among her children. A marvelous resource had been largely dispersed or lost.

If your family has old German books or Bibles or if you have family diaries, account books or correspondence, then you may possess significant documentation of our rich Mennonite heritage. Do not hesitate to contact the Mennonite Library and Archives and discuss the donation of these materials. When you visit North Newton, Kan., you are invited to tour the recently expanded Mennonite Library and Archives, examine our resources and observe how we are preserving our heritage.

David A. Haury is director of Mennonite Library and Archives at Bethel College, North Newton, Kan.



A current example of what David Haury is encouraging is Hilda Janzen's memoirs, named for the affectionate nickname that her husband, Louis, has used for her over their decades together. The 117-page volume ends with a collection of photographs. It is available from Faith and Life Bookstore, 724 Main, Newton, KS 67114, for $12.95 (U.S.).

Two Western District

Elizabeth G. Yoder

To find **Marilyn Miller** you wind your way around the University of Colorado campus and fight for a spot in a fiercely protected parking lot ("Unauthorized Vehicles Will Be Towed Away") and enter an odd-shaped building that looks nothing like a church. Inside you are met by a receptionist, register the fact that yes, you do have a legitimate reason for parking there, and are directed to one of many offices.

Boulder Mennonite Church, which Marilyn pastors, owns the building but shares it with a variety of peace groups. When the congregation bought the property for $250,000, it needed a new roof, a new heating system and many minor repairs. With the help of the Western District Conference it has become a functional and energy-efficient facility.

Marilyn has a welcoming smile. She is eager to show you the building and talks enthusiastically about the history and mission of the recently planted congregation. "We wanted to appeal to people who had given up on the church," she says, "and this seemed to be the perfect place to begin."

Ordained to the ministry in 1976 at the Arvada (Colo.) Mennonite Church, Marilyn served there for nine years as co-pastor with Peter Ediger. In addition to sharing the responsibilities of preaching and counseling in the church, she gave a third of her time to neighborhood ministries.

When the Western District Conference wanted to start a church in Boulder, Marilyn prayed about it and felt called to offer herself as its pastor. She felt she was ready for a new challenge. The WDC joyfully affirmed her call, and Marilyn and her family moved to Boulder in September 1984.

Women's gifts make them "naturals" for church planting, Marilyn says. Women are used to asking what *all* people need, from the smallest children to the elderly, then organizing to meet those needs. "Mothering" skills are needed to start a church. For example, Marilyn does a lot of plain, old-fashioned entertaining. "Sometimes," she says "I'm worrying about both the sermon and the pot roast."

Although she hesitates making generalizations about male and female pastoring, since pastoral roles are changing, she does feel that female pastors are more "team players." They have been socialized to be facilitators, to share responsibility with others and not to feel threatened by losing various leadership roles. These, too, are traits that make good church planters.

How does the pastor's husband function when he is not part of the team? Marilyn's husband, Maurice, who works for the National Park Service, has always affirmed her ministry. He often fills the supportive role. One Sunday, when the congregation was having both a brunch and communion, Maurice was in the kitchen early cutting fruit and later standing at the door passing out songbooks. That afternoon he went into the mountains with Marilyn to make a pastoral call.

Like any pastor's spouse, Maurice is sometimes uncomfortable with the amount of time the job takes, but Marilyn says firmly, "I don't want to give myself to church so totally that I don't have time for family and friends. They are too important in my life, and they help me be a whole person." The Millers have three adult children.

For Marilyn the lowest points in ministry are when she feels overwhelmed by the amount of work. Sometimes there are not enough hours for the housework, pastoral responsibilities and family demands. "I'd like to do it all," she says.

On the other hand, the highest points in her ministry are not when she has given successful sermons but in counseling, weddings and child dedications. "Being with people, sharing the joy, pain and depth of life in Christ, this is when we experience love," she says.

From time to time colleges and seminaries have asked Marilyn to join their faculties. (She is the only female Mennonite pastor who has earned a Doctor of Ministry degree.) But for now Marilyn is happy where she is. On the other hand, she says, "I want to remain open to where God wants me to be."

"Sometimes," says Marilyn, "I'm worrying about both the sermon and the pot roast," in readiness for hosting guests.

women in ministry

Renee hopes for the day when articles about women in ministry won't be necessary.

Renee Sauder told her parents one evening after a particularly moving youth group meeting, "If I were a man, I'd be a pastor." As a teenager in St. Jacobs, Ont., Renee was a leader in her church and was repeatedly affirmed by her congregation. But she was *not* a man, and she knew no female pastors, so she dismissed the idea of pastoring.

Not until after she graduated from college and was in voluntary service in Pasadena, Calif., did the idea resurface. While taking courses at Fuller Theological Seminary, Renee became aware of a growing interest both in theology and in working with people. Curious, she took the Strong-Campbell vocational inventory; it indicated that her best vocations would be "rabbi/priest, teacher or social worker." Women at Fuller who were theology students and pastors became models for her, and fellow voluntary service members were supportive of her growing call. When she finished her VS assignment in 1980, Renee entered seminary. She graduated from Associated Mennonite Biblical Seminaries in 1983.

Renee's first pastoral position is her current one. She came to Bethel College Mennonite Church, North Newton, Kan., fresh out of seminary and definitely an assistant to the senior pastor, John Esau, who had been there for more than 10 years. But when the senior pastor resigned, Renee served for a time with interim pastor Donovan Smucker, then for a transitional 13-month period as the lead pastor with a lay team until Darrell Fast arrived.

"Darrell and I function as co-pastors," Renee says, explaining that both are "generalists" and function as equals, although he does more of the preaching and more of the administration, while Renee is responsible for the youth ministry. Barbara Unruh has joined them as assistant pastor. The three share visitation and counseling ministries as well as responsibility for funerals and weddings in the 772-member congregation. Renee preaches once a month.

"The working relationship that is evolving is a function of our individual gifts and interests," Renee says. "Although our roles in the congregation are delineated, the hierarchical lines of authority are not what's significant—it's how we relate functionally."

"We bring a well-roundedness to people's perception of how they are being ministered to," Renee says. People can see that any of the pastors can preach and teach as well as nurture and counsel. And in counseling situations, people are allowed to turn to whichever pastor they choose.

Although the experience of pastoring has been positive, for Renee low moments sometimes come from too many demands or too many people. "In a congregation this size," she says, "there are always a variety of opinions about any problem or situation." When the tasks become overwhelming, Renee sometimes dreams of pursuing counseling or some other specialty. Being in pastoral ministry has required patience, careful preparation, a positive outlook and a sense of humor. But the rewards are such that she is stimulated and challenged by the variety that pastoring brings.

Like all pastors, male and female, Renee is often seen as "the minister" instead of as an ordinary person, and it is sometimes difficult to find personal support. For that reason she enjoys being part of a pastoral team in which the joys as well as the struggles can be shared with colleagues. Even so, she says that sometime in the future she would like to be the sole pastor of a congregation, probably in an urban setting.

But for now Renee is feeling challenged and fulfilled. And she dreams of a time when articles about women in ministry will be an anachronism.

Elizabeth G. Yoder, 1617 Roys, Elkhart, Ind., wrote this article while a student at Associated Mennonite Biblical Seminaries. She also supplied the photographs.

TOGETHER

Two disturbing Sunday mornings

Alana Ewy

Light passing through diamond-shaped sections of stained glass casts a glow of muted greens and browns. Three gothic arched windows accent white plaster walls above the oaken panels. Silvery pipes of the organ rest on a ledge at the top of the wainscoting. Centered under the windows stands a simply carved oak table, constructed like a three-sided chest. On this is a brass bookstand holding an open Bible flanked by two brass candlesticks with lighted candles. Two matching wooden tables, one in front of the pulpit and one in front of the lectern, hold bouquets in fall colors. Hushed greetings softly break the silence as the pews fill with a mosaic of people.

Strong notes from the organ call me to worship. Psalm 51:1-17 reminds me of our humanness and need for repentance. The sermon is based on the familiar parable of the Pharisee and the Publican.

My thoughts disturb the serenity. Who am I, the Pharisee or the Publican? Is it the promptings of the Spirit that have led the minister to choose this topic for this Sunday, knowing I need its message? Have others come to church with unworthy thoughts? I wonder.

I remember another time and another place. That time the sun shone brightly between the green leaves of trees lining a hidden canyon tucked away among picturesque Swiss farms. Instead of the organ, birds sang. The stream at the bottom of the canyon babbled and a tiny trickle of water splashed quietly from the top of a low cave situated at the head of the canyon.

Instead of the hundreds of people in my church back home, we were 23 Mennonite tourists visiting the historical sites of our Anabaptist faith. We had climbed the steep ascent through meadows following a narrow road that became a path that clung to the side of the hill. The low, domed room that nature had carved out of the hill was a peaceful spot, hidden from the surrounding countryside. Anabaptists sought out this place as a refuge, a place to go for support and prayer. Our spiritual ancestors came not in groups of 23, as we tourists did, but one by one or two by two so as not to arouse suspicion. If they were caught, persecution followed.

On this occasion also disturbing thoughts entered my mind. Did I have faith and courage like that of the early Anabaptists? Where did they get their enormous strength?

We prayed, then we sang "Faith of Our Fathers." The strains of the song floated down the path and out into the meadows as I struggled to hold back the tears.

"The Church's One Foundation" on the organ brings me back to the present. Two places, thousands of miles apart and two years apart in time, engender the same feelings: awe, wonderment, repentance, humility.

Alana Ewy's address is Route 2, Box 189BB, Derby, KS 67037.

LaVeta and David Habegger, Champaign, Ill. (at altar), distribute the communion elements to tourists who have descended into an Anabaptist hideout, a place called "Geisskirchlein" or "Little Goat Church," in Switzerland. The cave is also called the Cave of the Anabaptists and was used as a "church" in the 17th and 18th centuries.

PERSONAL

Her Bible is the size of 19 Vancouver phone directories

With dog and braille punch

Levi Keidel

"Is somebody keeping a dog on campus?"

"Yes," I answered. "A girl. She is blind."

Lovette Christiansen from Surrey, B.C., has been blind since infancy. She dials a telephone, reads two languages with her fingertips and with a good grip on her dog harness rounds a corner and mounts a flight of stairs without a pause. She has only one Bible. It fills a shelf in her closet: 19 volumes, each the size of a Vancouver phone directory. My interview with her only enhanced my regard for her.

Keidel: Lovette, why did you come to Columbia Bible College?

Lovette: I wanted to get a better understanding of the Bible and to study music. I tried other Bible colleges and got nowhere. CBC took me, so I'm here.

Keidel: What big adjustments did you have to make coming on our campus?

Lovette: I can't remember any big ones. At first I felt uneasy because students did not know how to treat a blind person. But when they saw me doing things, they realized I am just like they are. Just learning my way around was a hassle, but after a week I had that under control. It took 1½ months for Danielle to adjust. She would rather visit with people and check things out, so her concentration level wasn't there. I feel definitely welcomed here, and the girls in my dorm unit are a good support group.

Keidel: How does a blind person study?

Lovette: In class I use a small machine that punches the paper, making my notes in braille. In my room I have an opticon, which raises regular print for reading. It takes about seven minutes to read a regular page of print. I couldn't keep up that way, so I found two students who read the text onto cassette for me.

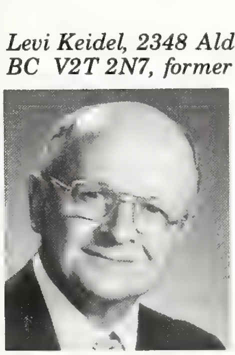
Keidel: What have you learned since coming here?

Lovette and Danielle

Lovette: My Bible courses have taught me a lot of practical things. How God has helped people in the past with their situations encourages me to look to him for help on my own. I have learned to trust God a lot more. I used to pray about only big things, but I've learned that he cares about the little things just as much. Missions conference opened my eyes to understanding other cultures. I have friends in one of those cultures; maybe I'll be able to witness to them. Also, I never thought I would actually write music notes out on paper. I braille out the staff lines and print in the notes with my pen.

Keidel: What is your thinking about the future?

Lovette: Nothing has disappointed me about my experience here. Four of my textbooks are on tape, so that makes it even better. I hope to be a voice teacher someday. God guided me here. I'm sure God will guide me in the future.



Levi Keidel, 2348 Alder St., Clearbrook, BC V2T 2N7, former missionary to Zaire, is on the faculty of Columbia Bible College, Clearbrook, a school sponsored by the Conference of Mennonites in British Columbia and the British Columbia Conference of Mennonite Brethren Churches.

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ideas for ministry

Church brochures

If you want to produce a brochure that gives people an introduction and brief initial glimpse of your congregation, remember the following:

1. Use two colors. Select a color that will attract attention. A little extra cost for a two-color piece will be worth it.
2. Include photos of people. Readers are drawn to sharp closeups of people worshiping, talking or having fun together. Outside shots of buildings are OK if in connection with people. A photo showing a sanctuary interior is worse than no picture at all to a person outside your church.
3. Include key information. The purpose of a church brochure is to give essential facts to those who know little about your church. A longer history or list of your beliefs can be saved for later. The newcomer needs to know the times of your services, your key programs and how to get in touch with church leaders.
4. Use white space. Some brochures I've collected look like the format of a legal will. Break up your information, using bold and light print, larger print titles and tool lines that tie things together. A brochure will generally be read by someone "on the move." Make it easy and inviting to read.
5. Include a map. Design a simple map with road names and numbers and notable landmarks.

Pick up brochures from other churches, agencies and businesses and evaluate them. Use the best ideas and make it a priority. Ask for help from a graphic artist in your church or community.

If your church wants to be more visible and beneficial to your community, a brochure is a must. It will have many uses. The best approach is handing them to friends with a personal invitation. Show that you have a church that is open and inviting. A brochure can be a helpful tool. *G. Edwin Bontrager, congregational outreach director in the Evangelism and Church Development Department of Mennonite Board of Missions, Elkhart, Ind.*

The Commission on Overseas Mission at its midyear meetings approved invitations for four overseas leaders from Asia, Africa and Latin America to participate in Normal '89, the General Conference's triennial sessions in Normal, Ill., next August, as well as the christology conference that follows and some itineration in churches. COM staff is also to begin working on plans to bring a small overseas musical group to Normal '89 and for itineration in the churches.

The Commission on Overseas Mission recently agreed to remove the remaining missionary leaders in Mexico at the end of their terms in an attempt to help the General Conference Mennonite churches there become more autonomous. The Mexican churches had asked COM to reconsider this action at its fall meeting. But COM members agreed that missionary leaders Henry and Helga Dueck could remain in Mexico until May 1989 instead of mid-September, when their term was scheduled to end. A missionary couple is to replace the the Duecks in a non-leadership capacity.

NEWS

Look for authentic mission partnership

Internationalization challenges COM

Camp Assiniboia, Man.—Members and staff of the Commission on Overseas Mission tackled "internationalization" at their midyear meeting here Sept. 9-10. Peter Hamm, associate general secretary for research and secretary for Africa, Asia and Europe for Mennonite Brethren Missions/Services, assisted.

Internationalization means that the West would have to cooperate with the rest of the world in carrying out the mandate of mission. "No longer dare one national entity dominate the decision-making process and control of the agency with its secure advantage of power and prestige," Hamm said.

"Part of our hesitancy [to change] is a desire that we remain in control," said Canadian coordinator Jake Harms.

The topic of internationalization crept into other agenda as well. A recommendation that COM change its policy from providing funds for the construction of church roofs in India to one where funds would be provided to churches on a matching basis brought a question from commission member Burton Yost, Bluffton, Ohio: "Is this a move toward interdependence or paternalism?" John Sommer noted that the current policy has made it especially difficult for any church construction to occur in urban areas since land and housing costs are so much higher than the cost of a roof. The commission approved the recommendation.

Commission members and staff spent considerable time discussing how funds should be distributed to the GC General Board (GB) and Division of Administration (DA). Currently both GB and DA receive their funds through subsidies from the three program commissions and Mennonite Biblical Seminary. COM's share to the two this year is $520,288, or 15.7 percent of its budget.

They looked at several different models that are being presented by a task force formed after Council of Commissions in response to a concern raised in a plenary session about the rising cost of subsidizing GB and DA. Since 1979 the total subsidies for GB and DA have increased by 83.1 percent while the GC budget has increased by 63.8 percent. The increase in subsidies resulted from the addition of stewardship, communications and planned giving offices as well as the publication *Being In Touch*.

Anna Enns (right) of Winnipeg asked who was calling for the change in relationships. "It seems like a Western idea," she said. "Is it also a Third World idea?" Hopefully both, replied resource person Peter Hamm. (At left is Jeanne Zook, Portland, Ore., who chairs the Commission on Overseas Mission.)

The model COM liked best has GB and DA receiving a certain percentage of the undesignated funds. DA business manager Ted W. Stuckey, who was present at the meetings, thought that model would increase competition.

Commission members disagreed. "That's where the rest of us have been. It's just that GB and DA doesn't have to deal with it," said commission member Bill Block, Winnipeg.

There was also concern over the declining number of COM missionaries. In September 1983 there were 165 missionaries compared to 120 in September 1988. "There are a variety of pressures that are causing this," said executive secretary Erwin Rempel. "One is budgetary. We cannot afford to take on 40 more missionaries. However, we could afford to take on five more. We are feeling a loss of candidates, especially those who are qualified."

In other action, the commission agreed that Latin America secretary Glendon Klaassen should establish formal ties with the Spanish-speaking Mennonite churches in Paraguay. Previous communication with the Spanish churches had been through the German-speaking Mennonite churches in Paraguay. *Carla Reimer, news service editor*

Leah Bradley and Liz Moulder, both of Boulder (Colo.) Mennonite Church, and Bob and Dianne Carlsten of Arvada (Colo.) Mennonite Church were recently charged with fines and/or community service work for their participation in the Nov. 20, 1987, protest at the Rocky Flats nuclear weapons plant near Denver. Paul Mall of the Boulder Church had his charges dismissed due to technicalities. Marilyn Miller, pastor at Boulder Church, was found innocent for her participation in the protest at an earlier trial.

The National Campaign for a Peace Tax Fund submitted testimony Aug. 26 to the Oversight Subcomittee of the House Ways and Means Committee, which is reviewing the civil penalties contained in the IRS Code. The NCPTF testimony focused on the severity of penalties applied to conscientious objectors to military taxes. One conscientious objector who owed no taxes was fined $500 for filing a blank 1040 form to express his conscientious objection to military taxes. NCPTF executive director Marian Franz said that the U.S. Peace Tax Fund Bill would alleviate a persistent burden on the IRS and permit these citizens to pay their full share of tax without violation of religious conscience.

The testimony of psychologists and psychiatrists in court cases is often wrong, according to recent studies analyzed by David Faust and Jay Ziskin. Faust is associate professor of psychology at Brown University, and Ziskin is a California lawyer and psychologist. In their article, published recently in *Science* magazine, the two men wrote that jurors or other citizens could make psychological judgments as accurately as the professionals.

NEWS

Mennonite Service Venture comes close to doubling

Newton, Kan. (GCMC/MBM)—Participation in Mennonite Service Venture has almost doubled from 1987 to 1988.

Figures supplied by the two sponsoring agencies, the Commission on Education of the General Conference Mennonite Church and Mennonite Board of Missions of the Mennonite Church, show that so far 695 youth have participated in Mennonite Service Venture in 1988 compared to 371 in 1987. The number of leaders was up as well, from 119 in 1987 to 224 in 1988.

The program has two components: Youth Venture, which provides individuals with assignments in North America or abroad, and Group Venture, which provides North American assignments for church youth groups. Youth Venture assignments are available in the summer. Group Ventures can be anytime.

"I believe the message is finally getting out. Following Christ means more than lip service. It's total commitment. Mennonite Service Venture provides a context for young people to share their faith," said Paula Diller Lehman, Youth Venture coordinator, in response to the increase in participation. Nancy Thiessen is the coordinator for Group Venture.

Nate Kingsley, Belmont Mennonite Church, Elkhart, Ind., said his youth group decided to be in a Group Venture in Wichita, Kan., because "we all wanted to experience a service project on a larger scale." Kingsley felt he was served by the people he helped.

"We thought it would be more educational than going on a canoe trip," said Marcus Schantz, Waterloo (Ont.) North Mennonite Church, whose youth group participated in a Group Venture in Winnipeg. "I came out with a much better understanding of the people and problems of the city."

Michelle Peters, Winnipeg, said she was motivated to sign up for a Youth Venture in Portland, Ore., because of Jesus' example. "I wanted to help people, even if what I did was very small," she said.

Mennonite Youth Venture works in Mexico

Elizabeth Pankratz

A Mexican child with Lisa Pankratz, Mountain Lake, Minn.

Gómez Farías, Mexico (GCMC/MBM)—Nine Mennonite teenagers proved they could do the impossible this summer: survive without rock music, television, videos and telephones.

The nine were part of a Mennonite Youth Venture group in Mexico, where they spent two weeks in July living among the people of the rural town of Gómez Farías. They ate tortillas and beans, had the occasional cold shower and slept on the floor.

The young people were involved in community service projects such as painting schools, making sandboxes and playground equipment and clearing ground for garden plots. The group also designed and painted a mural.

The Mennonite Youth Venture program is sponsored by the Commission on Education and Mennonite Board of Missions (of the Mennonite Church). Mennonite Central Committee personnel helped provide coordination for the Mexican Youth Venture, which was the first of its kind. *Elizabeth Pankratz, Bethel Mennonite Church, Mountain Lake, Minn., a leader of the Mexican Youth Venture*

Goering joins MVS staff

Newton, Kan. (GCMC)—Susan Ortman Goering, 38, Arvada, Colo., is the new Mennonite Voluntary Service associate director for the western United States for the Commission on Home Ministries. She replaces Wendy Kroeker, who served from September 1986 to August 1988.

Goering, pastor at Arvada Mennonite Church since 1984, has a master's degree in urban education from St. Louis University and a Master of Divinity degree from Iliff School of Theology. In addition she served with MVS in 1972, 1973 and 1976.

"I grew up with the ideal of service reinforced for me by my family and church," she said. "Our family tried to integrate service into our lives. I grew up believing that when we saw someone in need, we responded. . . . Perhaps the ethic of loving and caring for others is one of the clearest and strongest ethics that exist in the New Testament."

Goering resides in Arvada with her family.

Hopi Mission School, Kykotsmovi, Ariz., will receive a 15-passenger, air-conditioned van if students send 975,000 labels to the Campbell's Soup Company in the coming year. Last year the school sent the company 219,000 labels and received two Apple computers, a set of encyclopedia, a portable sound system and sports equipment. Write Pat Huhn, Hopi Mission School, Box 39, Kykotsmovi, AZ 86039.

The venue for the second Lausanne Congress on World Evangelization will be Manilla, Philippines, during the dates of July 11-20, 1989. The congress was originally to be held at Singapore's World Trade Center. However, the leadership of the Lausanne Committee was informed recently that a significant portion of the facility would not be usable due to major demolition and construction work that would be going on around the facility during the dates of the congress. The official name for the congress will be Lausanne II in Manilla, and the theme is "Proclaim Christ Until He Comes: Calling the Whole Church to Take the Whole Gospel to the Whole World."

"**Horizons of Hope:** the Goal and Soul of Agriculture" is the theme of two faith and farming conferences to be held simultaneously and joined with a telecommunications hookup Dec. 4-6 in Nebraska and Pennsylvania. Heartland Faith and Farming I, to be held in Aurora, Neb., will coincide with Luarelville Faith and Farming V at Laurelville Mennonite Church Center, Mount Pleasant, Pa. For more information contact either MCC Central States, Box 235, North Newton, KS 67117, (316) 283-2720, or Laurelville Mennonite Church Center, Route 5, Mt. Pleasant, PA 15666, (412) 423-2056.

NEWS

Inter-Mennonite committee forms ministerial leadership polity

Elkhart, Ind. (GCMC/MBCM)—A tentative outline for a new Mennonite ministerial leadership polity was accepted by a joint committee of Mennonite Church (MC) and General Conference Mennonite Church (GC) representatives at their Sept. 7-8 meeting here at Associated Mennonite Biblical Seminaries.

The committee was established in 1987 to consolidate a number of denominational documents developed in recent years. Its goal is "to unify the understandings of ministry and the credentialing of ministers and other leadership persons in the General Conference Mennonite Church and the Mennonite Church in anticipation of increasing cooperation."

At the September meeting, the committee compared ministerial leadership issues that are common to both denominations as well as differences. The most concrete difference appears to be in the use of the term elder. Over the past several decades, many MC congregations have adopted "elder" to identify elected leaders who share the spiritual leadership of the congregation. In many cases these MC elders have replaced deacons, although with different responsibilities.

However, most GC congregations, as well as the MC Lancaster Conference, have retained deacons. For GC churches, the minister is the elder and designated as such in his or her ordination.

Another difference in terminology is the concept of lay minister. In many GC churches, a lay minister is one who has been commissioned or ordained and carries voluntary duties in the congregation. These churches often also have a full-time, professional pastor. In MC congregations, lay minister, if used at all, would refer to non-ordained leaders such as elders or superintendents.

The latter subject engendered an extended discussion on the concept of professional ministry, which is perceived to carry a more positive image in GC circles than MC. Paul Zehr observed that the common desire around this term is competence. Most church members do not want amateurs.

In most other areas, the committee found that ministerial expectations in the two denominations are much alike. Both generally confirm ministerial appointments via ordination, licensing or commissioning and have similar understandings for each term. There is strong expectation in both bodies for sharing of leadership.

The committee agreed that the role of councils and elder boards must be included in any Mennonite ministerial leadership polity. Otherwise the church's long-standing commitment to shared leadership will not be adequately expressed. Further study will be given to defining which leadership roles should be endorsed by ordination.

An overall outline for a joint polity statement proposed by Gordon Zook was accepted for further development. The outline proposes sections on topics such as qualifications for leadership, calling and credentialing leaders, and pastor-congregation relationships, including ethical standards.

Committee members are Erick Sawatzky, Elkhart; Brenda Martin Hurst, Newton, Kan.; John Braun, Steinbach, Man.; Willis Breckbill, Goshen, Ind.; Doris Gascho, Kitchener, Ont.; Paul M. Zehr, Lancaster, Pa.; Gordon Zook, Elkhart (who wrote this article); John Esau, Newton.

First Mennonite Church dedicated Down Under

Fennell Bay, Australia (EMBMC)—First Mennonite Church of Hope, located here, 60 miles north of Sydney, is the first "Mennonite" building to be so dedicated on the continent. Until the purchase of the building the congregation met in the auditorium of a local school.

Alice, Foppe Brouwer

Foppe and Alice Brouwer, originally from the Netherlands, founded the congregation 11 years ago. He serves as pastor of the church. People were attracted to the church through the Brouwers' "care and share" fruit and vegetable cooperative.

Ann and Ian Duckham, self-supporting missionaries in Perth, have organized an Anabaptist house fellowship on the west coast. They have a vision of establishing a church in the capital cities of every state in the country. Only about 5 percent of Australians attend church.

The Conference of Mennonites in Alberta invites applications for the position of **camp program director/youth worker**. Responsibilities include (1) direction of the summer camp program at Camp Valaqua, and (2) leadership for the Alberta Mennonite Youth Organization. Position effective immediately. Conference of Mennonites in Canada salary guidelines applicable.

Please forward application complete with resume to Dan Klassen, Box 1201, Coaldale, AB T0K 0L0, (403) 345-4358.

Requests by Canadian Mennonites that their government not expel from the country a Vancouver Mennonite man who was a Nazi collaborator in World War II have prompted questions from Mennonites in the Netherlands. Mennonite Central Committee Canada had asked that Jacob Luitjens, who was convicted by the Netherlands in 1948 of "aiding the enemy in time of war," be allowed to stay in Canada. In a letter to MCC Canada, Ed van Straten, general secretary of the Dutch Mennonite conference, asked whether the request meant that Canadian Mennonites thought war criminals should go unpunished. In a reply to van Straten, Conference of Mennonites in Canada general secretary Larry Kehler acknowledged the dilemma of combining mercy and justice. The MCCC letter to the government cited Luitjens' admission of wrongdoing, his renunciation of earlier sympathies and his "positive and humane contributions" to church and society since the war. The editor of the Dutch Mennonite weekly publication suggested that Luitjens ought to show his repentance by returning to the Netherlands and serving the 20-year prison sentence imposed on him 40 years ago. Luitjens fled to a Mennonite colony in Paraguay after the war and came to Canada in 1961.

Anne Garber, General Conference missionary in Burkina Faso, describes in a letter the enthusiasm of local women who attended a women's seminar. "It is really a joy to see women more fully participating in worship," she writes. ". . . the men, who take turns conducting church services, have now decided that the women should take their turns, too. If it works out, the women are to bring the message and lead the singing once every two weeks."

NEWS

Chicago elementary school awaits funding

Chicago—Chicago Mennonite Learning Center's board of directors resolved in July to suspend all classroom operations for the 1988-89 school year. It will focus on the long-term investment of securing the finances and personnel needed to purchase St. Agnes Catholic School and Convent and open a K-8 program there next fall.

"I see it as a positive move," said Ezra Byler, board president. "For the first time we've put development before anything else." Former administrator Deloss Schertz believes it was necessary to make this decision so that the school would gain credibility in the community. "When a school looks stable, the community responds," he said.

The board is financially assisting last year's students who choose to enroll in another private school. Parents were also personally assisted in the search for and transfer to other schools. Compensation of the one contracted teacher is also being negotiated.

To help secure the Catholic school the board is extending its option to purchase agreement with the Archdiocese until April 1, 1989. Contacts to insure funding for the building's purchase are beginning. Negotiations with other groups interested in renting additional space in the convent continue.

CMLC is receiving some funds from A Call to Kingdom Commitments.

Qualified people are being contacted regarding the executive directorship. He or she would be in charge of raising funds, recommending the hiring of and supervising an educational administrator and overseeing building maintenance and leasing.

The past year of uncertainty resulted when CMLC was forced to leave the St. Agnes facility, where it had been renting space for three years. During that time, enrollment in its K-8 program was about 75. Services were reduced to two grades provided in the basement of Grace Mennonite Church on Rockwell Street.

Since then CMLC's board has struggled with the Chicago Board of Education, the Archdiocese and its own inability to find immediate personnel and finances in its attempts to purchase St. Agnes and reinstate the educational program there. *Linda Espenshade*

MCC answers need in Sudan

Sudan Council of Churches will distribute Mennonite Central Committee's 45 tons of milk powder and 15,000 blankets to displaced people in camps around Khartoum, Sudan. Homes and possessions were lost in torrential August rains. Some 1.5 million people live in 23 camps, starting over for the second time. They came to Khartoum to escape the six-year-old civil war. MCC is also shipping clothing, soap, school kits and sewing kits to Sudan.

Willie Reimer

Remember the
General Conference
Mennonite Church
in your will.

For more information call Gary Franz at (316) 283-5100, or write him at Box 347, Newton, KS 67114, USA.

Mennonite Central Committee Ontario invites applications for the position of **executive director**, beginning July 1989. Information describing qualifications and responsibilities will be sent to interested persons on request. Nominations are also welcome.

Applications will be received up to **Nov. 30**.

Write to The Search Committee, MCC Ontario, 50 Kent Ave., Kitchener, ON N2G 3R1.

Bluffton College invites applications from qualified persons for the position of **dean of academic affairs**.

Qualifications: Earned doctorate, college teaching and administrative experience, understanding of and concurrence with the mission and values of Bluffton as a Mennonite, church-related, liberal arts college. **Beginning date:** Aug. 1, 1989.

Send applications, resume, credentials to Elmer Neufeld, President, Bluffton College, OH 45817.

Researchers at the University of Michigan have discovered that people who do regular volunteer work are healthier than those who don't. In fact, volunteer work increases life expectancy more than any other activity. In a 10-year study, men who did no volunteering died at rates 2½ times higher than those who volunteered.

Leading minister required for a congregation of approximately 180 members. **Grace Mennonite Church** invites applications with resume including training and experience. They are asking for a person of strong Anabaptist orientation and strengths in the following areas:

- preaching
- teaching
- counseling

For further information, direct inquires to Peter Guenther, Chairman, Pastoral Search Committee, 7535 Hearne Bay, Regina, SK S4Y 1B7, (306) 949-1773.

JOURNEYS
........OF HOPE

- ***A Mennonite Central Committee production 28-minute film or VHS video cassette***

Refugees from around the world tell their stories and their hopes for peace and a better life.

- ***Contact any MCC office for free loan.***

Maintenance assistant needed. Full-time, year-round voluntary service position.

For more information, contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Food service director needed. Full-time, year-round salaried position.

For more information, contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Administrator. The Herbert Nursing Home, Inc. is a 54-bed Level 3 Care Home operated by the Saskatchewan Conference of Mennonites. The position of administrator will be open Dec. 1.

Duties: Chief executive officer reports to the board of directors

Qualifications:

—knowledge of seniors' needs
—personnel management experience
—skills in community relations
—commitment to Christian service
—knowledge of German language an asset
—recognition for training in administration.

Submit application to Len Harder, chairman, Herbert Nursing Home Inc., Box 520, Herbert, SK S0H 2A0.

The **Commission on Overseas Mission** is in need of a variety of persons to fill some **urgent** needs:

- Professors of theology and Bible for Lesotho and Korea
- English teachers for China Educational Exchange
- Country director/s and religious education coordinator for Mennonite Ministries in Botswana
- Evangelism/pastoral workers for many countries.

For more information, please call or write Bruno and Wanda Derksen Bergen, Personnel Services, Box 347, Newton, KS 67114, (316) 283-5100.

La Maison de l'Amitié, centre communautaire Mennonite à Montréal, Québec, est à la recherche d'un(e) administrateur(-trice). La personne doit maîtriser l'anglais et le français ou etre disposé à perfectionner ses connaissances.

- Formation et/ou expérience pertinente exigée
- Poste salarié
- Date d'engagement négotiable

Envoyer curriculum vitae avant le 1er novembre 88 à: David Shantz, C.P. 157, Rawdon, Québec J0K 1S0.

Full-time position as **director of international education starting July 1, 1989**. Management expertise, demonstrated commitment to experiential learning methodologies and second-language fluency essential. Cross-cultural living and Ph.D. (or candidacy) preferred. Application deadline **Nov. 1**.

Send letter, resume, transcripts and three references to John D. Nyce, Interim Academic Dean, Goshen College, Goshen, IN 46526. An equal opportunity/affirmative action employer.

The **Coaldale Mennonite Church** requires a **pastor** to start as soon as possible. Coaldale Mennonite is a warm and friendly congregation of 325 members, situated in a small town of 5,000. Lethbridge, with a population of 60,000, is only a 10-minute drive and offers access to a fine university, a community college, a fine-arts center, museums, recreation centers and a number of shoppin plazas.

Please direct your application or enquiries to John T. Klassen, Box 1643, Coaldale, AB T0K 0L0, (403) 345-4094.

Our congregation invites applications for the position of **full-time pastor**, which is available **Jan. 1, 1989**.

Direct inquiries to Michael Epp, Pastoral Search Committee, Faith Mennonite Church, 12432-87 St., Edmonton, AB T5B 3P3, phone (403) 435-5036 (evenings).

Mennonite
Central
Committee
Canada

Mennonite Central Committee
invites suggestions
and applications for director,
Self-Help Crafts Canada
New Hamburg, Ont.

SELF HELP
crafts of the world

Qualifications:

1. Awareness and appreciation for Christian values as understood by the Mennonite Church.
2. Previous overseas experience with MCC or a related agency.
3. Understanding of MCC's history and commitment to the MCC way of working at development issues.
4. A minimum of a bachelor's degree, with experience in business administration and management.
5. Open to functioning as a member of a larger administrative team.

Nature of assignment:

1. To provide leadership to Self-Help Crafts Canada.
2. To plan short-term and long-term strategy.
3. To work closely with the coordinator, MCC Overseas Services, and with the director, Self-Help Crafts International.
4. To secure ongoing volunteer support from the local Mennonite constituency.

Contact A.C. (Bert) Lobe, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381, **by Nov. 30**.

Resource Catalog
FROM MENNONITE CENTRAL COMMITTEE:

The 1988-1989 Resource Catalog is now available.
The catalog lists over 400 audiovisuals and printed materials available from the MCC Resource Libraries. Special sections on:

- MCC Mission
- Food and Hunger Concerns
- Peace and Militarism
- Different Cultures
- Children's Materials

All audiovisuals are loaned free and most printed materials are also free. To obtain your free copy of the catalog, contact any MCC office.

The increase of hunger in the United States is staggering, says Kraig Klaudt of Bread for the World, a U.S. Christian citizens' movement. The number of families and individuals seeking emergency food assistance has increased by 71 percent in the past five years, according to BFW. Since 1979 the number of poor families with children has increased by 35 percent. It is estimated that 20 million people in the United States are unable to afford enough food to last the entire month. An estimated 13 million American children live in poverty.

Before World War II, annual government expenditures for education in the United States were two to three times military expenditures. Between 1940 and 1986 the rise in U.S. military expenditures was more than double the rise in education expenditures. Currently 45 percent more public money goes to military defense than to the education of America's children. In contrast, West Germany spends 40 percent more on education than on defense, and Japan spends five times as much on education as on defense, according to Ruth Leger Sivard's "World Military and Social Expenditures 1987-88," available for $6 from World Priorities, Inc., Box 25140, Washington, DC 20007.

"Conscientious Objecting—Yes Please" is a widely distributed brochure presented by the executive committee of the Catholic Young Community, one of the largest Catholic youth organizations in West Germany. The brochure calls on its 90,000 members to not serve in the army.

RECORD

deaths

Soehadiweko Djojodihardjo, 69, died Sept. 16 in Central Java following a heart attack. He was a key Mennonite church leader in Indonesia for four decades. "Pak Djojo" assumed the mantle of leadership for the Evangelical Church in Java in 1948. A pastor, evangelist, administrator and educator, Pak Djojo will be remembered for a healing ministry that grew out of his spirituality, his prayers for healing.

Nicolai N. Driedger, 95, died Aug. 24 in Leamington, Ont. He served as a minister, elder and teacher in various churches in Canada from 1927-1972. His survivors include two daughters and their husbands: Agatha and John Dick, Katie and Henry Warkentin; three sons and their wives: Henry and Mary, Jake and Margaret, Ernie and Anita; 19 grandchildren and 30 great grandchildren.

Sadie Harms, 83, died Sept. 18 in Wichita, Kan. A member of Lorraine Avenue Church in Wichita for 42 years, she was involved in many church and community activities. She was the first female president of the Wichita Council of Churches. Her survivors include her husband, Edwin, daughters Mary Harms of El Dorado, Kan., and Jeanne Strahler of Wichita, and four grandchildren.

workers

Among 39 North American young people in Europe for a year with the Intermenno program of MCC, 14 are General Conference-related. *Craig Baumgartner*, Bethel Church, Fortuna, Mo., is working on a farm in Ochlenberg, Switzerland. His parents are Marguerite and Ronald Baumgartner of Versailles, Mo. *Sandie Becker*, East Zorra Church, Tavistock, Ont., is working in a nursing home in Haarlem, the Netherlands. Her parents are Alfred and Alice Becker of Shakespeare, Ont. *Jenae Clark*, First Church, Newton, Kan., is a nanny in Amsterdam, the Netherlands. Her parents are Carol and Robert Clark of Newton. *Janet Dettweiler*, Breslau (Ont.) Church, is working in homemaking and child care for several Dutch families in Holland. Her parents are Clarke Dettweiler of Cambridge, Ont., and the late Katherine Dettweiler. *Karen Driedger*, Bergthaler Church, Altona, Man., is a kitchen/dining room helper at Bibelheim Thomashof, a Mennonite conference center in Karlsruhe, West Germany. Her parents are Cornie and Elsie Driedger of Altona. *Karen Dueck*, Rosthern (Sask.) Church, is a nanny in Schwaigern, West Germany. Her parents are Agnes and Menno Dueck of Rosthern. *Vincent Grunau*, Mountain View Church, Vancouver, is working at a flower nursery in Aalsmeer, the Netherlands. His parents are Julius and Netti Grunau of Vancouver. *Dawn Gugler*, Hamilton (Ont.) Church, is a household helper/farmer for a local family in Limbergerhof, West Germany. Her parents are Dean and Laurel Gugler of Hamilton. *Darrel Krahn*, Foothills Church, Calgary, is a maintenance worker for a vacation home in Giethoorn, the Netherlands. His parents are Aliene and Jake Krahn of Calgary. *Marnie Penner*, Grace Mission Church, Meadow Lake, Sask., is a helper in a greenhouse in Aalsmeer, the Netherlands. Her parents are Clarice and Pete Penner of Meadow Lake. *Cynthia Wedel*, Zion Church, Elbing, Kan., is a nanny in Treuchtlingen, West Germany. Her parents are Clarence and Thelma Wedel of Burns, Kan. *Lisa Weidner*, First Church, Bluffton, Ohio, is cleaning and working in the kitchen at a Mennonite church and nursing home in Haarlem, the Netherlands. Her parents are Mark and Susan Weidner of Bluffton. *Colleen Zehr*, Riverdale Church, Millbank, Ont., is an assistant in offset preparation in a printing factory in Krommenie, the Netherlands. Her

continued on next page

Baumgartner

Clark

Grunau

Krahn

Driedger

Dueck

Penner

Wedel

Weidner

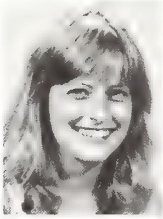
Zehr

The Bombay Mennonite Brethren Church hosted a peace education seminar sponsored by the Mennonite Christian Service Fellowship of India. Almost all of the participants took leave from their jobs at loss of wages in order to attend the seminar. R.S. Lemuel, director of MCSFI, Peter H. Peters, country director for Mennonite Central Committee, S.S. Kunjam of the United Bible Societies, and K.N. Nathaniel served as resource people.

Religious intolerance is rife in Saudi Arabia, but Western nations have declined to criticize the Muslim kingdom's treatment of Christians for fear of jeopardizing political, economic and military ties, the International Federation for the Rights of Man says. Among examples cited are customs agents who routinely seize and destroy crucifixes, Bibles and other religious materials at ports of entry; secret police who break up the private prayer meetings of immigrant workers; and the arrest and expulsion of a Catholic priest in civilian garb who was invited to say mass once a year for a group of Filipino Catholic nurses.

Sharing Fund grants of $72,764.42 from Mennonite Mutual Aid Association, Goshen, Ind., were presented to members of the General Conference Mennonite Church during the first six months of 1988. A total of 239 grants were made to GC members from January through June. The Sharing Fund helps meet needs for assistance in paying insurance premiums, meeting unpaid medical expenses, adoption expenses, burial expenses and needs caused by an accident, disability or disaster.

RECORD

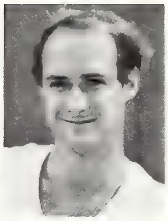


Zerger

Boschman

Derksens

Hills



Kriebel

Janzens

parents are Glenn and Mary Ellen Zehr of Millbank. *Suzanne Zerger*, Salina (Kan.) Church, is working in a flower nursery in Aalsmeer, the Netherlands. Her parents are Ted and Vera Zerger of Salina.

Don Boschman, General Conference missionary in Botswana, returned to British Columbia in late August for a one-year North America Assignment. During this year he will study at Harvard Divinity School, Cambridge, Mass., and speak in GC churches. He is a member of Mountainview Church, Vancouver.

Teen volunteers for the summer staff at Crossroads Community Center, Philadelphia, were *Micheal Brown*, *Antonio Burgos*, *Lamar Chapman*, *Tanya Faulks*, *Kevin Guyton*, *Tracy Hearst*, *Mario Ortiz*, *Angel Torres*, *and Robert*, *Rosemary* and *Cathrine Tschorniawsky*. Adult staff were *Cynthia Brown* and *William Rivera*.

John and *Susie Buller*, Bethesda Church, Henderson, Neb., began four-month Mennonite Voluntary Service terms Aug. 8. He is a transportation coordinator, and she is an activities assistant at the Lorraine Center in Wichita, Kan.

Fallas

Peter and *Mary Klassen Derksen*, GC missionaries, returned to Japan in late August following a one-year NAA. After a year of pastoring the South Oita Mennonite Church, they will be involved in planting a new congregation in Japan.

Norman and *Virginia Derstine* will be coordinators of the Annual Winter Arizona Residents Experience, November through May 1989, sponsored by the Arizona-area Mennonite churches. They will plan fellowship experiences, provide Bible studies, assist in recreational events and find areas to serve others.

Amanda and *Gamaliel Falla* are receiving funds from the Hispanic ministries program to help with their education at Northern Baptist Theological Seminary in Lombard, Ill. He is pursuing a Master of Divinity degree and she a Master of Theology degree. They also share a half-time pastorate at Comunidad de Fe in Chicago. Their support is made possible in part with money from A Call to Kingdom Commitments and Women in Mission.

Connie Friesen, Grace Church, Brandon, Man., began a 10-month Mennonite Central Committee Serve and Learn Together (SALT) term in Stouffville, Ont., in September. She is a domestic aide at Parkview Personal Care Home.

Larry Hills, GC missionary, has returned to Transkei, South Africa, after a one-year NAA. Under the auspices of Africa Inter-Mennonite Mission, he will continue teaching Bible among the African Independent Churches. He is a member of Silverwood Church, Goshen, Ind.

Rochelle Marie Huebner, Charleswood Church, Winnipeg, began a 10-month MCC SALT term in Stouffville, Ont., in September, working at High Point Residence, assisting mentally handicapped people.

Garry and *Diane Falk Janzen*, GC overseas mission volunteers, returned to Saskatchewan in August. They served in Botswana under AIMM in Bible teaching, leadership training and youth work among the African Independent Churches. He is a member of Rosthern (Sask.) Church; she is a member of Niverville (Man.) Church. They have two children, Jill and Mark.

Becky Kaufman, Tavistock (Ont.) Church, began a 10-month MCC SALT term in Winnipeg in September. She is working at Carter Day Care Centre as a preschool teacher's aide.

Steve R. Kaufman is the new information systems manager at Mennonite Mutual Aid, Goshen, Ind.

Joan and *Peter Kerchhoff* from South Africa are the sixth participants in MCC's Servanthood Sabbatical Program. This program, started in 1986, brings South African church workers whose jobs are particularly stressful to North America for rest and reflection. They came Sept. 7 and will spend six weeks in California.

Gary Kriebel, Grace Church, Lansdale, Pa., has begun a two-year voluntary service term under Mennonite Board of Missions. He is a carpenter with Partners Tool Box, a low-cost housing program in Mashulaville, Miss. His parents are Marilyn and Wilbur Kriebel of Souderton, Pa.

Mennonite Voluntary Service has the following urgent openings: emergency services volunteer, Jeffco Action Center, Arvada, Colo.; peace education worker, Project Ploughshares Westman, Brandon, Man.; children's advocate, Safehome, Inc., Kansas City, Kan.; elementary teachers, Hopi Mission School, Kykotsmovi, Ariz.; and social coordinator, Emmanuel Parish, Chicago. For more information contact David Orr, MVS, Box 347, Newton, KS 67114, (316) 283-5100.

The scapegoating of Jews and the anti-Semitic implications of some of the statements protesting the film *The Last Temptation of Christ* have caused serious concern in the Jewish community, says Abraham H. Foxman, national director of the Anti-Defamation League of B'nai B'rith. In three separate letters Foxman urged evangelist Pat Robertson "to condemn and counsel against those who are using this film to foment anti-Semitism." Instead, Robertson called on ADL to "come out against this blasphemous movie" and in the process "condemn MCA," the parent firm of Universal, which financed the movie.

Each day of the year Americans collectively smoke 85,000 pounds of marijuana, inhale or inject a bathtub full of cocaine, drink 1.2 million gallons of liquor and 15.7 million gallons of beer and ale (28 million six-packs), smoke more than 86 million packs of cigarettes and crush 85,000 bushels of butts, spend $1 billion on guns and other weapons of death and destruction (that's $41.6 million per hour and $694,444 per minute). (*From the Hanston [Kan.] Mennonite Church bulletin*)

RECORD

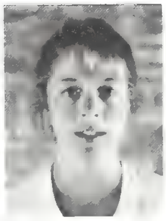
Moraga

Rempel

Neufelds

Sawatzkys

Wall


Yoder

Schellenbergs

T. Zerger

V. Zerger

Daryl Loeppky, Springstein (Man.) Church, began a 10-month MCC SALT term in Vancouver in September. He is working at Community Living Society with mentally handicapped people.

Lina Maria Obando Marquez, Teusaquillo Evangelical Church, Bogotá, Colombia, has begun a three-year MCC term in Bolivia as a community development worker. Her parents are José Maria Obando and Blanca Lilia de Obando of Bogotá.

Lola Miller, West Swamp Church, Quakertown, Pa., who represented the Eastern District Conference at May's inter-Mennonite Family Life Meeting, is working to help form an EDC family life committee.

Susana Segura Moraga began a two-year Mennonite Voluntary Service term July 5 as an attorney for La Raza Centro Legal in San Francisco. Her parents are Dolores Segura of Oxnard, Calif., and Ernest Moraga of Moreno Valley, Calif.

Elmer Myron, Phoenix, Ariz., spoke at the biannual conference of native Americans in the Mennonite Church July 19-22 at Black Mountain Mennonite Church outside Chinle, Ariz. The next meeting is projected for Morson, Ont., in July 1990, prior to Mennonite World Conference July 24-29.

George and *Tina Neufeld*, Whitewater Church, Boissevain, Man., began two-year terms July 15 as senior home care workers for Community Care Services in Reedley, Calif. His parents are Gerhard and Helena Neufeld; her mother is Nettie Harms, all of Boissevain.

James Nickel began Aug. 12 as the new youth worker at North Leamington United Mennonite Church, Leamington, Ont.

Nancy Rempel, Faith Church, Newton, Kan., began a one-year MVS term Aug. 22 as a day child-care worker for Edgewood Children's Center in St. Louis. Her parents are Erna and Richard Rempel of North Newton, Kan.

Disa and *Tom Rutschman* returned to Jokkmokk, Sweden, Aug. 4 after a two-month North American assignment. They are self-supporting overseas mission associates with Mennonite Board of Missions. Tom teaches in local schools. They are involved in youth ministries.

Abe and *Mary Sawatzky*, Foothills Church, Calgary, have begun six-month MCC terms with Self-Help Crafts in Akron, Pa. He is a crafts repairman; she is a store clerk.

Henriette and *James Schellenberg*, Douglas Church, Winnipeg, have begun two-year MCC terms in Unna-Massen, West Germany, working with Umsiedler, the immigrants from the Soviet Union to the West.

Patricia Shelly, North Newton, Kan., has been appointed to fill the vacant North American position on the International Mennonite Peace Committee.

Stephen A. Steiner, associate professor of chemistry, and *Nancy Sweeney*, associate professor of nursing, have joined the Bluffton (Ohio) College faculty.

Byron and *Kim Thiessen* are residence deans at Swift Current (Sask.) Bible Institute this year.

Rick Unrau, Mayfair Church, Saskatoon, began a two-year MCC term in Abbotsford, B.C., in August with Supportive Care Services, a program that operates group homes for mentally disabled people.

Loren Wall, Carlock (Ill.) Church, began a one-year MVS term Aug. 3 as assistant to the editor and director of Dallas (Texas) Peace Center. His parents are Elmer and Winifred Wall of Freeman, S.D.

Elizabeth Yoder, Emmanuel Church, LaJunta, Colo., began a two-year MVS term Aug. 22 as an elementary teacher at Hopi Mission School in Kykotsmovi, Ariz. Her parents are Clara and Edwin Yoder of Wadsworth, Ohio.

Ted and *Vera Zerger*, Salina (Kan.) Church, began one-year MVS terms Aug. 19. He is working for Menno House Repair in Oklahoma City. Her assignment needs to be arranged.

Two Mennonite women from Berne, Ind., spent nine days in jail in Atlanta last month after they were arrested while taking part in Operation Rescue, a large campaign of protest and civil disobedience aimed at stopping abortions. "Abortion is murder. Christians who know about this and do nothing have the blood of all the babies on their hands," said Anita Marble. She and Kitty Nussbaum were among 157 people arrested during the protest, which had been going on for a month at four of the city's abortion clinics.

"**Sounds of life** rather than the silence of death" is the motto of Lebenslaute, a West German orchestra that gave a concert this summer outside the gates of the U.S. cruise missile base about 30 miles southeast of Koblenz. According the Andre Gingerich, Mennonite Central Committee worker, the concert included classical choral and chamber music selections. Members of Lebenslaute have risked arrest on various occasions as they played Mozart and Beethoven during "music blockades" of various military installations in West Germany, says Gingerich.

The Mennonite Nurses' Association recently passed a resolution calling its members to commit themselves to caring for people with AIDS and to support efforts to develop special caring services for AIDS victims and close friends of people with the disease. Recognizing that some nurses and health-care workers refuse to care for people suffering from AIDS, the resolution calls MNA members to "respond to persons . . . who are victims of AIDS with love, compassion, justice and non-discriminatory behavior as modeled by Jesus Christ."

RESOURCES

books

Light from Light: *an Anthology of Christian Mysticism*, edited by Louis Dupré and James A. Wiseman (Paulist Press, 1987, $14.95), contains the writings of 25 Christian mystics.

Two bulletin inserts—one on **Children and Poverty**, the other on **The Family**—are available from the Mennonite Central Committee U.S. Development Education Office, Box M, Akron, PA 17501. They were prepared by Children's Defense Fund, a national organization concerned about the needs of children.

Karl Slaikeu and Steve Lawhead help readers set priorities for special attention in one's relationships, health and recreation in **Up from the Ashes:** *How to Survive and Grow Through Personal Crisis* (Zondervan, 1987, $7.95).

Missed Opportunities for Peace: *U.S. Middle East Policy, 1981-1986* by Ronald J. Young (American Friends Service Committee, 1987) says that the United States has underestimated the power and aspirations of ordinary people while overestimating the power of military strategies.

Written by 31 Church of the Brethren women, **Women at the Well**, edited by Betty Jo Buckingham ($7.95), is a personal devotional resource based on Scripture. It is available from Women's Caucus, Route 1, Box 215, Mt. Solon, VA 22843, (703) 350-2922.

Theology of the Land (The Liturgical Press, 1987, $5.95) aims to articulate biblical and theological perspectives that may lead to a new ethic of land ownership and land use appropriate for the United States.

The 10 essays collected in **Understanding Scripture:** *Explorations of Jewish and Christian Traditions of Interpretation*, edited by Michael Wyschogrod and Clemens Thoma (Paulist Press, 1987, $7.95), are the result of the conviction that "the center of Jewish-Catholic relations had to be located in an atmosphere of respect for the views of all concerned and dedication to the standards of historical and theological research."

When the Saints Go Marching Out by Chuck and Anne Murphy (Fleming H. Revell, 1987, $6.95) offers an upbeat and biblical look at the nature and purpose of the church.

A resource handbook for youth workers and troubled teens, **A Straight Word to Kids and Parents** (Hutterian Brethren, 1907, $3.50) deals with such problems as substance abuse, suicide, crime, TV, sexuality, pregnancy and abortion.

Practicing Peace: Spiritual Exercises That Heal by W. Glyn Evans (Zondervan, 1987, $6.95) says that these exercises are not only acts of obedience but also keep people spiritually at peace with God, socially at peace with others and emotionally at peace with themselves.

Now available for the first time in a single-volume edition, **Wesley's Notes on the Bible**, edited by G. Roger Schoenhals (Zondervan, 1987, $27.95), is the essence of John Wesley's five-volume, 3,682-page commentary on the Old and New Testament.

Triumph of the Lamb by Ted Grimsrud (Herald Press, 1987, $9.95, $13.95 in Canada) not only comments on the text of Revelation but discusses what it has to say about how Christians should live today.

Vernard Eller defines the title of his book **Christian Anarchy:** *Jesus' Primacy Over the Powers* (Eerdmans, 1987, $13.95) as "the faith in God's primacy as sovereign Lord and orderer of history which is given such weight that all the big claims of self-confident human scheming and power-play become sheer distraction."

Applying the Scriptures, edited by Kenneth S. Kantzer (Zondervan, 1987, $17.95), looks at the current diversity of viewpoints within Evangelicalism and challenges readers to think through their own understanding in light of the latest evidence and scholarship.

The Mennonite Central Committee U.S. Office of Criminal Justice has publishe three new materials: **The Christian and Jury Duty** by Duane Ruth-Heffelbower ($1, plus postage), a discussion and study guide examining the issues and implications of jury service; **The Purple Packet** ($3, plus postage), which provides materials on domestic violence for pastors; and **The Transformation of Justice** by Millard Lind ($1, plus postage), which examine the biblical vision of justice.

films

Hunger in Our World Family We Can Help, a new 10-minute slide set for children ages 10-12, is available for free loan, along with an activity guide for parents and teachers, from Mennonite Central Committee, Box M, Akron, PA 17501. Also relevant for Worl Food Day, Oct. 16, is a three-part slide set series for adults also available from MCC: **Hunger, Where and Why**; **Hunger: How to Respond** and **Hunger: Helping Through MCC**.

Editions 4, 5 and 6 in the **All God's People** video serie can be purchased or rented for congregational outreach o to stimulate mission vision in the congregation. Each 30-minute videocassette contain four stories that show Christians living out their faith in daily life. Write Lois Hertzler, MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

This baby has Mom, Dad *and* 35 aunts and uncles.

Funding for Sharing Fund programs is made possible by the tax-exempt status of Mennonite Mutual Aid Association. Instead of paying taxes, MMAA channels that money back to members through grants and educational programs.

John and Lorraine Miller recently adopted Rebecca Joy, their first child. In a small town like Palmyra, Missouri, adoptions may not happen very often. But the Millers' adoption of Rebecca is the second to occur in their congregation of 35 members, Hannibal Mennonite Fellowship.

The church matched the amount of the adoption grant John and Lorraine received from MMAA. "Our adoptive fee was large and **without that support it wouldn't have been possible,"** says Lorraine. "The congregation had already helped an adoptive couple in our church and they went ahead and gave again—they gave us so much. It's very special for us to have had two experiences like this in one church."

Church members generously gave part of the matching funds. The remainder came from the church treasury. Then, when Rebecca was placed, the Millers hadn't yet received the MMAA grant. So the church loaned them the money. "They were with us through the whole process. Their support, and the support of our families, meant everything. ***Rebecca is their child too—and we told them that."***

Because you participate in MMAA, you're a part of this story. You help the Millers and families like theirs give a child a loving home.

Now they celebrate every day.

Mennonite
Mutual Aid
Goshen, IN 46526

LETTERS

Beware of Campbells

I was interested to read about using Campbells labels to acquire computers, encyclopedias and other types of school equipment just after I had finished reading Marilyn Helmuth Voran's *Add Justice to Your Shopping List* (Herald Press).

Voran writes the following about the Campbells label program:

"The Campbells label, so prominent in the canned soup and tomato products displays, profits from its 'Labels for Education' program. Through this program Campbells enjoys the services of children and school personnel promoting and creating a market for Campbells products, which include foods bearing the names Franco American, Bounty, Pepperidge Farms and Swansons. Mrs. Pauls frozen fish, Vlasic pickles and Le Menu frozen dinners also come from Campbells. In return for many hours spent urging parents, friends and school food service buyers to purchase Campbells products, the school may redeem labels to get a piece of educational or athletic equipment. Since consumers pay from 2 to 15 cents more for Campbells products than for other brands, the cost of "free" equipment often totals more than if the equipment were bought through regular school purchasing channels.

"The Campbells label also calls to mind the concern of an estimated 30,000 migrant farm workers who labor in tomatoes, cucumbers, apples and other crops grown in the Midwestern states. While making a significant contribution to the nation's diet, they themselves suffer from undernutrition. . . . Campbells is the target of a farm worker strike and nationwide boycott by the Farm Labor Organizing Committee, an organization whose goals are to achieve human dignity and social justice for farm workers" (pages 42-43).

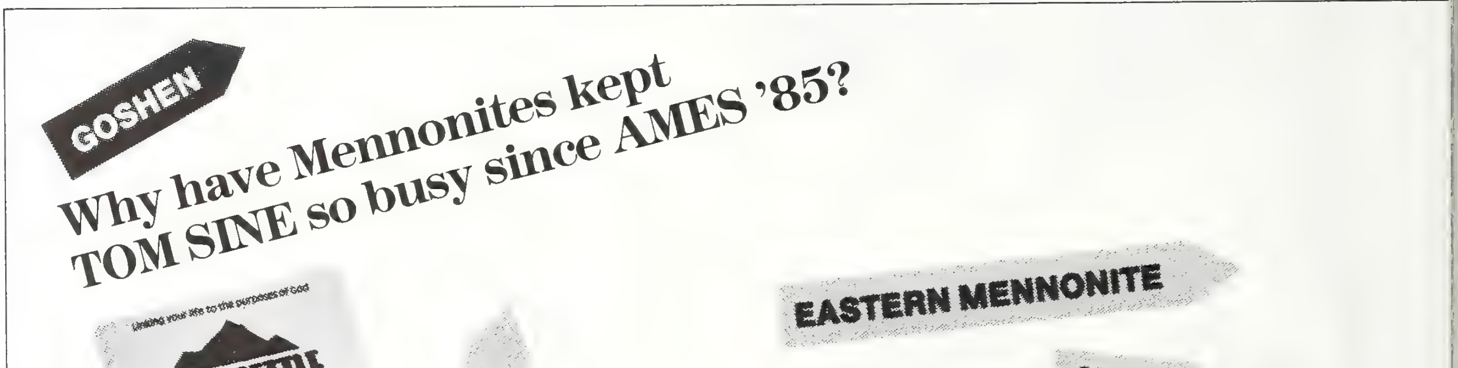
Voran goes on to indict the Campbells labels program on further grounds. I recommend her book as readable and useful with many good alternative suggestions.

Also, it is probable that Campbells gets a tax deduction for its contributions of equipment to educational organizations. Why should they get the ta deduction when with a little organizing the people themselves could have the benefit of the tax deduction for th contribution? *Gretchen T. Williams, 1520 Euclid Ave., Boulder, CO 80302*
Sept.

Plan with prayer

It bothers me when Sunday school time is taken up for something else than the study of the Bible. Recently an invitation was published to invite one of our conference leaders to come to promote the cause he represents "during the Sunday school or at any other time." Could not that "any othe time" be on a Sunday evening or afternoon?

When Satan, the old fiend, looks for help to thwart the cause of Christ, where does he go? He goes right into the church and laughs in glee when h can make program planners choose



GOSHEN
EASTERN MENNONITE
MBM
MCC
PURDUE '87
Linking your life to the purposes of God
WHY SETTLE FOR MORE AND MISS THE BEST?
TOM SINE

Why have Mennonites kept TOM SINE so busy since AMES '85?

Because he reminds us that we are called to a better way of life than the rat race . . . . WHY SETTLE FOR MORE AND MISS THE BEST is written to help us link our lives more fully to the purposes of God . . . discovering a more festive, creative way of life that makes a difference for the Kingdom of God.

(Designed as an adult study for use in Mennonite churches.)

AVAILABLE AT PROVIDENT BOOKSTORES
OR FROM WORD PUBLISHING by sending
$8.95 plus $1.50 postage and handling to
P.O. Box 2518, Waco, Texas 76702-2518.

WORD PUBLISHING

LETTERS

"something good" when they should have chosen something better, something in which Christ and the building of his kingdom has the priority.

Plan with much prayer and under the guidance of the Holy Spirit. "Satan is transformed into an angel of light" (2 Corinthians 11:14). "Believe not every spirit, but try the spirits, whether they be of God" (1 John 4:1). *C.B. Friesen, 415 E. First St., Newton, KS 67114*

Sept. 12

Joy in Leland's clarity

I certainly appreciated Leland Harder's letter "A Paradox to Affirm" (Sept. 13 issue). It is the best essay on the fatherhood of God that I have seen for a long time.

In response to your Aug. 23 editorial, "When Your Elbow Hurts, Everything Hurts," too many people never get beyond lamenting to rejoicing. Too many people never get beyond analyzing the correctness or incorrectness of other people's doctrines. There is enough ambiguity in many passages of the Bible that we can afford to be charitable in our interpretations of other people's statements about the Bible. The fatherhood of God is one doctrine about which the Bible has so much ambiguity that we can afford to give other people the benefit of the doubt and say that maybe they are right in their understanding of the subject.

Leland Harder's letter cuts through a lot of the ambiguity that has obscured correct understanding of the doctrine of the fatherhood of God. I rejoice in the clarity that he has brought to the subject.

Incidently, I do not think that God commands us to lament. I believe that God simply accepts the fact that many times we do lament. But God also shows us how we can move beyond lamenting to rejoicing. *Harold Peters, 222 S. Pine, Newton, KS 67114*

Sept. 12

About letters: *To encourage readers to express themselves on a variety of issues, we try to use all letters submitted for publication. Longer letters will be shortened. Unsigned correspondence will not be published, although we may withhold names for valid reasons in special situations.* Editor

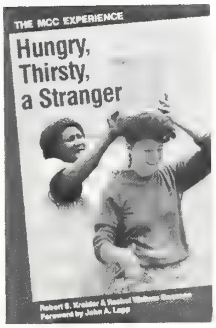
REVIEWS

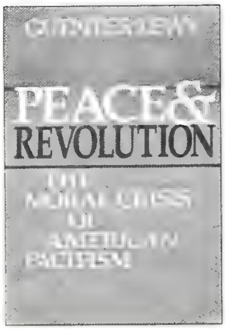
◂ books

Alternative history

Hungry, Thirsty, a Stranger: the MCC Experience *by Robert S. Kreider and Rachel Waltner Goossen (Herald Press, 1988, 391 pages)*

Reviewed by Lois Janzen Preheim, Route 2, Box 165, Freeman, SD 57029


THE MCC EXPERIENCE
Hungry, Thirsty, a Stranger
Robert S. Kreider & Rachel Waltner Goossen
Foreword by John A. Lapp



Hungry, Thirsty, a Stranger relates 30 case studies of Mennonite Central Committee's experiences in becoming an Anabaptist relief and development agency. Each study relates the story of MCC activity, mostly overseas but some in North America, and highlights the issues raised by actions and decisions.

Part of a series of books telling the MCC story, this volume's particular invitation to its readers is, "What would I have done had I been there?" The authors hope that at least three kinds of audiences are interested in addressing this question: MCC workers and friends, study groups and people contemplating service.

For the first audience the book succeeds. Having heard of MCC since I was a child, I was nevertheless surprised that I knew people who had participated in almost half of the stories. For these partly known events—Vietnam, Biafra, Paraguay, Zaire, Bolivia, Appalachia—the story completed, clarified or corrected impressions I had had from first-person accounts.

For study groups the book will be valuable for the questions each chapter raises. For example, how can MCC work in South Africa maintain a focus on people when the political situation is so compromised? Two chapters on Vietnam almost crackle with the tension of trying to be impartial "in the name of Christ" in a war-torn and highly politicized environment.

Some of the chapters allude to sharp disagreements over the proper course of action, to the pain of criticism once a decision was made, to the confusion and frustration of working through bureaucratic channels. At the same time the book clearly celebrates and rejoices in what got done by the grace of God in one tense situation after another.

It is this mixture of admitting the difficulties and celebrating service as a privileged and exciting way of life that will make this book useful to the audience contemplating service. I think this book is an excellent resource for youth groups and Mennonite high schools offering a current events course. Together the case studies cover much of the significant history of our world since World War II. In a world of nationalism, militarism and economic injustice, MCC's history is an invitation to participate in the creation of an alternative history shaped by the love of Jesus Christ.

Pacifism and relevance

Peace & Revolution: the Moral Crisis of American Pacifism *by Guenter Lewy (Eerdmans, 1988, 283 pages)*

Reviewed by John H. Yoder, University of Notre Dame, Notre Dame, IN 46556

Guenter Lewy is a political scientist known for earlier studies of German Catholics and Hitler's wars, and for his argument in favor of the legality of the Vietnam War. He recognizes as "pacifism" only the indiscriminate rejection of all war as equally wrong. He reports how the leadership of four American peace agencies (Fellowship of Reconciliation, American Friends Service Committee, Women's International League for Peace and Freedom, War Resister's League) came since World War II to say that even though

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continued from previous page

all war is wrong, some wars are more to be denounced than others, especially (1) those fought against the democratic interests of the people of other countries, and (2) those fought in our name.

Lewy narrates, one-sidedly though with some careful documentation, how those moves on the part of pacifists claiming political relevance have provoked debate within their own agencies. Some individuals have led their agencies toward kinds of relevance which he decries. He also documents how within those agencies others have kept them from going too far.

He considers it a "double standard" to object to one's own government's immorality or illegality when some other government may be doing worse. He thus agrees with those "dualists" in the peace churches who believe that the only way for a Christian peace commitment to be coherent is for it to be purely a matter of individual abstention from killing, without having anything to say to a society's relative moral choices.

Women in ministry

No Time for Silence: Evangelical Women in Public Ministry Around the Turn of the Century *by Janette Hassey (Zondervan, 1986, 254 pages)*

Reviewed by Ardie S. Goering, Box 234, Goessel, KS 67053

Few issues stand as important to us as the role of women in preaching, teaching and leadership positions in the church. *No Time for Silence* is a significant contribution to the history of women in the church and a necessary perspective on this controversial subject.

Hassey maintains that "women preached, pastored and taught the Bible at the turn of the century" with the blessing, if not outright endorsement of many Evangelical and Fundamentalist churches. It is not a claim made lightly. Hassey's careful documentation of this thesis makes the book quite scholarly in style.

She makes a strong case that many conservative churches and institutions have actually regressed in their openness toward the "woman issue." For example, the American Conference of Undenominational Churches accepted women as full members when organized in 1923. But at a 1930 meeting when the name was changed to the Independent Fundamental Churches of America, the constitution was changed to eliminate women from membership.

Although focusing primarily on Evangelical churches, the book also gives a general overview of arguments made about women in public ministry. *No Time for Silence* is fascinating reading, particularly for those who believe feminism is only a secular development of the last two decades. It's a vital lesson of almost forgotten history.

King Jesus

Matthew Explained: the Gospel Story of Jesus as King *by Jonathon J. Hostetler (Herald Press, 1988, 176 pages)*

Reviewed by Dennis Webber, Route 1, Box 35, Bloomfield, MT 59315

Matthew Explained
Jonathan Hostetler

This new overview of Matthew's Gospel lives up to its title. Mennonite Church pastor and bishop Hostetler uses his many years of experience to explain Matthew in brief, clear, chapter-by-chapter summaries. Each of the 28 section titles focuses on a different aspect of Jesus' kingship, which Hostetler sees as one of Matthew's main emphases.

Matthew Explained is a popular overview, not an in-depth commentary. Hostetler writes in a warm, pastoral style, summarizing entire portions of Scripture in a few crisp sentences. He quotes and often paraphrases the New International Version.

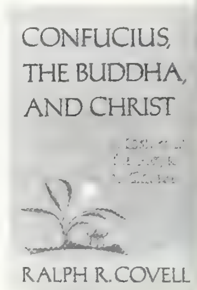
Hostetler's evangelical, experienced insights on Jesus and his kingship, his ministry and miracles and teaching, customs of the day, the authority of Scripture and commonsense applications are all "short and sweet." His clear outlines, introductions and summary statements for each chapter make well-known material fresh and practical. The closing summary truly ties Matthew's Gospel together.

I sometimes wished for more background information and explanation, especially concerning Jesus' betrayal, death and resurrection. Also, Scripture references of verses quoted or mentioned would have been helpful. Overall, *Matthew Explained* is a simple, straightforward, comforting, uplifting portrayal of Jesus as Lord and Savior, written by a caring pastor with a great love for Christ and his church. I believe this book would be well-suited for private devotions, small-group Bible studies or to use for evangelism with a friend.

Missions in China

Confucius, the Buddha and Christ *by Ralph R. Covell (Orbis Books, 1986, 285 pages)*

Reviewed by John Sommer, Box 347, Newton, KS 67114



This careful case study of contextualization opens the way for the Christian community to understand and more helpfully relate to the Christians in the People's Republic of China. Covell covers the long sweep of Chinese church history of over 1,300 years and tries to illustrate how each attempt at Christian witness has failed to the present.

Covell argues that Christianity was a foreign gospel supported by outside power, authority and influence. This failure is contrasted with the relative success of Buddhism in becoming established as one of the three religions of China.

A fascinating chapter studies the Taiping Movement in the mid-19th century, the only major attempt to Christianize China from within. He describes their efforts at accommodation and seeks to analyze the many reasons for failure.

Covell concludes by enumerating the new approaches of the church in China today. The fact that it is no longer a foreign church is one of the reasons for his optimism for the future. He warns Western Christians not to do anything that would tear down the tremendous things God has accomplished in the Chinese Christian churches over the last 40 years, stating that our preoccupation with efficiency tempts us to want to export our materials, methods and personal help, possibly running ahead of God.

Confucius, the Buddha and Christ is a readable and timely study piece for all those interested in missions. Covell is academic dean and professor of world missions at Denver Seminary and was formerly a missionary in China and Taiwan.

Life in Psalm 13

Richard Ratzlaff

When life gets a little heavy I go the the book of Psalms to lift my spirits. And what do I find there?

"How long, O Lord? Wilt thou forget me forever?"

Thanks, Buddy. That's just how I feel. You don't help a bit.

"How long wilt thou hide thy face from me? How long must I bear my pain in my soul, and have sorrow in my heart all day? How long shall my enemy be exalted over me?"

Complaint was allowed in the Bible. If it was acceptable then, should it not be acceptable now? Dare I try it?

My days are being numbered. What do I have to show for them? And my friend is dying. But I also know that the psalmist was right on course when he said, "I will sing to the Lord."

O Lord, where have you been? My days are being numbered; what have I to show for them? Why must I hear, "He's dying of a brain tumor"? Lord, you gave him to me as a friend; we laughed together. Many are praying. I don't think you'll answer with "yes."

There. I said it. It makes my insides churn. I joined the psalmist in complaining. Now I've become a complainer, and I never really liked complainers. I haven't gotten any real peace so far. So what else did the psalmist say?

"Consider and answer me, O Lord my God."

That's almost a statement of faith. Come to think of it, it is a powerful statement of trust. "My God" is personal. It speaks of relationship. I need that.

"Lighten my eyes, lest I sleep the sleep of death; lest my enemy say, 'I have prevailed over him'; lest my foes rejoice because I am shaken."

I'm getting older. My friend is dying. Dare I say to others that I believe in God? It becomes a joke. People ask, "What good does your faith do for you?" What can I with any confidence ask of God?

Lord, I admit that I am in trouble. I don't know the answers. Speak to me of courage. Give me hope. Give me vision that reaches beyond lament. Give me answers instead of darkness.

Is that my real petition? Does it express my real trust in God? I know that I can't live forever; in fact, I don't want to. Yet I also want some good out of the life I live here. That's a priority for me. Healing? Yes, I want healing. I want it for my friend, but I also want something more. I have stated the bigger things I want. Dare I amend my prayer and be totally honest?

I don't know the answers. But Lord, heal my friend. Speak to me.

I still don't feel satisfied. There has to be more to the Christian faith than petitioning.

"But I have trusted in thy steadfast love; my heart shall rejoice in thy salvation."

RNS

Surely that's more then just a pious statement. I know that the numbering of my days won't stop. I have a feeling my friend will die. I also know that, having said what I have said, the sun will shine again tomorrow. The psalmist was right on course, for he said:

"I will sing to the Lord, because he has dealt bountifully with me."

Lord, you have been my God from the days of my youth. Trust has always given me greater visions. All days given to me will have great times of joy. I shall walk by the streams, I will hear the song of birds. The Lord is good. This shall be my song to all peoples.

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editorial

I'm here because God loves me

Guest editorial by Rodolfo P. Jimenez

If someone asks you, "Why are you here?" how would you answer? I venture my answer: "I am here because God loves me." Perhaps people ask you, "And what are you doing with those Hispanics, the Indians and the Chinese?" Again let me venture an answer: "We are together because God loves us." We gather in the midst of a world full of hate, strife and indifference, united by God's love.

In the spirit of love and celebration, I invite you to nourish your memory with the vision proposed in Saskatoon in 1986 that God wants us to be one in spirit, one in compassion and understanding, one in peoplehood—many peoples becoming God's people. There are several reasons for this vision.

We are weak, vulnerable, lonely and broken. Suffering cuts across cultures and races; we all know suffering. To be sure, the Bible portrays us as daunted by death and sickness both in spirit and in body, full of misery and deceit. Yet we are made in the image of God.

Do you love yourself? God does too. For that reason God loves to be our friend. God wants to be in close relationship with us. In this light we can understand God's promise to Abraham: "In you all the nations on earth will be blessed."

The blessings of God are health, companionship, abundance, peace, well-being in every way, shalom. To Abraham, God advanced the promise of life for the broken ones, for all the nations on earth, for us human beings who live in the valley of the shadow of death. In our brokenness we are one.

We are also one people in our attempt to enrich life. From the desert of Judea to the shores of Africa, to the mountains of Asia, to the land of Down Under and on to Latin America, there is a concern for the quality of life. If conditions allowed, the people who live in shacks would build a solid house; the people who plow the land by hand would use advanced technology; the people who know only rags would have clothing.

We, like God, are creative beings. Our will for life resolves in creativity. In our search for life, we are one, no matter how much diversity we may have in the human community, we all strive to enrich life. As co-creators with God, we are one people.

Foremost we are one in Christ. In Christ there are no Greeks or Jews or male or female; we are one in Christ. Does that mean we all should have one haircut, one way to dress, one way to eat and one way to do everything? No. We should not be like wax, open to every imprint of strangers.

We will be a people of different colors, different costumes, different eyes, coming together as a masterpiece of God's work.

We should learn to wonder and appreciate even small things. A famous rabbi once said, "If a person could only understand the language of the ants, that person wouldn't have to prepare another sermon." In Christ we are reconciled with God, with ourselves, with the whole of creation and with one another. In Christ we are one in hope, one in life seeking and one with each other.

As we go into the 21st century, let us strive with passion to be a people of different colors, different costumes, different eyes, coming together to paint a new era in history, a new era of understanding, and mutual appreciation may result in a masterpiece of God's work. Will we allow the Holy Spirit to put Chinese, blacks, Indians, Hispanics and all the nations on earth side by side in a picture of peace, grace and wonder? Come, let there be light. Let there be many people becoming God's people.

Rodolfo P. Jimenez is pastor of the Spanish-speaking group meeting at First Mennonite Church, 379 N. Campus Ave., Upland, CA 91785.

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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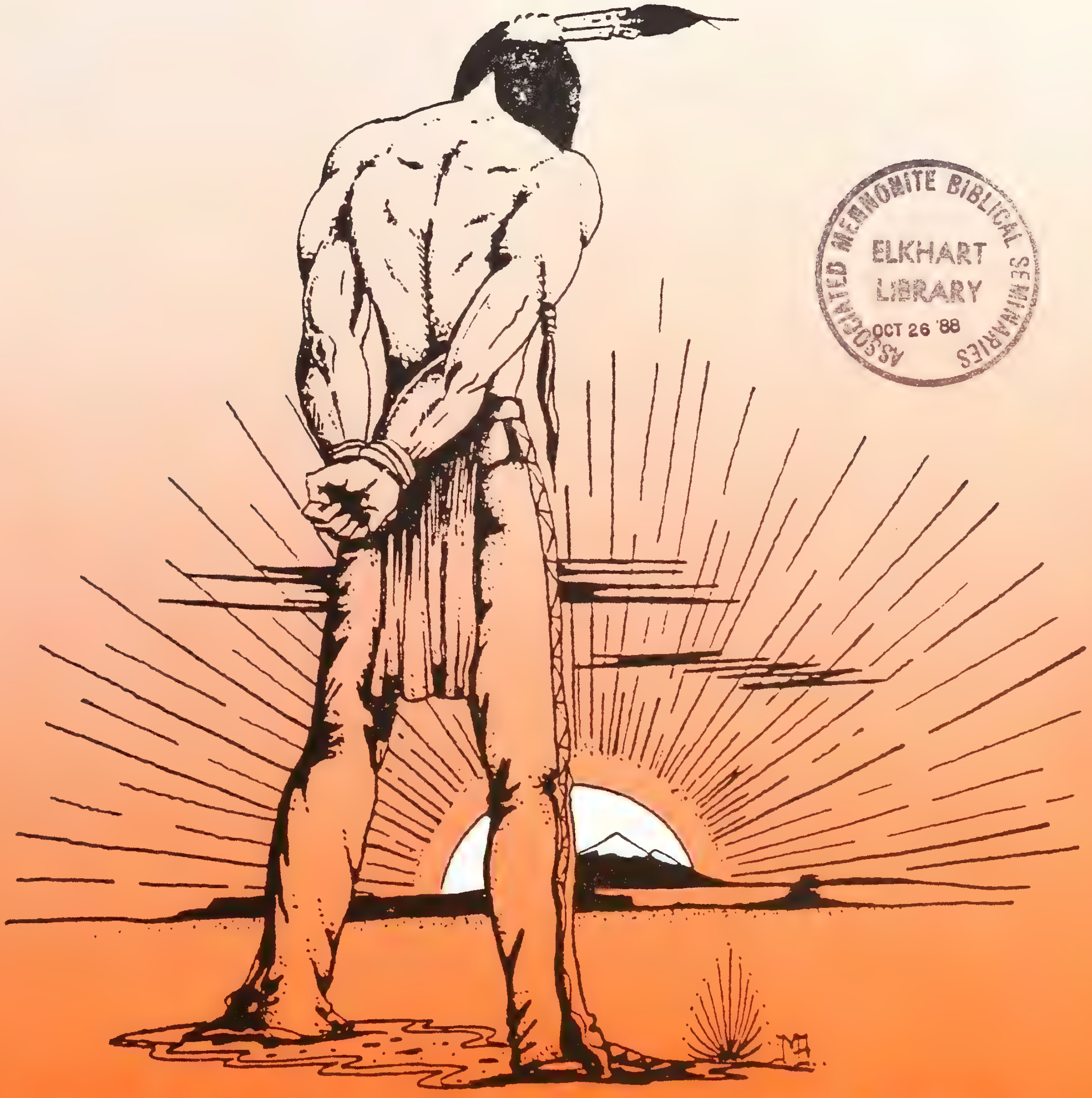

White hot October sun drops slowly to yellow. . . .
Air begins to cool as Blue Mountain weeps for the city.

prologue

Get out your magnifying glass and take a look at the masthead (in the next column). We have a new adviser: Margot Fieguth of Mississauga, Ont. The Mennonite Conference of Eastern Canada has appointed Margot to be a contact person from that conference and to be available to give counsel to *The Mennonite.*

This is a good time to restate that each Canadian province and each U.S. district appoints an adviser to this magazine. You have the option of contacting your person about ideas and concerns. You are also invited to contact me directly.

After you have read the articles in this issue you may ask, with justification, especially if you are native Canadian or native American, Why are the writers whites? My response is to invite you to write. Assist us as we "many peoples become God's people."

The next issue of *The Mennonite* will feature the work that our conference does in mission overseas. Jeannie Zehr, director of mission communication, has gathered much of that issue's feature material for the Commission on Overseas Mission. *mts*

"It was drawn," says Fred Klitzke (see page 479), "by a Navajo artist who is going through an alcohol treatment program. He said it was a way of symbolizing the suffering of Indian people. I hope that one day he will draw another, with the brave breaking the bonds while facing the sunrise." The words on the cover are Fred's.

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The Mennonite is available on cassette tape. The past 12 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

THE MENNONITE

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Esther Bohn Groves

Listen and learn at Barefoot Park

We hear a steady drumbeat as our car approaches Barefoot Park near Canton, Okla. We have come to spend a few hours at the 56th annual Cheyenne-Arapaho Powwow. It is now Sunday afternoon and the powwow has been going since Thursday.

Where is the drumming? My husband, Carlyle, and I scan a tree-shaded area full of camping families and other visitors, all native Americans. In the center is a large clearing and a circle of men, beating together as one on the wide round top of a straight-sided drum. I discover they have come from many towns in Oklahoma to drum and sing together this weekend.

Two announcers are seated with a microphone at a high desk on one side of the clearing, urging gourd dancers to come forward. They intersperse their announcements with homey humor. While I visit with the drummer-singers, announcer Winslow Sankey, an Arapaho from Canton, says I have come from the local grocery to collect bad debts. His fellow master of ceremonies is Clinton Young Bear, an Arapaho from Geary, Okla. "*Full-blood* Arapaho," they each emphasize for my benefit.

The gourd dancers no longer use gourds. Each dancer holds a baton topped with a metal container, festooned at top and bottom with feathers and streamers. Facing the drummer-singers, they perform a simple pattern of bent-knee movements designed for endurance. At a certain place in each repetition of the music they move slightly toward the center. A few wear a long, narrow, colored felt cloth over one or both shoulders and some ornaments.

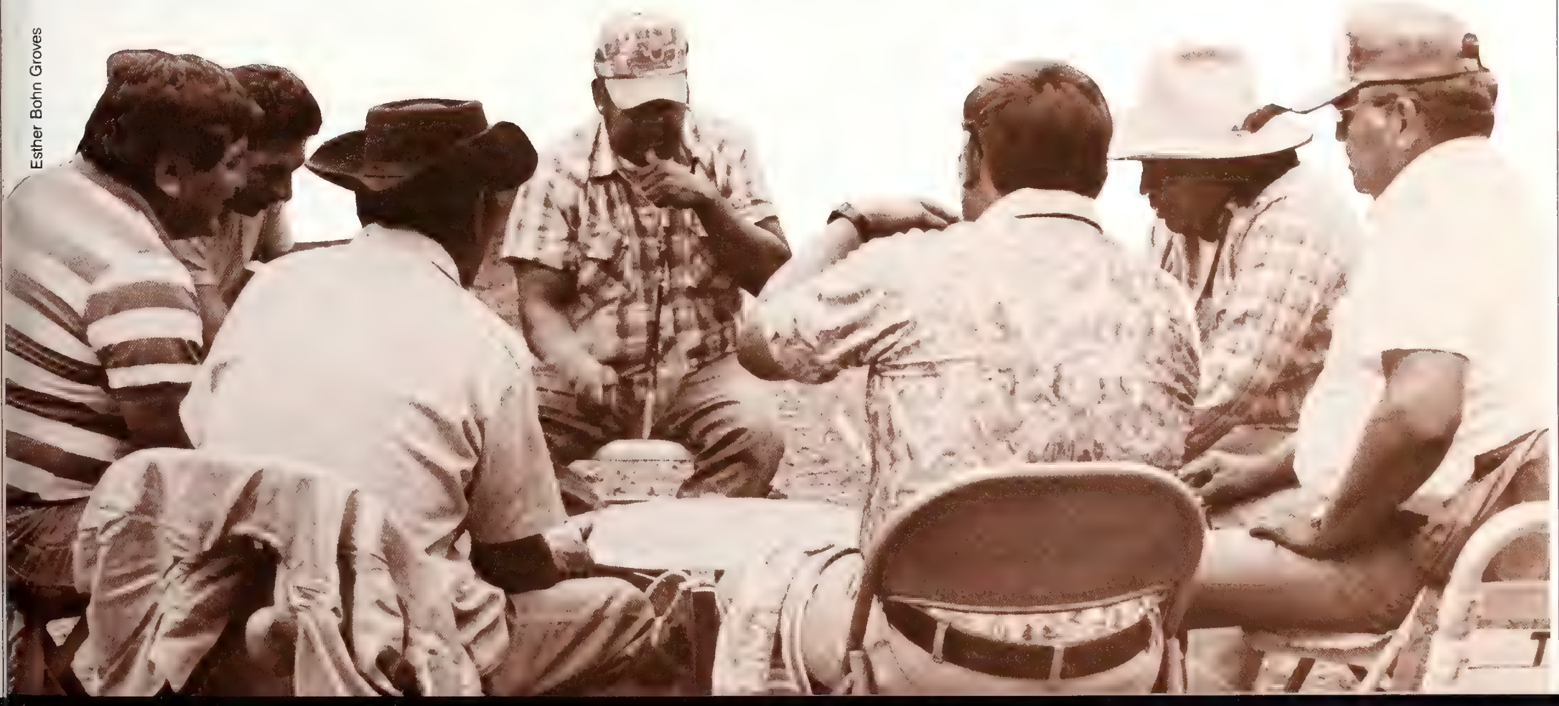
One gourd dancer is Silas Sitting Eagle, an Arapaho who came from Wyoming with his family on Thursday to take part in the powwow. Next weekend, he says, he will attend the biggest Cheyenne-Arapaho powwow at Colony, south of Weatherford, Okla. (Barefoot Park is a district powwow; Colony is the grand finale for all the tribe's districts.)

In one hand Silas holds a gourd-dance rattle, in the other a rectangular fan of brown eagle feathers bound in a row with red thread. "These are real eagle feathers," he explains. Eagles are protected. One cannot just go out and shoot one for feathers, he says, but must go to the Bureau of Indian Affairs and get permission to shoot an eagle for ceremonial reasons.

Some of the feather bustles worn for fancy-dress dances are imitation, made from cut and dyed duck or goose feathers. Children wear hawk feathers.

"These powwows go on all over the

A circle of men beat together as one on the wide round top of a straight-sided drum.



Esther Bohn Groves

Esther Bohn Groves

In the center of the front line is Jime Scabbyhorse, 1988 Barefoot Park Powwow princess

Silas Sitting Eagle, an Arapaho from Wyoming, does a traditional gourd dance with rattle in one hand and an eagle-feather fan in the other.

Esther Bohn Groves

Esther Bohn Groves

Rena Young Bear, head woman gourd dancer, a Cheyenne-Arapaho from Geary, is resplendent in a peacock blue satin dress, beaded ornaments, turquoise jewelry and white beaded soft-leather boots.

country," the announcers tell me. The best dances can win high prize money: "A powwow in Wyoming had a $15,000 prize; a recent one $25,000."

Later, in a telephone conversation, Lawrence Hart, Mennonite Cheyenne chief at Clinton, Okla., explains that the Cheyenne-Arapaho powwow season begins Memorial Day weekend (the end of May) with the Red Moon Powwow at Hammon, Okla., and closes Labor Day weekend (the beginning of September) with the one at Colony. Southern Cheyenne districts include Seiling-Watonga, Kingfisher, Hammon, Clinton, Weatherford-Thomas and El Reno; Arapaho districts are Geary and Canton. The seat of tribal government is at Concho, near El Reno.

Native Mennonite churches are Indian Mennonite, Seiling; Bethel Mennonite, Hammon; Koinonia Mennonite, Clinton, and Zion Mennonite, Canton.

"Over 9,000 members are enrolled in the (Southern) Cheyenne-Arapaho tribe," the announcers inform me. "The Cheyennes have 44 chiefs; the Arapahos have 18. It's more or less handed down; it started way back."

My husband walks to a nearby pickle stand operated by Bill Hayes, an Apache-Cherokee from Watonga and a retired used-car salesman who has been coming to the powwow for years. "It's still the same old powwow," Hayes says, "just different faces. I married into the Cheyenne tribe."

Scattered around the campground are other concessions, including one for the ever-popular fired bread. Shading the concessions are wood-frame shelters covered by chicken wire. Tall plants inserted into the wire form roofs and west walls that shield from the afternoon sun. Families have similar shelters.

Four women now join the drummer-singers, forming an outer circle. Every now and then their voices join the men's in a pleasing, dramatic effect. We wish for a tape recorder.

One of the watchers is Ralph Beard, a Cheyenne-Arapaho from El Reno who edits the monthly *Cheyenne-Arapaho Bulletin*. Its eight to 12 pages carry tribal news and news about changes in Bureau of Indian Affairs regulations. Asked what is a current issue, Beard says that "gaming enterprises are a hot potato now."

The scene in the clearing is changing as the announcers introduce the 1988 Powwow Princess, a young girl named Jime (pronounced "Jimmie") Scabbyhorse. An Arapaho from Canton, she is the granddaughter of a recently deceased chief.

In traditional dress and with serious face she moves with bent-knee steps around the drummer-singers. On her continued rounds, relatives and friend fall in behind her until there is a procession that eventually straightens ou in a line. Others form rows behind the front line.

Occasionally people come up and hand her folded pieces of paper. I lear that these are dollar bills for next year's powwow.

The only other non-Indian people present besides Carlyle and me are a young fair-haired couple watching from a shady bench. The woman holds a book. They turn out to be Don and Ruth Inglis-Widrick, pastors at the Canton and Seiling Mennonite churches. They hope to assist a transition from white pastors to nativ American leadership.

"No one was in church this morning," Ruth says. Powwow time. Carlyle says European-descent Mennonite churches have a parallel. Attendance at our own Turpin (Okla.) Mennonite Church is decimated some summer Sundays by large family reunions, and at least halved when the

I learned from some native American friends

Valdo Petter

I was sitting in the realty office of the Bureau of Indian Affairs (BIA) building in Lame Deer, Mont.; it was 1979.

A Northern Cheyenne friend of mine was arranging the sale of 40 acres of his land. I listened to the BIA man quiz him about what he planned to do with the money from the sale. The government agency allowed some uses and not others. For example, my friend could not sell the land if he planned to buy any sports equipment or autos. He had to state in writing what he planned to do with the money.

Later, as we walked out of the building, I asked my friend, "How did you feel during that conversation about the sale of your land?" (We had been childhood playmates, so I felt free to ask such a personal question.) He stopped and replied, "Do you want to know how I really feel?" Without waiting for my answer he went on with a grim face, "I feel like a pile of s_____!"

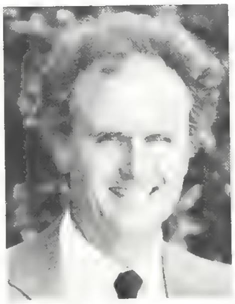
Another Cheyenne, named Johnny Woodenlegs, a tribal leader now deceased, once told me this story: When he was a sixth grader in a reservation school, Indian children were forbidden to speak their native language. One teacher overheard him say a few words in Cheyenne during recess. So during lunch hour he was forced to march around the others eating lunch as he repeated over and over in marching rhythm, "I am Indian, I am Indian."

A third Cheyenne friend related that when in college, hundreds of miles from the reservation, many non-Indians treated him either as inferior or as some kind of special super person, seldom as a fully equal person.

Not allowed to spend your money as you choose, not allowed to speak your language, not allowed to be equal: all evidences of a pervasive paternalism that many native Americans have had to live with.

Paternalism is a form of violence. Newton Garver (a Quaker and a philosophy professor at the State University of New York) writes, "The dignity of a person does not consist in his remaining dignified but in his ability to make his own decisions. Freedom, therefore, is also the right to dispose of or cope with the consequences of one's action. The right to cope with one's own problems and to face the consequences of ones' acts is typically abrogated by paternalism."

When people come to Christ as Savior and Lord they also bring their "cultural baggage." For many native Americans, a component of that baggage with which they must deal is this paternalism. I have seen native Americans demonstrate growth in Christ, overcoming the negative or angry mindset that paternalism spawns. They are an inspiration to me.



Valdo Petter, pastor at West Zion Mennonite Church, Moundridge, Kan., spent 28 years of his life on the Northern Cheyenne reservation.

Mennonite basketball classic is scheduled.

One feature of a powwow is give-aways, Ruth says. Families of people honored at a powwow, the powwow princess, for example, or head drummer-singer, give presents to others: shawls, blankets, laundry baskets filled with groceries. The tradition goes back to the time when new chiefs gave presents to their predecessors and to poor people in the tribe.

Ruth shows me her book, *The Peace Chiefs of the Cheyennes* (by Stan Hoig, University of Oklahoma Press, Norman, Okla., 1980). She has learned that Cheyenne peace chiefs were respected men of high reputation whose goal was to keep peace in the tribe, between tribes and between tribes and whites. She reads from the book: "Few whites on the western frontier ever understood that the Cheyenne chief was essentially a man of peace. Whites erroneously held them responsible for the acts of the war societies." The chiefs were "a moral restraint required for the warlike Cheyenne Nation" (and I think about how much most nations today need leaders to restrain their warlike tendencies).

The tribes esteem war veterans, Ruth says. Is this simply a continuation of a warrior tradition? Pehaps it is a way Indians say to America, "You may have dispossessed and impoverished us, but you respect our tradition of courage and bravery."

Back in 1892, Ruth says, the U.S. government awarded land to every Indian family in order to close out the Southern Cheyenne-Arapaho reservation. She tells this story: "We had an old safe in the mission house, and the office had lost the combination to it. The plumber came and fiddled around and opened it. The papers inside included documents giving 160 acres to Indian families. The goal then was to incorporate Indians into the white way of life. But they were not accustomed to farming and there was no preparation for it. They had a choice, to sell the land or keep it, and of course many sold it. In some cases, where land was divided among children generation after generation, original acreages became narrow strips."

Like many others at the powwow, Ruth is wearing a fringed shawl. The long fringes are attached to tiny holes along the edge of the material. "The closer the fringes are together and the more intricately they are knotted, the more valuable the shawl," she explains.

Silas Sitting Eagle tells us that women sometimes perform a jingle-dress dance in which jingly items attached to costumes make sounds as they move. Men also have a buckskin dance and a fancy-dress dance that, says Silas, will be performed this evening with feather bustles.

But we cannot stay to see it. We leave reluctantly. In three hours we have learned a little about our Oklahoma neighbors, Mennonite and non-Mennonite. Perhaps next year we'll go to Colony for the big powwow.

Esther Bohn Groves' address is Route 2, Box 200, Turpin, OK 73950. She is a former editorial assistant for The Mennonite.

The Mennonite Church and the General Conference Mennonite Church: some comparisons

MANY PEOPLES BECOMING GOD'S PEOPLE
NORMAL 89

Second in a series of articles published jointly by *The Mennonite* and *Gospel Herald* in preparation for the combined sessions of the Mennonite Church and the General Conference Mennonite Church, Aug. 1-6, 1989, in Normal, Ill.

George R. Brunk III

Words can never capture the whole of meaning; moreover, words have different meanings to different audiences. Mennonites have shown awareness of this in their suspicion of creedalism. The challenge of understanding the different forms of Mennonitism goes beyond verbal forms. Clearly something deeper in the spirit, style and practice of our people must be found to explain the divisions and diversities of the past.

A book that seeks to identify something of the deeper dimensions of MC/GC relations is Rodney Sawatsky's *Authority and Identity: the Dynamics of the General Conference Mennonite Church*. The focus is on General Conference identity, but it carries out the analysis by constant comparison between our two traditions.

Sawatsky sees the underlying dynamic of the General Conference as a reaction to the traditionalist form of authority of the Mennonite Church. While the MC placed emphasis on authority structures and authoritative practices to preserve the church's traditions, the GC group chose a rational-legal type of authority, emphasizing the individual as the center of religious integrity and the congregation as the center of authority.

The unity of the church came to be based in constitutional instruments rather than offices. The trend of the GC was toward democracy in church life. Throughout the history of the General Conference the twin ideals of freedom of the individual and the autonomy of the congregations have had strong emphasis.

Bringing the Russian Mennonite stream into the GC challenged these tendencies because that stream held views on authority nearer to the MC traditionalist type. In contrast to the freedom of the individual and autonomy of the congregation, the MC stressed the ideals of submission of the individual (humility) and accountability.

The ideals in back of the GC tradition were ideals from the North American social setting of the 19th century. Sawatsky suggests that the GC movement must be characterized by acculturation—acculturation to the religious mainstream of America, its piety and missionary activism. A deliberate turn was taken away from the separation theme of the Schleitheim-South German-Mennonite Church tradition.

The Mennonite Church has had the strong inclination to make no separation between the essentials and the non-essentials of faith. The expressions of discipleship could have the same confessional status as the rudiments of theology. In conserving "the all things" no distinction could easily be made between the changing and unchanging, between the indispensable and the secondary. Even today, defenders of a given Mennonite faith tenet will typically assert that the matter lies "at the heart of the gospel."

In contrast, the GC tradition from the beginning has made distinctions between those matters considered "essentials" and others "non-essentials." Such distinctions were considered important in order to permit spiritual vitality in change and especially to allow for wider Mennonite unity without demanding conformity on all matters. This theological flexibility, accompanied by a sharper spirit of anti-creedalism, has led to the greater pluralism of the GC in comparison with the MC. The pluralism has been fed by the fact that groups of diverse ethnic and geographical origins have joined the GC because of the openness to diversity.

All of the above differences of outlook and style do more to explain the MC-GC differences than theology in the narrower sense. For example, both groups have given confessional assent to non-conformity and church discipline but have approached them in different ways and with differing degrees of intensity. The MC has applied non-conformity by specifying the concrete symbols of it; the GC has stressed voluntary non-conformity as an expression of individual freedom.

Sawatsky says that the labels of conservative and liberal do have their place in comparing the GC and MC. However, in contrast to much popular opinion, the distinction is not relevant in the stricter *theological* sense. In theology both groups have been solidly in the conservative or evangelical (not Evangelical) camp in terms of proper generalizations. The place where the distinction of conservative-liberal (or traditional-progressive) is applicable is in *style*. This is not to lower the significance of the differences but to understand them more precisely.

Having made an attempt to describe MC/GC historical differences, we must place the picture in a larger context.

First, the descriptions of difference are statements about the groups in relation to one another. They may or may not fit in comparison with other Mennonite or other Christian groups.

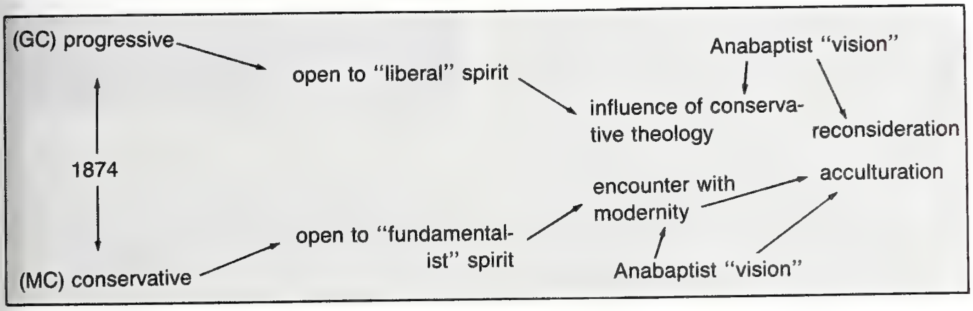
Second, the same polarities that have been present between the GC and MC also exist within each single group. It seems also that differences of views have increased within both groups in the last several decades. Thus the differences that formerly existed between the groups have been coming to pass within each group.

Third, we can build on the previous point and observe that history has caused changes in both groups that have brought us closer together. On the MC side, the acculturation process has had a deep effect. The majority of MC congregations and district conferences now are practicing a voluntary non-conformity. A rather clear distinction is made between confessions of faith and the "rules of discipline" or covenants, as they are more likely called. Pluralism has increased both in faith and in practice. Church discipline is not as rigorous. A heavy dose of congregationalism has been injected by appeal to the Anabaptist heritage.

On the GC side, a voice for conservative, even fundamentalist, theology has been heard over the last decades. Also many GC pastors and thinkers have been influenced by the understanding of the Anabaptist heritage as interpreted by the H.S. Bender school of thought. The erosive effects of pluralism have caused a rethinking on the issues of absolute congregationalism and church discipline, especially since the 1950s. More recently, some younger thinkers are calling for a new confessional emphasis to establish a clearer theological identity.

Thus our groups have grown closer together under the influence of internal pressures to change and/or correct, and of external stimulation by a mutual re-encounter with the common Anabaptist heritage.

This could be visually summarized in the following (less than precise) diagram:



The General Conference and the Mennonite Church share to a large degree a common heritage of faith. This heritage of faith has remained alive in both groups and continues to bring renewal into the life of the churches. Recent history has seen a coming together of the two groups, in part because of internal forces that had little to do with any strategy toward convergence, but also in part by way of mutual interaction in which the groups have influenced each other.

More and more the tensions among the groups have moved into each group. Now the issues of individual versus community, church versus world and congregation *vis a vis* the conference are at work in each group.

The experience of recent decades in cooperation on important issues of faith (Sunday school material, human sexuality study, statement on justice, and beginning work on a confession of faith) shows that we have common ground for serious conversation and that we have the will to make it work.

However, there are issues before us if we are to consider integrating the two groups. These include the following:

1. What size of organization can be held in unity given the Mennonite passion for voluntarism, its priority on face-to-face discernment, its zeal for radical discipleship and its rejection of central control and authority? This is probably not so much a matter of size but a question of how we organize the levels of fellowship from the local to the more general and of what expectations we have for each level.

2. To make the previous point is to touch on a fundamental issue: By what polity will we implement the life of a larger body? Can we find a way to bring together the congregationalism of the GC and the synodal/overseer connectionalism of the MC?

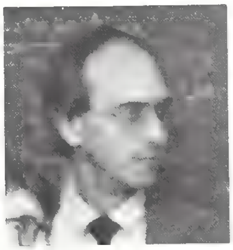
3. How shall we devise a confessional standard of faith that can keep the forces of diversity in check and build among us an identity that calls us to faithfulness and that calls the world to faith? A positive note here is that influential voices in both groups are calling for this.

4. What effect would a union of the GC and MC have on the wider inter-Mennonite and international relationships?

The question of where this all points is a burning one. In the interest of helping to focus that question, the following thesis is offered for evaluation and discernment:

The theological justification for the uniting of the General Conference Mennonite Church and the Mennonite Church lies in the need for the balance that would result from the coming together of the distinctive emphases of each group. The General Conference bears the mark of freedom and individualism; the Mennonite Church represents the emphasis of authority and communalism. History since the separation of 1847 demonstrates not only the values but also the limitations of the separate traditions—accommodation and legalism. The highest vision for the church in the biblical (and Anabaptist) tradition is the relationship of freedom and *authority, individual* and *community. Only a vital process of interaction of these factors, under the overarching commitment to scriptural revelation, can hope to preserve us from the pitfalls of accommodation and legalism that have troubled Mennonites. What we wanted to preserve by separation we may now need to bring together in order to survive—and not only to survive but to fulfill our common mission for Christ. Therefore, we are drawn together not only by the fact that we hold so much of faith in common. Even our most distinctive features point to an interdependence that binds us to one another's destiny.*

The question is whether we can find a way to express our faith and practice it so that we have reasonable hope for realizing the vision described above.



George R. Brunk III is dean of Eastern Mennonite Seminary, Harrisonburg, Va., and moderator-elect of the Mennonite Church. The next article in this series will also be by Brunk.

Editor's note: You are hereby invited to respond to the subject of the possible integration of the Mennonite Church and our conference, the General Conference Mennonite Church. Send up to 50 words to me at Box 347, Newton, KS 67114, USA. At least the gist of all responses will be published in *The Mennonite* unless you instruct me otherwise. *Muriel Stackley*

Our two denominations do seem to be able to sing together. Here Doyle Preheim, Goshen, Ind., directs a 90-member choir at a "Worship in Song Festival" at one of our dual-conference churches, the Mennonite Church of Normal, Ill.

Dale D. Gehman

But he never thought he would teach

Neil Funk-Unrau

Henry Neufeld never wanted teaching as a career. He expected to go back to southern Ontario to work on his father's farm. But Elna was inspired by the example of a brother teaching in a northern native community. If Henry was at all serious about marrying Elna, and he was, he had to respond to her goals in life.

Thus began Elna and Henry's lifetime of ministry in northern Manitoba. What began as a reluctant agreement to teach for a few years turned out to be more than three decades of ministry under Mennonite Pioneer Mission (later known as Native Ministries) of the Conference of Mennonites in Canada.

As newlyweds fresh out of Canadian Mennonite Bible College in Winnipeg, the couple went to Moose Lake in northern Manitoba in 1952 for two years of classroom experience in a native setting. They also assisted with Anglican church services and Sunday school classes.

The turning point came with a surprise visit to this community by Jake Unrau, MPM's first missionary in northern Manitoba, accompanied by an MPM board member. They encouraged the Neufelds to explore ministry at the small, poor and isolated community of Pauingassi. In 1954 the Neufelds took the teaching position at Little Grand Rapids and began to establish connections with nearby Pauingassi.

Henry still quotes an early comment made by Pauingassi leader Alex Owen as the base for their subsequent years of Pauingassi ministry: "Our way of life has been adequate in the past. We do not know English and will not be in need of it, but the world about us is changing. Our children will need to learn English to get jobs and be able to cope with the various demands they will come into contact with. Therefore, come and live with us, teach our children and have services."

With this invitation the Neufelds moved to Pauingassi in the spring of 1955 to begin 14 years of ministry.

The following years were filled with learning the Saulteaux (Northern Ojibway) language, teaching children eager for some classroom instruction, responding to medical emergencies, raising a family of five children, holding regular services.

Elna and Henry Neufeld

By their first sabbatical in 1962, outsiders could see few results in terms of church growth or workers. But seven years of working with the men in the bush or at the local sawmill, seven years of visiting the women and sewing and knitting together, created a solid foundation for the church growth of the next seven years.

After the Neufelds returned in 1963 from their year of seminary, their ministry entered a new, exciting phase as more and more people grappled seriously with Christ's call to discipleship. The first convert accepted Christ in 1964 and was baptized, together with his wife and another man, on Feb. 27, 1966. In the next few years all but a few members of the community took this step of faith commitment.

In 1968 the Neufelds announced their intention to leave Pauingassi. The community begged them to stay for two more years. These two years became a time of intense preparation to "go it alone." By now four men were showing strong Christian leadership potential, and though fearful of the weight of the new responsibilities, they took on the authority of pastoral leadership for their people. On Feb. 27 1972, two years after the Neufelds left (and exactly six years after the baptism of two of them) these four men were officially ordained as pastors of the Pauingassi Mennonite Church.

For the Neufelds it was difficult to leave the beautiful rocky shoreline, which had been home for so many years. "When that plane lifted up over the lake, we were devastated, feeling

Forty years and a small, white log cabin (Another Native Ministries story)

1948—Mennonite Pioneer Mission (now Native Ministries) sends Jake and Trudy Unrau to Matheson Island (in Manitoba) to work with the Metis community.

1953—The log chapel is built as a place for Christian fellowship.

1950s-early 1960s—Lawrence and LaVerna Klippenstein, Larry and Jessie Kehler and other MPM workers use the chapel for services, Bible studies and other church activities.

1965—Emil Schmidt renovates a nearby building to serve as a youth center, also used for vacation Bible school, boys' and girls' clubs and other meetings.

1969—Peter and Anne Marie Warkentin change chapel into a repair shop.

1972-76—John and Margaret Klassen serve; repair shop is an accepted part of the community.

1976-1983—Building stands empty, then is torn down.

1987-88—Community agrees to rebuild chapel, building completed, dedicated July 9-10, now used for Sunday morning services.

we have no home now," says Elna.

The Neufelds will always be grateful for the invitation they received from Springstein Mennonite Church, located in a farming community just west of Winnipeg. "We were overwhelmed," says Elna. "They provided a home when we needed it."

Titus 2:1 in Salteaux

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But Henry and Elna's hearts were still in the North. After a brief period at Springstein, they returned to native ministry work, this time as "Reiseprediger" or traveling minister to the northern communities. Regular trips are made to Pauingassi and other communities where a Saulteaux-language ministry is important.

In the mid-1970s Henry saw a need for cassette tapes of Scripture readings and songs in native languages and began to produce them. Now over 3,000 tapes in English, Saulteaux and Cree have been distributed across Canada and the United States.

Work in a Saulteaux language remains an important part of Henry's ministry. He often translates a Scripture passage for NM's monthly publication, *Intotemak*.

Henry, especially, is excited about the production of a Saulteaux New Testament, hot off the presses this year after 25 years of work. The document, written in parallel syllabic and Roman scripts, is finding quick acceptance in the northern communities. At last Saulteaux Christians are no longer forced to rely on Cree materials for worship and instruction.

While they have given so much of their lives to this community, they have also received much: cultural awareness, language ability and the development of local leadership. Once Mennonite missionaries in Pauingassi, Elna and Henry have become Pauingassi's missionaries to the outside world.

Neil Funk-Unrau, 1-641 Westminster, Winnipeg, MB R3C 0Z3, works for Native Ministries of the Conference of Mennonites in Canada.

A new New Testament, 'the way we speak'

Most of us have access to a copy of a Bible in the language we speak. Most of us have more-than-one copy, and in various translations. However, some on this continent still do not have the Bible in their own language.

In 1980, Harold Turner, an elderly gentleman who has worked with the indigenous church throughout the world for many years, spoke to the staff of Native Ministries of the Conference of Mennonites in Canada. Referring to the native population in America, he said, "One reason the church has not taken hold in the native world is that there are only three or four groups that have the Word in their language." Whites, since their arrival on the continent 450 years ago, have felt that English is the dominant language and have not made an effort to provide the various language groups with the translated Word.

One of these languages is Ojibway or Saulteaux (Chippewa in the United States), as it is called here in Manitoba. Sometime after the middle of the 19th century an Ojibway New Testament was printed in Sarnia, Ont., using the Roman script. In 1947 the Oblate Fathers translated the four Gospels and Acts into Saulteaux, using the Roman script. No portions, however, were printed in syllabics. James Evan, who invented the syllabic system about the middle of the 19th century, then also worked hard on getting the Word into Cree. This Bible has been in use for over 100 years and proved to be a blessing for many. As this has been the only form available, the Saulteaux people have made use of the same, but with great difficulty.

I intended to invite the leaders forward for the dedication prayer, but found myself unable to say it. Instead I invited everyone to join in. We formed a circle and one by one touched the new New Testament.

For years various workers in the Ojibway community have lamented the fact that the Word was not translated. As various people committed their lives to the Lord, they too lamented the fact that they could not have the Word in their own tongue.

Twenty-five or more years ago, a beginning was made to translate the Gospel of Mark into contemporary Ojibway. How well I recall the joy of that beginning. This was done under the leadership of Chuck Fiero, a linguist in northern Minnesota. In the early 1960s, he joined Northern Light Gospel Missions in Red Lake, Ont., as teacher-translator. In the following years various native people also worked hard with him at the task of translation. This was of greatest importance in order to give the word a true Indian expression. In the final years the use of the computer, under the guidance of the Bible Society and with the help of Wycliff Bible translators, speeded up the process.

Various completion dates were set, but again and again problems arose and it had to be postponed. Finally July 9 was set as the formal dedication date to be held during the Native Mennonite Conference held at Grassy Narrow, Ont. Even then the printer had to be pressured to get the first 100 copies ready. An emotional service of praise and dedication took place under the open sky. *Henry Neufeld, who with his wife, Elna Neufeld (25 Avalon Road, Winnipeg, MB R2M 2L2), itinerates for Native Ministries of the Conference of Mennonites in Canada*

This column has space for your own idea for ministry or experience in ministry. Send your 200-250 words to Muriel T. Stackley, Editor, The Mennonite, *Box 347, Newton, KS 67114 USA.*

"**[California] State Senator** Bill Craven (Republican, Oceanside) cautioned fellow legislators to use a 'deft and delicate touch' in opposing citizen initiatives that have burdened the November ballot with 29 state propositions," according to the *Los Angeles Times*. " 'If we don't watch our respective tails, the people are going to be running the government,' Craven said."

More than 100 writers and editors attended the Mennonite Writers' Conferenc held Sept. 23-25 at the Laurelville Mennonite Church Center near Mt. Pleasant, Pa Michael King, writer-pastor from Germantown, Pa., and Larry Cornies, business editor of the *London* (Ont.) *Free Press* (and former associate editor of *The Mennonite*), were the keynote speakers. Participants also met for worship and a variety of workshops led by Mennonite editors. *The Mennonite* staff—Muriel Thiessen Stackley, Gordon Houser and Sharon Sommer—participated in the conference, helping with coordination and leading workshops.

NEWS

Lilly grants $348,422 over three years

We will improve ministry, say leaders

Elkhart, Ind.—Mennonite leaders hope a three-year pastorate project will strengthen the quality of candidates for the ministry.

The General Conference Mennonite Church will join the Mennonite Church in looking at the problems of attracting more able candidates to the ministry. The Mennonite Board of Education will administer the project for the two denominations.

Lilly Endowment, Inc., an Indianapolis-based private philanthropy with long-standing interest in American religion, has awarded MBE $348,422 over three years to work at changing expectations of ministry.

MBE executive secretary Albert Meyer says that "many able prospects for ministry have grown up witnessing too much frustration on the part of their pastors—and too often the involuntary terminations of pastors by their unhappy congregations." Meyer prepared the 46-page proposal to Lilly in consultation with 25 conference, denominational, congregational and seminary leaders of the Mennonite Church and the General Conference.

In a preliminary project to prepare for the large three-year effort, MBE appointed Ardean Goertzen of the General Conference and Duane Beck of the Mennonite Church as "leader-writers." Having served as pastor in several congregations, Goertzen is currently a consultant, researcher and teacher with the Center for Parish Development in Chicago. Beck has been pastor and overseer in the Mennonite Church and chair of its Council on Faith, Life and Strategy. He is pastor at Belmont Mennonite Church in Elkhart, Ind.

Last spring MBE, in consultation with the General Conference, appointed a Pastorate Project Reference Group. The group is chaired by Menno H. Epp, pastor at (the GC) Leamington (Ont.) United Mennonite Church, president of Mennonite Biblical Seminary board of trustees and author of *The Pastor's Exit: the Dynamics of Involuntary Termination*. Other members include John Esau, director of Ministerial Leadership Services of the General Conference; Charlotte Holsopple Glick, president of the Mennonite Church Board of Congregational Ministries; James Lapp, MC executive secretary; and Marlin Miller, president of Goshen (Ind.) Biblical Seminary.

Ardean Goertzen (left) and Duane Beck have been appointed "leader-writers" for the first phase of the pastorate project.

Three major studies in this decade by GC authors have documented an unusual degree of pastoral stress, evidenced in part by an abnormal rate of involuntary terminations. Meyer says, "My growing interest in pastoral education was triggered in the early 1960s, when I saw a number of difficult transitions out of the pastorate."

The Mennonite Board of Education was one of 10 religious organizations nationwide selected by Lilly. The grant recipients will address a spectrum of barriers to attracting gifted ministerial candidates. Some will identify untapped pools of potential talent. Others will focus on how the role of the pastor has either changed or needs to be redefined, while some will concentrate on flaws in the current recruitment process. Still others will study the successes of certain denominations and professional schools and try to apply those lessons in fresh recruitment strategies

Fred Hofheinz, Lilly Endowment religion program directo says, "No single religious issue that the Endowment has invested in over the past 15 years has elicited a response of this magnitude. The clergy remain the backbone of the American church structure, and the leadership of all religious institutions pivot on thei capabilities."

"The Role of the Church in Peace Initiative" served as the theme for a five-day regional peace seminar sponsored by the International Mennonite Peace Committee at David Livingstone Teachers' College in Livingstone, Zambia, earlier this year. The 17 participants discussed conscientious objection and learned that although most African governments can be accused of indifference toward conscientious objection, the truth of this belief cannot be established because it has not been tried.

"Agriculture in the United States faces a threatening change in our food production without asking what this means to current farmers and rural communities," said Jerry Jost, researcher for the Kansas Rural Life Center and member of First Mennonite Church, Newton, Kan., at a recent conference in Kansas City, Kan. Five midwestern states that use corporate farm restrictions to protect family farmers were represented. Participants included family farmers, farm activists, church workers and small-town businessmen. Lectures and discussion identified how individual states are responding to the impact of large corporate farms upon family farmers and rural communities.

Billy Mills, native American Olympic gold medalist (1964), was resource person for the nearly 400 Indian youth that gathered last summer for the first annual Northern Cheyenne (and Crow) Youth Camp Out, which focused on "living life to the fullest without chemicals."

NEWS

MILC 'comes to fruit' and explores ways to invest spiritual, monetary resources

Newton, Kan.—"Thirty years ago Elmer Myron was my student at Hopi Mission School," said Isaac Froese, Selkirk, Man., at the Oct. 6-9 Mennonite Indian Leaders Council (MILC) meeting here. "For him to be chairing this meeting is a happy reversal of roles for me." MILC has "come to fruit."

Froese was part of a Canadian Native Ministries delegation that joined MILC representatives to discuss agenda that the two organizations have in common. Larry Haskie, pastor at Blue Gap Mennonite Church in Arizona, attended on behalf of United Native Ministries of the Mennonite Church.

MILC represents primarily the Hopi, Northern and Southern Cheyenne and Arapaho tribes in Arizona, Montana and Oklahoma. (Myron is from Arizona, secretary Floyd Fisher is from Montana, and vice chair Emma Hart is from Oklahoma.)

Each group brought a proposal for alcohol education and rehabilitation in their respective area, asserting that they would have alcoholism education projects regardless of outside funding. Funds for this as well as scholarships and business development are coming to MILC from the Call to Kingdom Commitments development fund. The council agreed to place CKC monies (close to $11,000) designated for alcohol treatment into an endowment and begin distribution of funds in October 1989, allowing interest dollars to increase.

"The old way," said Joe Walksalong, pastor at Petter Memorial Church, Lame Deer, Mont., "was that when we got a big gain we would get rid of it. At a powwow we throw coins away. Maybe it's time to change," he mused, affirming the decision to invest the money.

The council also asked Nathan Hart, Oklahoma City, to explore possibilities to use the interest from these investments for business development on the reservations. "I'd rather see several 'mom-and-pop' stores in a community; these bring dollars in rather than just turn around local dollars," said Hart, whose Cheyenne name means, appropriately, "First Flyer."

"What we need in Seiling [Okla.]," said Bertha Little Coyote, "is a laundry. There's an old one for sale, and the machines need to be replaced."

"In the village of Bacavi [Ariz.]," said Wilbur Goombi, pastor at the church there, "we have no employment. But there is a building equipped to make pottery. People are asking, 'When can we start?' "

Work with young people dominated all reports from the three areas. Rhoda Lomahoema, MILC staff person from Kykotsmovi, Ariz., reported an enrollment of 96 at Hopi Mission School and a waiting list. In Montana, with leadership from Roberta Bigback and Regis Littlebear, Northern Cheyenne Mennonite Churches offer an array of activities for children and youth, including (last summer) attracting 400 youth to a "first annual Northern Cheyenne Youth Camp Out." MILC also asked Chris George and Lenora Holliman, Hammon and Clinton, Okla., respectively, to request Mennonite Central Committee to include more native youth in summer service.

New workers introduced were Don and Ruth Inglis-Widrick, developing leadership in Seiling and Canton, Okla., and Steve Cheramie, pastor, Ashland [Mont.] Christian Fellowship. Cheramie, a Houma Indian, is from Louisiana, where he was familiar with the work of Mennonite Central Committee.

The council also heard from Hubert Brown, new executive secretary of the Commission on Home Ministries, the "umbrella" for MILC. Brown introduced himself and revealed that his maternal great-grandfather was a full-blooded Cherokee Indian.

The newly begun Intertribal Mennonite Fellowship in Phoenix, Ariz., received affirmation from all quarters. "It is something we've never seen before," said Nadenia Myron, referring to people from many tribes (so far Apache, Hopi, Navajo, Paiute and Tewa as well as Anglo and Hispanic) coming together to form one congregation.

An illustration of this "many peoples becoming God's people" came in the closing session at (host) Faith Mennonite Church when "For God So Loved Us" was sung in Cheyenne, English, German and Hopi. This followed a fellowship meal with the 40 or so native Americans/Canadians, staff and friends with local host families, and "a whiteman's giveaway."

A budget of $142,800 was accepted. "We go to God for our needs," concluded Elmer Myron, "through Jesus Christ."

The Oklahoma Mennonite Indian congregations will host the next meeting of MILC in October 1989.

Maintenance assistant needed. Full-time, year-round voluntary service position.

For more information, contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Food service director needed. Full-time, year-round salaried position.

For more information, contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Peace Mennonite Church, Portland, Ore., will celebrate its 60th anniversary on Oct. 30. The morning worship will be followed by a potluck fellowship and reception with a special program in the afternoon. The congregation had been called Alberta Community Mennonite Church before moving to its current location.

Jake Fehr, missionary in Santa Cruz, Bolivia, for 13 years, spent March 7-31 in a Santa Cruz prison as the result of a lawsuit over a road accident. Fehr's vehicle had struck a boy who ran out into the street from behind a bus. After the accident, Fehr immediately took the boy to the hospital and paid out $4,000 U.S. for medical expenses and efforts to find the boy's parents. The boy died a few days later. The family that claimed the body later took Fehr to court. Although the case is still not resolved, Fehr, in Bolivia under a non-denominational agency, was permitted to leave on May 20 to visit his sick father in Hague, Sask. (*Die Mennonitische Post*)

Carl and Vera Hansen, missionaries serving with Eastern Mennonite Board of Missions among the Maasai people in western Kenya, say the Maasai have made the decision to change from a nomadic to a settled life. As part of that change they want churches to be started in their communities. However, they see the church as something for the women and children and not for the men. One Maasai leader recognizes that the men will have to make a decision for the gospel, said the Hansens.

NEWS

Native Ministries expand in Saskatoon

Winnipeg (CMC)—"Native people in Canada have been overhelped. We need to work along with them rather than do things for them," says Martin Cross, Saskatoon. Cross took part in a summer program sponsored by the Native Ministries Board of the Winnipeg-based Conference of Mennonites in Canada.

Cross and fellow worker Daryl Desjarlais recognize that the stereotype image of the dependent native needs to be replaced with reality. Native people are, by and large, self-sufficient, often well educated. These two native men, in consultation with native Christians and supporting non-natives spent this summer exploring ways in which they could work along with their people to help break down society's discriminating barriers.

Mennonites in Saskatchewan have been in discussion with representatives from Saskatoon native groups and with the Native Ministries board of the Conference of Mennonites in Canada since 1984. A major issue is the under-representation of native people in church vocations.

Hence, the initiative this summer focused on Desjarlais and Cross establishing goals and testing skills for Christian ministry. Each signed a memo of understanding with the sponsoring Native Ministries board to follow a program of theological study, practical ministry and counseling experiences from May to August.

The result is the Native Ministries board's action to continue work in Saskatoon for the next three years. Adopted at the NM board meeting Sept. 30 in Winnipeg, the proposal includes a three-year commitment to both Desjarlais and Cross.

Desjarlais, 25, will study full time, beginning January 1989, toward a bachelor's degree in theology in Saskatoon. Cross, who has a master's degree in social work and is in his mid-50s, will work within the justice system at the Saskatoon Correctional Centre, the Regional Psychiatric Centre (prison) and the courts, while studying theology and counseling part time.

The Conference of Mennonites in Canada, with a membership of nearly 30,000, has a long history of working with native people in Canada. To date the work has been primarily within native communities in northern Manitoba and Winnipeg. This Saskatoon initiative extends that. *Margaret Franz, editor for the Conference of Mennonites in Canada*

Canadians pursue work with CPT

Winnipeg—The Congregational Resources Board (CRB) of the Conference of Mennonites in Canada reaffirmed (at its September meeting) its commitment to the Christian Peacemaker Team concept. Regional workshops will take place in Canada in 1989.

CRB brought a resolution regarding Christian Peacemaker Teams to the annual session of the Conference of Mennonites in Canada last July. Delegates responded favorably. They raised questions about the form peacemaking should take. Some delegates strongly encouraged involvement in high-risk areas like Nicaragua and the Middle East. However, it became clear that most considered local and Canadian issues—refugee work, prison ministry, native concerns, spouse and child abuse—rather than the global and high-risk situations more viable possibilities for peacemaking involvement.

The CRB resolution had grown out of a workshop held in January. Rudy Regehr, executive secretary of CRB, concluded from that workshop that "Christian peacemaking is a dynamic process that must continually be updated and adapted to new settings. CPT may well be the strategy that ushers in a new era in Mennonite peacemaking."

Harry Huebner, Winnipeg, reported on plans for a CPT conference in May 1989 in Chicago "for people interested in learning more about active peacemaking."

Mennonite
Central
Committee
Canada

Mennonite Central Committee
invites suggestions
and applications for director,
Self-Help Crafts Canada
New Hamburg, Ont.

SELF HELP
crafts of the world

Qualifications:
1. Awareness and appreciation for Christian values as understood by the Mennonite Church.
2. Previous overseas experience with MCC or a related agency.
3. Understanding of MCC's history and commitment to the MCC way of working at development issues.
4. A minimum of a bachelor's degree, with experience in business administration and management.
5. Open to functioning as a member of a larger administrative team.

Nature of assignment:
1. To provide leadership to Self-Help Crafts Canada.
2. To plan short-term and long-term strategy.
3. To work closely with the coordinator, MCC Overseas Services, and with the director, Self-Help Crafts International.
4. To secure ongoing volunteer support from the local Mennonite constituency.

Contact A.C. (Bert) Lobe, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381, **by Nov. 30**.

THE MENNONITE
CENTRAL DISTRICT EDITION

CENTRAL DISTRICT REPORTER
October 25, 1988

Introducing Wendell Badertscher, new youth minister for CDC East

What is my dream—the "Big Picture"?

I dream of congregations that have a good understanding of their vision, mission and purpose. I dream of congregations that have a healthy respect for their unique witness to their local and world community. I dream of congregations that know they want to be together because they like each other even when they disagree; of a people open to the new ideas, change and growth being brought to their experience by the Holy Spirit for testing and edification. I dream of a people that want to follow Jesus because they know the significance this theological perspective offers. I dream of congregations that want to be Christ's church fulfilled, for it is to this faith experience that our youth and visitors are being invited.

I dream of adults and parents choosing congregational life as an active option and priority, of our young people and visitors seeing parents and adults choose faith-centered priorities and of our youth choosing participation as an active option and priority for themselves. This is the main event—transferring the desire and heritage of being God's friends from one generation to the next.

How will I contribute to the reality of this dream?

I want to assist in providing a warm welcome to our incoming youth, in building a friendly conference consciousness and in assimilating our young spirits, their new gifts and skills into our conference experience.

What is the best way I know to go about doing that?

The best ways I know are by:

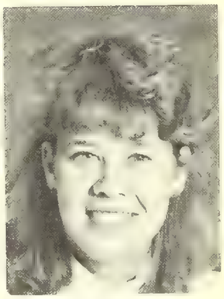
- training, counseling and encouraging youth sponsors, advisers and youth peer leaders through sponsor meetings, retreats, Bible studies, sharing ideas and lending resources; by listening and responding to individual needs and by assembling newsletters and other helpful publications;
- establishing a youth cabinet and programs such as Life Planning;
- coordinating overall district youth planning with Steve Ropp for CDC; connecting with Newton, Kan., and cooperating with joint MC/GC efforts;
- maintaining contact with congregations, sharing in worship services and being in contact with pastors;
- promoting service opportunities, Christian education and peace concerns of the General Conference;
- sharing in the ministry of Camp Friedenswald.

I am available for your cognitions, counsel and concerns. Our office hours are 8 a.m.-noon, Monday through Friday; Eileen Kehler will forward any messages. I am in the office regularly 8 a.m.-noon, Tuesdays and Fridays. I am also available two weekends per month. Our telephone number is (419) 358-4888; home, (419) 358-0153.

I would appreciate an invitation to visit and worship with your congregation, meet your youth group and support team. I would be glad to read Scripture, share a children's story or camp-type songs and preach an occasional sermon. *Wendell Badertscher*

Badertscher

Foundation Series representative takes over



Schumacher

Enthusiasm ran high, stories were exchanged and helpful suggestions shared. It was a gathering of all Foundation Series representatives from the United States and Canada.

Janet (Porzelius) Schumacher (J.P.), the new CDC representative for the Foundation Series, was one of the people charged with enthusiasm and brimming with new ideas for people involved with children's work in the CDC. Although she is the Foundation Series representative, she is available to congregations using other Sunday school curricula.

J.P. is willing to share her enthusiasm, new ideas and resources with workers with children. New materials, suggestions for helping teachers with their concerns, and "make and take" learning experiences are a part of J.P.'s dream about her new role.

An informative newsletter for Sunday school superintendents is in the planning. Look for her first issue around October. This newsletter will contain a listing of workshops J.P. is willing to lead as well as new ideas, materials and information.

In Ohio, J.P. is willing to lead workshops in the evening. For churches out of Ohio, a weekend format might be more suitable. An honorarium will help cover J.P.'s expenses, but no congregation will be turned away due to limited funding.

Janet is ready to visit congregations. Her enthusiasm is contagious. Call her at (419) 659-5007 or write to her at 11999 N. Napoleon Road, Columbus Grove, OH 45830. *Judy Schrag*

CMLC update

"I wish that no man would fight. I wish that nobody would kill and rob. I wish that I could go outside to play, but when I usually go out, I have to fight." These are the words of Walter Lowrey, a student enrolled at Chicago Mennonite Learning Center last year.

Walter lives in a housing project where violence is the code people live by. But at CMLC he was learning that no matter how angry you are, Jesus teaches us not to hurt another person.

Last year Walter and the eight other students enrolled in the first and second grade classes of CMLC grew. As they went about their classroom routine, they were influenced by the teaching of Christian role models—their teacher and principal.

Bible instruction happened as situations arose, said JoNelle Graber, the teacher. For example, one child may want to play a game, but not with a particular person. Another child may be afraid to tell the truth for fear of punishment. A black student was told by a white stranger to get out of the neighborhood because blacks don't belong there. The children learn ethical and Christian responses as they deal with such situations.

Sandy Moran, mother of one CMLC graduate and two students last year, said, "My sons have learned to trust the Lord because of the love the teachers gave them. They learned to share and to pray. They just talk to God like they would to anyone else."

Basic academics are important, too. Reading, math, phonics, creative writing and basic learning are at the core of CMLC. Last year each student finished the year at least one grade level ahead of where he or she started.

Graber summarized the assets of CMLC as being personalized, safe, and Bible and value oriented, as well as having teachers who academically expected the best from each child.

Because children's lives were affected this past year and in the six years prior to that, the board of directors presses on to find the finances and the personnel needed to expand the program in St. Agnes Catholic School and Convent—the building it plans to purchase.

HART
Grade Level
January
February

Mayra Torres is proud of her nativity scene she made from clay.

The board is extending its option to purchase the building until April 1, 1989. Contracts to insure funding for the building's purchase are beginning. Qualified people are being contacted to fill the position of executive director. Dreams about further program development, renovation of the facility and ministering to children who live in housing projects motivate the board to pursue the original vision, which is quality education for Chicago-area students.

The prayer of the board of directors, parents and teachers is that next fall students in kindergarten through grade eight will be able to attend the Chicago Mennonite Learning Center in its own permanent location. *Linda Espenshade*

Bluffton College scholarship fund

"I can't afford to go to a Mennonite college. It is far too expensive."

We've all heard these words and maybe uttered them ourselves. The rising costs of Mennonite higher education has been a concern for conference and college leadership. In 1985, when A Call to Kingdom Commitments was being formed, concerned leaders suggested that we ask for funds to develop and train church leaders.

The Call to Kingdom Commitments campaign was activated at Saskatoon '86, and now these funds are ready to be disbursed. One of the goals of CDC was to encourage more students from GC congregations to attend Bluffton (Ohio) College. Under the umbrella of the education and publication committee, guidelines for a scholarship fund have been established.

Freshmen for the 1988-89 year have already received $100 to be applied toward their school fee. The money was given to Bluffton College, via each student's local congregation, thereby qualifying the student for matching funds from the college. For 1989-90, freshmen and sophomores will be recipients of these monies.

Eligibility requirements include (1) student or at least one parent must be a member of a CDC church; (2) student must be a full-time student at Bluffton College.

The money will be awarded yearly. It will be given as a grant and will not be based upon the need of the student. Students should contact their pastors or Bluffton College for more information.

No person should ever say, "Our Mennonite colleges are too expensive." Check them out. More than one person has been surprised to learn that it costs less to attend a Mennonite college than they expected. *Judy Schrag*

The Central District education and publication committee has provided the articles and photos for the first two pages of this issue of the CD Reporter. *Pictured at right as they planned at last spring's Council of Committees are (seated) J. Andrew Stoner, First Church, Berne, Ind., vice chairperson; Joyce Schumacher, Grace Church, Pandora, Ohio, chairperson; (standing) Judy Schrag, Oak Grove Church, Smithville, Ohio; Martha Showalter, Ann Arbor (Mich.) Mennonite and Church of the Brethren Fellowship, secretary; Steve Ropp, Mennonite Church of Normal, Ill., youth minister for Central District, West. Missing are William Gering, Hively Avenue Church, Elkhart, Ind., and Jo Ropp, Mennonite Church of Normal, Ill.* Photo by Evelyn Krehbiel

about people

Claudine Alderfer, Trenton (Ohio) Church, also associated with Cincinnati (Ohio) Fellowship, has begun a one-year Mennonite Central Committee assignment in Asunción, Paraguay, where she is working as an occupational therapist at a psychiatric hospital.

Eric Basinger and **Iris Neufeld**, Synagogue Church of God, Loudonville, Ohio, and First Church, Lima, Ohio, respectively, have begun three-year MCC assignments in Colonia Berlin, Bolivia. Basinger is working as a teacher trainer and Neufeld as a community worker.

Craig Baumgartner, Bethel Church, Fortuna, Mo., has begun a one-year term with the Intermenno program in Ochlenberg, Switzerland. Baumgartner is working on a farm for the first six months.

Jennifer Byler and **Stacy Haney**, Mennonite Church of Normal, Ill., this past summer participated in Youth Venture, the inter-Mennonite youth volunteer program. Jennifer worked with inner-city children from Philadelphia in Bucks County, Pa., June 24-July 15. Stacy worked with a group in a Mexican village and in Mexico City, June 21-July 11.

During the summer **Herman** and **Virginia Burke**, First Church, Berne, Ind., completed three-month MCC assignments in Akron, Pa. They worked with Self-Help Crafts, Virginia as a pricer and Herman as a repairman.

Louis Delagrange, Maplewood Church, Fort Wayne, Ind., is chairperson of the Bluffton (Ohio) College 90th Anniversary Campaign—Fort Wayne/Eastern Indiana Division.

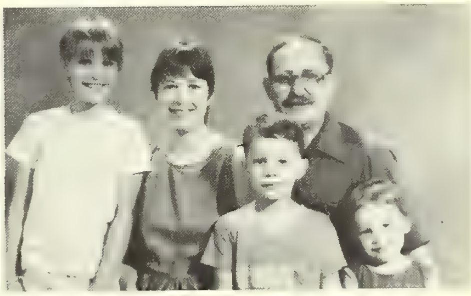
Marija Dubrick, First Church, Champaign-Urbana, Ill., served on the summer staff at Camp Menno Haven, Tiskilwa, Ill., for four weeks with crafts and as a trainee counselor.

Alderfer

Baumgartner

Basinger, Neufeld

Burkes



Gerber Koontz family

Gayle and **Ted Gerber Koontz**, Assembly Church, Goshen, Ind., have begun two-year MCC assignments at Dumaguete City, Philippines. Both will teach at Silliman University Divinity School and work with church relations and peace education. The Koontzes are on leave from Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Annie and **Laverne Gilliom**, First Church, Berne, Ind., finished three-month MCC assignments with Self-Help Crafts in Akron, Pa., during the summer. Annie worked in packing and pricing and Laverne as a stocker and order puller.

Judith Gingerich, Hubbard, Ore., is on a two-year MCC assignment in Harlan, Ky., where she is working with adult education and literacy. Gingerich attends Harlan Fellowship, Ages, Ky.

Kevin Grimm, San Marino (Calif.) Congregational Church, accepted a two-year assignment as a teacher's aid at the Mennonite Day Care, Markham, Ill., beginning in August.

The Ohio Arts Council in July announced that **Jeff Gundy**, Bluffton (Ohio) College associate professor of English, is receiving a $5,000 fellowship in creative writing for 1988-89. The fellowship enables Gundy to teach a reduced load and to work on poetry.

The Bluffton College National Alumni Association selected **Bill Keeney** and **Jeannie Zehr** as Outstanding Alumni for 1988. Keeney, a 1948 graduate of the college, and Zehr, a 1959 graduate, were honored during special ceremonies held graduation weekend, May 27-29. Keeney serves as acting director of the Center for Peaceful Change at Kent (Ohio) State University. Zehr serves as secretary of mission communications for the Commission on Overseas Mission of the General Conference Mennonite Church, Newton, Kan.

Laura Kirchhofer, **Tom Lerdal** and **Jeff Liechty**, First Church, Berne, Ind., were in Ireland June 23-July 18 with Youth Venture, a summer missions program for young people of the General Conference. There they taught in a day-camp program for inner-city youth and children of Belfast.

As of March 14, **Mary Klassen**, Hively Avenue Church, Elkhart, Ind., became educational resources director in the Congregational Services Division at Mennonite Mutual Aid, Goshen, Ind.

Bluffton College students who were on the Camp Friedenswald summer camp staff are **Jeff Lehman**, **Lori Miller** and **Portia Miller** (assistant program director).

Last March **Bob** and **Miriam Liechty** and **Eugene** and **Gladys Sprunger**, First Church, Berne, Ind., were part of the Mennonite Voluntary Service unit in Tucson, Ariz. The men did home repair and the women assisted in social service agency work.

Richard K. MacMaster, associate professor of history at Bluffton College, was awarded a Canadian Studies Faculty Research Grant. MacMaster is studying the migration of Mennonites, Quakers and Dunkers from Pennsylvania to Ontario from 1786-1801.

Help wanted at Friedenswald

Food service director needed. Full-time, year-round, salaried position. For more information contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

Maintenance assistant needed. Full-time, year-round, voluntary service position. For more information contact Curt Bechler, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426.

CDC financial report

After eight months (Aug. 31)

Receipts	$123,655.99
Expenses	$166,100.53
Budget	$169,726.66 (prorated)

Giving to the conference mission work is 6 percent less than a year ago. We invite your support in these closing months of 1988 so that our ministries can continue. Contributions can be sent to:

Central District Conference
103 W. Elm St.
Bluffton, OH 45817.

Individual contributions will be credited to your congregation.

Adult choir festival—Oct. 29-30

Who: **Eastern Ohio Inter-Mennonite Churches** (GC and MC) of Holmes, Wayne, Stark, Medina, Tuscarawas counties. Doyle Preheim, Goshen College, director and clinician.

What: **Workshop** for directors, song leaders, interested people. **Choir rehearsals** for the approximately 15 churches involved. **Vesper service** for the public.

When: **Workshop**—Saturday, Oct. 29, 2-4:30 p.m.
Choir rehearsals—Saturday, 7-9 p.m.; Sunday, 2-3:15 p.m.
Vesper service—Sunday, Oct. 30, 4-5:30 p.m.

Where: **Workshop**—Kidron Church fellowship hall
Choir rehearsals—Kidron Mennonite Church sanctuary
Vesper service—Kidron Mennonite Church

How: Sponsored by the Eastern Ohio Inter-Mennonite Music Association, an organization of Mennonite church musicians founded for the purpose of promoting the continuation of our musical heritage, especially as it pertains to expression in worship.

To our contributors

The next issue of the *Central District Reporter* will appear Nov. 22.

Copy and photos for the Dec. 27 issue, should reach the following address (the new Central District office) by Nov. 15:

Central District Reporter
Evelyn Krehbiel, Editor
103 W. Elm St.
Bluffton, OH 45817.

If you have provided a photo for use in the CD Reporter, *we may have asked if we may keep it for our photo file. The file is at present housed in three boxes in our new Elm Street office in Bluffton, Ohio. One of our older photos is this one of Jesse Jackson, who, from an improvised podium on a truck bed, delivered the principal sermon to the Woodlawn Mennonite congregation seated in front of their burned-out church building. The date was Sunday, Aug. 2, 1970, three days after the southside Chicago church had been fire-bombed. Several years later the restored church building was sold; the congregation is no longer in existence. Soon many of our older photos, such as this one, will be transferred to the Central District Archives, housed in the Musselman Library building at Bluffton (Ohio) College.*

District calendar

For registration information for Mennonite and Brethren Marriage Encounter, contact your pastor.

Oct. 28-30—MCC Great Lakes annual meeting, Rosedale Bible Institute, Irwin, Ohio

Nov. 4-5—Illinois Fall Conference, Metamora and Cazenovia, host churches

Nov. 4-6—Mennonite and Brethren Marriage Encounter, Boonville, Mo.

Nov. 18-20—Mennonite and Brethren Marriage Encounter, Angola, Ind.

Nov. 18-20—Brethren/Mennonite Anabaptist Roundtable, Bismarck Hotel, Chicago

Dec. 3—"How to Build a Magnetic Church" workshop led by Herb Miller, Mennonite Church of Normal, Ill.

Jan. 3-20, 1989—Interterm, Associated Mennonite Biblical Seminaries

Jan. 20-22, 1989—Mennonite and Brethren Marriage Encounter, North Canton, Ohio

Jan. 23-27, 1989—Pastors' Week, AMBS, "Journey with Jonah"

Feb. 3-5, 1989—Mennonite and Brethren Marriage Encounter, Sarasota, Fla.

Feb. 5, 1989—25th anniversary celebration, First Mennonite Church of Champaign-Urbana, Ill.

Feb. 12-14, 1989—Pastor/spouse retreat, Camp Friedenswald, Cassopolis, Mich.

Feb. 17-19, 1989—Mennonite and Brethren Marriage Encounter, Goshen, Ind.

Feb. 22-24, 1989—Multistaff conference, "Leadership for Growth," Sarasota, Fla.

Feb. 24-25, 1989—"Dialogue Toward Unity," Camp Menno Haven, Tiskilwa, Ill.

"Sharing the Struggle to Be Free" is the theme of the 1988 National Ecumenical Conference on the Philippines, to be held Nov. 11-13 at Loyola University in Chicago. Keynote speaker is Feliciano Cariño, general secretary of the National Council of Churches of the Philippines. Conference preacher is Erme Camba, general secretary of the United Church of Christ of the Philippines. For more information contact Sr. Ruth Duckert, 1250 W. Loyola, Chicago, IL 60626, (312) 761-2666 (call 9 a.m.-noon or 7-9 p.m.).

More than 500 Catholic and Protestant peacemakers from all over Europe gathered Aug. 6-13 at Assisi, Italy, around the theme "Justice, Peace and the Integrity of Creation." Sponsored by Church and Peace, International Fellowship of Reconciliation, Pax Christi and the Franciscan Communities of Peace and Justice, the event was part of a "conciliar process" to culminate in a world Christian consultation in Seoul, Korea, in March 1990. North American guests included Barbara Willems Hoover of the Mennonite Central Committee Peace Office and Edgar Metzler, coordinator of New Call to Peacemaking.

By Sept. 2, $59,668 had been disbursed to the missionary supplement retirement fund through A Call to Kingdom Commitments, the General Conference development fund. The fund provides retirement income to GC missionaries who served before an adequate pension plan was in effect.

NEWS

Medical consultation becomes a lab for conflict resolution

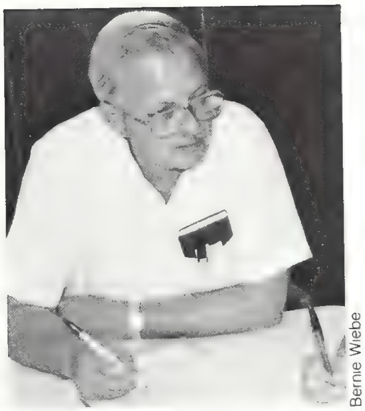
Bluffton, Ohio—When the Mennonite Nurses Association (MNA) and the Mennonite Medical Association (MMA) met Aug. 18-21 for their annual convention at Bluffton College on the theme "Christian Health Professionals Confront Conflict," they were going to discuss conflict. Instead they resolved conflict.

MNA and MMA each have over 500 members and carry on extensive programs: experimental research (Nurse in the Congregation), exchanges (China Educational Exchange), educational opportunities (Student Elective Term and scholarship aid for nursing students from abroad). They assist with education and publication projects such as the shalom and health consultation at Associated Mennonite Biblical Seminaries last June, and the book *Medical Ethics, Human Choices*. They publish the quarterly *Mennonite Medical Messenger*.

This year's consultation began with Ron Kraybill, director of Mennonite Mediation Services, developing a basic scenario out of which conflict arises between any two parties. For example, said Kraybill, "most closely knit systems despise conflict." He said this includes the field of medicine, the church and the police. In such cases, continued Kraybill, conflict is dealt with "on the basis of power and position rather than on the merit of issues and mutual interaction." And, typically, the actors are people with a limited repertoire of mediation skills. While flexibility is essential for dealing with conflict, the above limitation most often makes groups like the church and medicine "avoid" openly dealing with conflicts. Action happens usually only under crisis circumstances. "But," Kraybill concluded, "groups need conflict to be healthy."

Next on the agenda was a dialogue presentation by Beryl Brubaker (MNA member and nursing educator) and Sam Showalter (MMA member and physician) about conflict among health professionals, about the "nurses-physicians" conflict. It became clear that nurses wanted to make several grievances known to all physicians: (1) continuing gender power use in such relationships; (2) bias against nurses because physicians have more education; (3) conflict over huge differences in income; (4) nurses being employed by institutions usually puts them at a disadvantage because many physicians are self-employed; (5) role expectations usually result in nurses being put in dependency relationships to physicians.

Much informal conversation emerged about the perceived conflicts between Mennonite physicians and nurses. When this topic surfaced clearly even in the business sessions, participants agreed to plan a special talking-it-over mediating session chaired by Ron Kraybill.


Bernie Wiebe

Joseph J. Duerksen, Kansas City, Kan., is president-elect of Mennonite Medical Association.

In the two-hour laboratory in dealing with conflict, many initially expressed their anger and frustration. Toward the end of the session there was conciliation.

Lynn Miller, pastor at South Union Mennonite Church, West Liberty, Ohio, also creatively analyzed conflict in the Bible. Bernie Wiebe, in the banquet speech, urged MMA and MNA members to be more in touch with the seeming silences: the graffiti in dreams, the message of the environment, the silence that turns into violence.

Lena Graber, Goshen, Ind., retired missionary nurse and educator in India and Nepal, was named MNA Nurse of the Year. Charles Neff, Lebanon, Pa., retired psychiatrist and medical director at Philhaven Hospital, was named MMA Physician of the Year.

John Bender, Elkhart, Ind., was introduced as new editor of *Mennonite Medical Messenger*, replacing Bernie Wiebe, who filled that part-time position from 1980-88.

The 1989 MMA-MNA convention will be held in conjunction with the Mennonite Church and General Conference Mennonite Church joint sessions at Normal, Ill. *Bernie Wiebe*

Peoria church resurrects homes

Peoria, Ill.—Joy Mennonite Fellowship, pastored by Stan Maclin, gave Myrtis Isadore a set of house keys on Sept. 15. "We take older homes and renovate them and give people from the housing projects a chance to be homeowners," said Maclin, who himself grew up in a housing project and was a gang leader. The congregation's vision is to give a chance to those who want to get out of the housing project, which often involves a vicious cycle of poverty. Bob Kaiser, board member for Joy Fellowship's Home Owners Program, says, "Our mission is to serve God." Many inexpensive older homes are available for renovating, and the city of Peoria often is on the verge of bulldozing them. A person who receives a home pays $75 or more per month for five years plus putting 500 hours of work into the program.

For the first time in the 101-year history of Bethel College, North Newton, Kan., receipts exceeded $1 million in a single month, permitting the college to end its 16th year in a row in the black on June 30. Total gift income for the fiscal year reached $2,513,601. Gifts came from 3,349 donors and included 450 members of the President's Club ($1,000 and over), who contributed $2,138,605.

A comparison of U.S. presidential candidates in Mennonite Central Committee Peace Section's *Washington Memo* in the area of budget and taxes shows the following:

Bush	*Dukakis*
• Opposes decrease in military spending	• Reduce military spending (for SDI, MX and midgetman missiles)
• Opposes increase in domestic spending	• Supports increase in domestic spending (education and economic development)
• Reduce deficit by cuts in federal spending	• Reduce deficit with $500 million job creation program and cuts in military spending
• Opposes all tax increases	• Improve current tax enforcement before considering raising taxes

NEWS

Minneapolis church commissions its 'daughter'

Minneapolis—Faith Mennonite Church, Minneapolis, commissioned its "daughter" congregation, the St. Paul (Minn.) Mennonite Fellowship, on Sept. 11.

Early in 1985 the fellowship began with six people in evening Bible studies on St. Paul's west side. Alberto and Helen Quintela, who live in the neighborhood, provided leadership. Now the fellowship numbers 25 adults and 14 children and is beginning Sunday morning services at a community center, Neighborhood House, 10 miles away. Helen Quintela is the licensed pastor. About half their number have come from Faith Church.

Joy dominated the commissioning service, but both Helen and Faith's pastor, Myron Schrag, in their sermons acknowledged the accompanying sadness of letting go. Helen spoke of the offspring's responsibility not to squander the "parent's" blessing but to use it for the furtherance of God's reign. Myron added that God's continued work with the 28-year-old Faith Church can fill the empty pews again even to the point where yet another daughter congregation is ready to "leave home."

Both conferences that Faith Church belongs to, Northern District of the General Conference and Iowa-Nebraska of the Mennonite Church, sent blessings. Helen Quintela presented to the Faith Church children a gift prepared by the children and adults of the St. Paul Fellowship, a neatly lettered, alphabetized flip chart of the Faith children's favorite songs to replace the odd assortment of poster board and newsprint their songs had been written on. St. Paul Fellowship then led the whole congregation in a rousing rendition of one of the songs, "This Little Light of Mine," accompanied by a 12-string guitar.

Communion was administered by the two pastors and served by two members from each of the congregations. A small group performed a liturgical dance of celebration to the song "The Spirit Is A'movin' " followed by a commissioning and benediction as the members of Faith gathered around the members of the St. Paul Mennonite Fellowship. *Arlene Holdeman*

Faith Mennonite Church people gathered around St. Paul (Minn.) Mennonite Fellowship people for the benediction.

Steven Wunrow

Hispanic Ministries reference council discusses institute

Newton, Kan. (GCMC)—Hispanic Ministries reference council members spent part of their Sept. 15-16 meeting here discussing a new program that provides training to Hispanic Mennonites interested in lay or pastoral leadership.

Students in what is called the Anabaptist Institute can enroll for one or two years of extension courses that are monitored by designated instructors.

"I hope this institute will help us discover new leaders," said Marco Guete, secretary for Hispanic Ministries for the Commission on Home Ministries of the General Conference Mennonite Church. Currently two students are enrolled for the first trimester of classes this fall. Funds from A Call to Kingdom Commitments help support it.

Previously, the only way Hispanic Mennonites could receive leadership training was to enroll at a specific theological institution. The Anabaptist Institute will provide another option, said Guete. It will also help discern whether a person has the gifts for lay or pastoral leadership, he said.

Reference council members affirmed the formation of this new institute.

However, member Margaret Ediger, Dallas, Texas, expressed concern that there be Hispanic General Conference Mennonite churches available for the new leaders when they are finished with their training.

Students enrolled through the Anabaptist Institute are required to start Bible study groups that will then become the basis for new churches, said Guete.

Members also agreed to recommend that CHM approve a budget of $51,548 for Hispanic Ministries in 1989.

Remember the
General Conference
Mennonite Church
in your will.

For more information call Gary Franz at (316) 283-5100, or write him at Box 347, Newton, KS 67114, USA.

At the Worldwide Missions Conference July 16-17 in Lancaster, Pa., Galen Burkholder, director of Discipleship Ministries, said that three entanglements keep the American church from faithfulness in mission: the desire for approval, the desire for success, and self-centeredness. Burkholder also emphasized that the center of mission has now shifted from North America to the Third World. He said that Third World countries now have 32,000 missionaries in cross-cultural missions.

The Colorado Court of Appeals on Aug. 11 reversed the convictions of two Colorado peace activists. Al Zook, a Mennonite, and Marie Nord, a Catholic nun, were found guilty of criminal mischief in March 1986 after spilling blood at an MX software lab at Martin Marietta's Waterton Plant on Sept. 25, 1985. District court judge Henry Nieto had denied the defendants' motion to proceed *in forma pauperis* on the basis that their indigency (their inability to pay for counsel) was voluntary. Before their trial, Zook and Nord had requested a transcript of their preliminary hearing, a court-appointed investigator and travel expenses for witnesses. By denying their motion for indigency, the court denied them the "basic tools of an adequate defense."

The **Commission on Overseas Mission** is in need of a variety of persons to fill some **urgent** needs:

- Professors of theology and Bible for Lesotho and Korea
- English teachers for China Educational Exchange
- Country director/s and religious education coordinator for Mennonite Ministries in Botswana
- Evangelism/pastoral workers for many countries.

For more information, please call or write Bruno and Wanda Derksen Bergen, Personnel Services, Box 347, Newton, KS 67114, (316) 283-5100.

NEWS

Native American Mennonite group holds first worship service

Worshipers at Intertribal Mennonite Fellowship

Phoenix, Ariz. (GCMC)—The Intertribal Mennonite Fellowship held its first worship service here at First Mennonite Church Sept. 18. Sixteen Native American adults and children attended the service.

Elmer Myron, pastor, preached on "Jesus Christ Our Sure Foundation" (1 Corinthians 3:10-15). Hymns were sung in three languages: Hopi, Navajo and English.

"It's a start," said Myron, whose work is supported by the Mennonite Indian Leaders Council and the Commission on Home Ministries of the General Conference (GC), Mennonite Board of Missions of the Mennonite Church (MC), Mennonite Central Committee, GC Pacific District Conference, MC Southwest Conference, First Mennonite Church, Phoenix, and First Mennonite Church, Reedley, Calif. Funds from A Call to Kingdom Commitments, the GC development plan, are also being used.

Most of the adults attending the fellowship are professionals in their mid-30s who moved to Phoenix from reservations, said Myron.

Bluffton College invites applications from qualified persons for the position of **director of admissions.**

Qualifications: Previous administrative experience. Master's degree preferred.

Responsibilities: Administration of entire recruitment and admissions program, including six-member staff.

Beginning date: Aug. 1, 1989

Send application, resume, credentials to Elmer Neufeld, President, Bluffton College, Bluffton, OH 45817.

The **Coaldale Mennonite Church** requires a **pastor** to start as soon as possible. Coaldale Mennonite is a warm and friendly congregation of 325 members, situated in a small town of 5,000. Lethbridge, with a population of 60,000, is only a 10-minute drive and offers access to a fine university, a community college, a fine-arts center, museums, recreation centers and a number of shopping plazas.

Please direct your application or enquiries to John T. Klassen, Box 1643, Coaldale, AB T0K 0L0, (403) 345-4094.

Cornerstone Church Mennonite (formerly Mayfair Mennonite Church) invites applications for the position of **senior pastor**. Applications should be received by **Jan. 1, 1989**.

Send application forms to Pastoral Search Committee, Cornerstone Church Mennonite, 315 Lenore Drive, Saskatoon, SK S7K 7Z5.

Bowling Green Mennonite Fellowship invites applications for the position of **full-time pastor**. We are a small group of committed Christians seeking to live out our faith in our community.

Direct inquiries to Marilyn Parrish, Pastoral Search Committee, Bowling Green Mennonite Fellowship, 715 Wallace Ave., Bowling Green, OH 43402, (419) 352-4513 (evenings).

First Mennonite Church, Saskatoon, is seeking a full-time **associate pastor**, commencing **Jan. 1, 1989**.

This could be a shared position. Primary responsibilities would be preaching, worship leadership, ministry to youth and young families. Ability to give leadership in church music would be an asset.

For information or application, contact Wally Krause, Congregational Chairperson, 21 Red River Road, Saskatoon, SK S7K 1G2, (306) 653-5325.

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Europe 89A	*June 12-July 1*	*Jan Gleysteen, Steve Shenk*
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England/Scotland 89	*August 10-25*	*Arnold & Rhoda Cressman*

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A concert of prayer will be held Nov. 13 at First Mennonite Church, Berne, Ind. Mary Bauman describes a concert of prayer as Christians united (in concert) to seek God's kingdom. The time will be spent worshiping God and interceding for believers, the church, the lost locally and globally, and missionaries.

Two funds that benefit General Conference pastors have received money from the GC development plan, A Call to Kingdom Commitments. By Sept. 2 the Western District Conference had allocated $5,720 of its CKC money for the Elbert Koontz Memorial Fund, which helps WDC pastors who are licensed and work more than half time pay for their continuing education. Each pastor is eligible to receive $300 over a three-year period. The Pastor's Aid Fund, which provides retirement income to GC pastors who served before there was an adequate pension plan in effect, had received $30,408.

Swan Lake Christian Camp hosted a music day retreat on Oct. 15. Seminars and workshops helped provide music clinicians with expertise in music in the church: choir directors and participants, vocalists, instrumentalists, children, youth and adult music. Ted Faszer, professor at North American Baptist Seminary and former pastor at Good Shepherd Mennonite Church, Sioux Falls, S.D., and Elizabeth Pankratz, choir director at Bethel Mennonite Church, Mountain Lake, Minn., coordinated the retreat.

RECORD

Ajquejay

R. Brubacher

Fast

Fransen

Friesens

Bisch

workers

Violeta Ajquejay, North Newton, Kan., began Sept. 1 as half-time Hispanic Ministries secretary for the Commission on Home Ministries. Originally from Guatemala, she is a student at Bethel College in North Newton.

Craig and *Karen Cressman Anderson*, Nith Valley Church, New Hamburg, Ont., have begun two-year Mennonite Central Committee terms in Montreal. She is a community worker and he is a prison visitation coordinator. His parents are Arthur and Marjorie Anderson of St. Paul, Minn. Hers are Elaine and Leonard Cressman of Baden, Ont.

Dale Bartles began Aug. 1 as senior pastor at Grace Church, Dallas, Ore., and was installed Sept. 11.

Patty Bisch, Riverdale Church, Millbank, Ont., has begun a two-year MCC term with Self-Help Crafts in New Hamburg, Ont., as an inventory clerk. Her parents are Esther and Stan Herrfort of Milverton, Ont.

Richard Blackburn, director of the Lombard (Ill.) Mennonite Church Peace Center, is teaching Conflict, Communication, Conciliation in the peace studies program at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Dan Brown is part-time associate pastor at Peace Church in Portland, Ore.

Doug Brubacher, Hillcrest Church, New Hamburg, Ont., has begun a three-year MCC term in Bois de Laurence, Haiti, working in agricultural development. His parents are Eva and Vernon Brubacher of New Hamburg.

Ray Brubacher, pastor at Elmira (Ont.) Church, has been named director of the MCC Overseas Program, effective September 1989.

J.R. Burkholder, Goshen, Ind., is the interim director of the peace studies program and professor of ethics at AMBS, Elkhart, Ind. The appointment is for two years during the sabbatical and service leave of Ted Koontz.

Paul Epp, Nutana Park Church, Saskatoon, began a two-month Mennonite Voluntary Service term Oct. 15 as a maintenance worker at Hopi Mission School in Kykotsmovi, Ariz.

Debbie Fast, Waterloo, Ont., has begun as editorial and production assistant for *Mennonite Reporter*. She was a student intern for *The Mennonite* while attending Canadian Mennonite Bible College in Winnipeg.

Frederic John Fransen, Bethel College Church, North Newton, Kan., has begun a three-year MCC term in Brussels, Belgium, as a researcher and writer with NATO Watch and the Quaker Council for European Affairs. His parents are Herbert and Mary Fransen of Newton.

Walter Franz, Conference of Mennonites in Canada moderator, and his wife, Hilda, are visiting churches across Canada to find out what's happening in congregations, issues they are facing and concerns about conference work. He has been granted a leave of absence as pastor at Altona (Man.) Bergthaler Church.

Jake and *Mary Friesen*, Eben-Ezer Church, Clearbrook, B.C., have begun two-year MCC terms in Cuauhtemoc, Mexico, working as counselors. Their children are Betty-Anne and Heidi.

Linea Reimer Geiser, whose poetry has been published in *The Mennonite*, began Sept. 6 as half-time communication associate in the church relations department of Mennonite Board of Missions.

Wilbur Goombi was installed as pastor at Bacavi (Ariz.) Church on June 26.

Jeff Heese, Germantown (Pa.) Church, is serving with YES (Youth Evangelism Service) in the Dominican Republic. His parents are Clara and John Heese of Philadelphia.

Nancy Heisey, Ephrata, Pa., will be new MCC director of administration and resources and associate executive secretary, effective August 1989, replacing *Reg Toews*, who has been associate executive secretary since 1985.

Frank and *Susan Isaac*, Springfield Heights Church, Winnipeg, have begun three-year MCC terms in Friedland, Germany. They are working with the Umsiedler, people of German ancestry who are emigrating from the Soviet Union.

"Insects are as nutritionally valuable as many kinds of meat animals," says Gene DeFoliart, a University of Wisconsin entomologist who has been promoting bugs as a staple for developing countries since about 1974. "About 500 different insect species worldwide are eaten by people in nearly three dozen Asian, African and Latin American countries," DeFoliart said. "They are the most protein available to people who don't have anything else. They also have a good fat, vitamin and mineral content."

The execution of a mentally retarded man in the United States, the torture of Basque separatist prisoners in Spain and Britain's failure to publish a recent police inquiry into the killings of six Irish Republican Army guerrillas in 1982 are all recorded in Amnesty International's annual report, released Oct. 5. The group, which won the Nobel Peace Prize in 1977, said its list of human-rights offenders was the largest since the group was founded in 1961. Amnesty uncovered human-rights abuses in more than 80 percent of the 159 countries that belong to the United Nations.

Glendale Mennonite Church, Lynden, Wash., will hold its last regular Sunday morning worship service on Nov. 20, according to Pacific District Conference president Ken Peterson. The real estate property of the church is to be given to the PDC. Glendale Church began in 1945.

RECORD

Heisy

Jantzen

Murcia

Regier

Wiebe-Johnsons

Wintle

D. Yoder

Isaacs

Neufelds

Mark Jantzen, First Church, Beatrice, Neb., has begun a three-year MCC term in East Berlin, East Germany. He is studying Reformation history at Humboldt University. His parents are Gretl and Henry Jantzen of Beatrice.

Glyn Jones and *Susan Allison Jones* began Aug. 29 as youth ministers for the Mennonite Conference of Eastern Canada.

Melanie Kartye, Peace Church, Richmond, B.C., began a three-year MVS term Oct. 1 as a child-care worker at Friendship Day Care Centers in Hutchinson, Kan. Her parents are Hanna and Peter Kartye of Richmond.

Calvin Laur is beginning this fall as pastor at Harrow (Ont.) United Mennonite Church.

Saul Murcia, Iglesia Menonita, Bogotá, Colombia, has begun a three-year VS term with MBM as a housing-project assistant in Brownsville, Texas. His parents are Flor and Saul Murcia of Bogotá.

Gerald and *Beverly Dueck Neufeld*, Crystal City (Man.) Church, left Aug. 31 for a three-year term in Burkina Faso as GC missionaries under AIMM. They are working in linguistics. They have one daughter, Juanita.

Betty Pries, Springfield Heights Church, Winnipeg, began a 10-month MCC SALT term in Stouffville, Ont., in September. She is a day-care assistant at Gormley Day Care Center.

Richard and *Velma Ratzlaff*, directors of Camp Mennoscah, Murdock, Kan., have resigned effective Nov. 1.

Rosella Wiens Regier, secretary for children's education for the Commission on Education, has been named managing editor for Venture Clubs, a children's club program which is being developed by COE of the General Conference and Mennonite Publishing House of the Mennonite Church. Venture Clubs will provide curriculum for children grades three through eight beginning in spring 1989. She replaces *Virginia Hostetler* of MPH.

Renita Siemens, St. Catharines (Ont.) United Mennonite Church, began a 10-month MCC SALT term in Winnipeg in September. She is a recreation worker at Bethania Nursing Home.

Paul Toews, Bethel Church, Winnipeg, began a 10-month MCC SALT term in Stouffville, Ont., in September. He is an aide at Parkview Home for the Aged.

Paul Troyer has been appointed plan manager of ShareNet Employer Plan at Mennonite Mutual Aid, Goshen, Ind.

Cheryl Lynn Wiebe, Carman (Man.) Church, began a 10-month MCC SALT term in Vancouver in September. She is a recreational director for mentally handicapped adults.

Margaret Wiebe, Hope Church, Wichita, Kan., began a one-year MCC term in Washington in July as office manager for the MCC U.S. Peace Section.

Marlee Wiebe, Covenant Church, Winkler, Man., began a 10-month MCC SALT term in Vancouver in September. She is working with mentally handicapped people at Community Living Society.

Stephen and *Dorothy Wiebe-Johnson*, Elkhart, Ind., began a four-year MBM term Aug. 31 in West Africa. During the first year they are studying at the Centre for New Religious Movements, part of Selly Oak Colleges in Birmingham, England.

Brian C. Wintle is the new president of Union Biblical Seminary, Pune, India. He has been on the faculty of UBS for the past 10 years. Our conference is one of 20 churches and mission agencies sponsoring UBS. A Call to Kingdom Commitments provided $2,240 in scholarships for Indian seminary students in 1987.

Don Yoder will lead a Friendship Evangelism seminar Nov. 18-19 at Grace Mission Church, Meadow Lake, Sask.

Lori Jane Zacharias, Blumenort Church, Rosetown, Man., began a 10-month MCC SALT term in Stouffville, Ont., in September. She is a store clerk at the Care and Share Thrift Shop.

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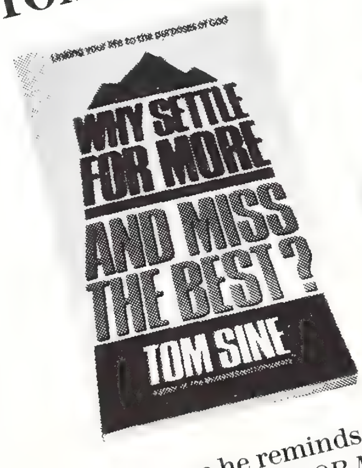
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WORD PUBLISHING

LETTERS

Critical issue in Japan

Living in Hiroshima as a Christian means an ongoing commitment to participating in the struggle for peace in this world. As part of this commitment the Hiroshima Mennonite Church each year takes a day for "field work." We visit some part of the Hiroshima area directly related to war and peace in order to learn what it has to tell us. Then we discuss just what this means and what we can do for peace today. This year we visited the military museum on an island in Hiroshima Bay that honors Japan's naval heroes and enshrines the names of the young men who were sent on suicide missions in planes and small submarines, the "Kamikazes" of World War II. One woman who was in school during World War II reflected on the awesome power of education to shape people in the direction that military leaders wanted them to go.

A major concern for Christians in Japan today is the move for joining the Japanese state and the Shinto religion, which glorifies the nation's military, past and present. This shows up in attempts to get state support for shrines and ceremonies in which Japan's military dead are worshiped, and in attempts to rewrite history, minimizing Japan's aggressive war in Asia.

The relation of Shinto and the state is an especially critical issue at the moment because the emperor is in his upper 80s and not in good health. Because the emperor is the head of the Shinto religion, when he dies Shinto will play a major role in all the ceremonies carried on at his death, and there will be great pressure on all Japanese people to participate as patriotic citizens. This will be an especially difficult time for Christians who refuse to participate in these Shinto ceremonies both because they include worship of the spirit of the emperor and other gods and because Shinto is again being used by those who would define patriotism as supporting a strong military machine. *Alice and Robert Ramseyer, 6-35-703 Funairi Minami 1 chome, Naka-ku, Hiroshima-shi, Japan 730*

July 1

Babel, Titanic and Star Wars

Jennifer Carter, who was the first woman to make the 2½-mile dive down into the Atlantic Ocean to visit the wreck of the Titanic, reminded me of the Tower of Babel and discussion around present-day Star Wars (Strategic Defense Initiative or SDI).

Genesis 11 tells about the Tower of Babel. The Lord says (v. 6), "Now nothing which they propose to do will be impossible for them."

Does the Lord oppose science, confusing their language so to thwart their scientific advancement? I don't believe so. I believe the Lord wants people to remain humble in the sense that no matter to what extent we attain knowledge, we can only comprehend a small part of the mind of God.

Some folks think this story is a myth; others insist that this is an account of an actual happening. No matter; its lesson was lost to the owners of the Titanic. In 1912 they thought that technology had built the unsinkable ship: no need for sufficient life boats for all passengers, no need to slow down when approaching a group of icebergs. The result: the drowning of over two-thirds of the 2,200 people aboard. What if 76 years ago we could have learned from the lesson of Babel? The Titanic was not a myth. Does that make the lesson any easier to learn? I hope so.

Are we in 1988 considering placing our confidence in today's technology? Can we rely on defensive missiles? What of the estimated cost of Star Wars, $1 or $2 trillion? It was insane to imagine a tower to reach the heavens. It was insane to believe that an unsinkable ship could be built. I believe it is insane to think we can build a missile defense system that will prevent a nuclear holocaust.

The only way to avoid a nuclear holocaust is to ban all war whether nuclear, covert, guerrilla, declared, undeclared, cold, hot, just, unjust war or any war called by any other name.

A world without war is possible. Two hundred years ago dueling was accepted as an honorable way of settling disputes between individuals. Slavery was legal until 125 years ago. These have changed and so must our acceptance of war as a means of settling disputes. Let us not miss the lesson of Babel as it applies to Star Wars. *Bill Andreas, 1015 N. Elm, Newton, KS 67114*

Sept. 1

Evaluate the fence

I'm responding to "Dismantling the Fences" for the children (Editorial, Sept. 13).

As I look at the cover picture I see children who like to climb fences, who like to have something to hold on to when they're learning to stand, who may need some place protected to look out at the world.

The size and style of the fence is important for evaluating how good it is for children. If the fence is too tall and too solid, a child might grow old and never know there is another side. If it is too low or non-existent, a child may never know there is another side. If it is hard to see, a child will be frustrated trying to get out or get in. But if it's high enough to lean on, but not too high to step over, if it's solid enough to keep the dangerous stranger out and sturdy enough to climb over to meet visitors, it may meet childish needs and not get in the way of adult relationships.

Celebrating our diversity is not tearing down Spanish wrought iron or ghetto brick or white picket fence or limestone and wire. Celebrating is seeing how all fit into the architecture of God's kingdom. *Kelly Hayes, Mennonite Church of the Servant, Wichita, KS 67203*

Sept. 9

Reconciliation, not expulsion

In response to Edward J. Mooney (Sept. 13 issue): We are a sorry lot if we expel a congregation that is willing to stand in disagreement. First of all, Mennonites are a people who came into existence because we felt called to disagreement with "the church." We continue to be a united people around reconciliation, peace, love and a careful reading of the Scriptures. At the time we came into existence we certainly did not believe that there was only one "true reading of the Scriptures." We must not expel [the Ames (Iowa) Mennonite Fellowship]; we must dialogue.

One thing is clear—the preaching of Jesus talks more about love, reconciliation and forgiveness than it does about expulsion. Nowhere does the New Testament quote Jesus as speaking against homosexuality. From California we express our deep disappointment in this action by the Iowa-Nebraska Conference. *Annie and Jim Compton-Schmidt, 1003 N. Peach #175, Fresno, CA 93727*

Sept. 16

SHARING our loaves and fishes

Like the child who shared his lunch, we too can share our gifts, small or large, with people around the world. We invite you to choose an MCC project for Thanksgiving or Christmas giving:

●

In Sudan, many church leaders have not had the chance to formally study the Bible. Your gift of any amount will go toward $2,000 needed to send two people to a theology class at a seminary in Nairobi.

●

Next summer MCC Canada will sponsor gardeners to help Native people grow vegetables. $10 buys 100 lbs. (45 kg) of potato seed. $1,400 supports one volunteer for the summer.

●

Malindza Reception Centre in Swaziland welcomes refugees from Mozambique. Malnourished children receive an egg in addition to daily milk and porridge for breakfast. $1 buys eggs for one child for a month.

●

The Coptic Orthodox Church in Egypt provides child care for working parents in low income communities. MCC has pledged $3,750 to these centers. Help MCC meet its pledge.

●

Local ag extentionists work with poor farmers in Bangladesh, seeking new sources of income from limited land. $12 provides extension services to one farmer for one year.

●

Fatherless children receive one meal a day in a church feeding program in La Pista, Guatemala. 10¢ provides one meal. $38.50 provides a daily meal for one child for a year.

●

In Bolivia many families cannot afford school supplies. $1 buys a notebook, pen and pencil for a student. $7 buys a complete school kit with notebooks, pens, pencils, an eraser and a reader.

●

The elderly poor may be hungry and lonely. In Atlanta, Ga., an MCCer takes homebound elderly people shopping and to the doctor and helps with difficult household tasks. $20 supports this friend to the elderly for one day; $7,200, for a year.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street
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Akron, PA 17501

MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

REVIEWS

Films

Matter vs. spirit

The Last Temptation of Christ, *written by Paul Schrader, produced by Barbara De Fina, directed by Martin Scorsese*

Reviewed by Gordon Houser, assistant editor

Here goes. With all the controversy around this film, one cannot simply review the movie without also addressing the conflict it has generated.

The movie offers a disclaimer at the beginning, that it is not based on the Gospels but is a fictional treatment. Nevertheless, many Christians have attacked it as if the moviemakers were out to defame Christ. The Jesus of *The Last Temptation of Christ* is clearly not the Jesus of the Gospels. He comes out of the imagination of Nikos Kazantzakis, who wrote the novel of the same title that the film is based on and follows faithfully.

Kazantzakis' Jesus is a man racked by doubt, a tormented prophet having to choose between his human nature and his divine nature. This battle between matter and spirit, as a note from the book also states at the beginning of the film, was a lifelong obsession with Kazantzakis. He has used Christ as a character in a fictional narrative to visualize this conflict.

To be fair, though, any use of Christ in a story invites comparison to the biblical accounts. And there are more than a few scenes in *Temptation* taken from the Gospels. The Christ in this movie, although refreshingly more human than most of the portrayals we've seen on screen, is so confused that it's implausible anyone but a lunatic would follow him.

In one of several scenes that are unintentionally funny, Judas, speaking in a Brooklyn accent, confronts Jesus, who has said he must die: "Make up your mind. First it's love, then the ax; now it's getting crucified."

Temptation includes some wonderful images, like Jesus dancing at the wedding at Cana or raising Lazarus from the dead, and the crucifixion scene is the most brutally realistic you'll see. The movie also contains some scenes that are simply weird, like Jesus taking out his heart to show the disciples.

Despite Jesus' torment about God's will, what this movie seriously lacks is drama. Maybe the story is too familiar, but it's a story laden with drama, while here it seems long, tedious. And though Scorsese fills the film with realistic detail (as well as unrealistic detail), the feeling of being there in Jesus' time gets lost, partly because of the cramped feeling. I suppose it's due to a small budget, but you get the idea from this film that only about 100 people lived in Israel then (whereas scholar Joachim Jeremias estimates that a million people filled Jerusalem at Passover during Jesus' life).

The only element of surprise in the movie is the dream sequence at the end, when Jesus is led from the cross by a young girl, his "guardian angel," and marries Mary Magdalene and raises a family. As an old man in his last hours, Jesus is confronted by his disciples, who point out that the angelic girl is really Satan. Jesus renounces this last temptation and returns to the cross to fulfill his destiny.

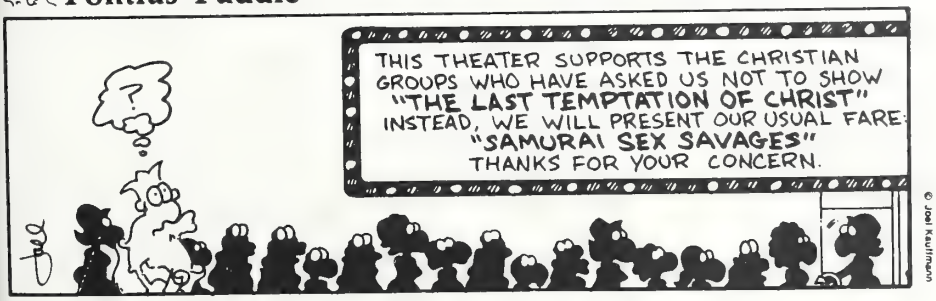
Let me mention a couple of ironies. Both Kazantzakis and many of those protesting the film seem to consider matter (the flesh) as something evil. It's the sexual scenes in the film that have produced the greatest uproar. For some reason it's abhorrent (for the author and the protesters) to think of Jesus as a married man. This matter/spirit dualism was an element of Gnostic heresy rejected by the church centuries ago.

Jesus (Willem Dafoe) is led from the cross by a "guardian angel" (Juliette Caton).

A second irony is that this film will more likely have people who don't call themselves Christian thinking and talking about Jesus than any evangelistic film.

The Last Temptation of Christ does not present the "real Jesus," nor does it pretend to. It also doesn't present the passionless Christ who does everything automatically, easily, the Christ many of us carry in our heads. I don't consider it a blasphemous movie. Perhaps a claim that it is should not be made lightly. After all, Jesus himself was charged with blasphemy.

Pontius' Puddle



THIS THEATER SUPPORTS THE CHRISTIAN GROUPS WHO HAVE ASKED US NOT TO SHOW "THE LAST TEMPTATION OF CHRIST" INSTEAD, WE WILL PRESENT OUR USUAL FARE: "SAMURAI SEX SAVAGES" THANKS FOR YOUR CONCERN.
?
Joel

© Joel Kauffmann

Stereotypes

Gold Through the Fire, *written, produced and directed by Edward T. McDougal*

Reviewed by Gordon Houser

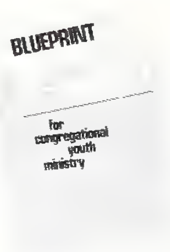
Despite some admirable photography and fine acting by Charles Harlan, *Gold Through the Fire*, named best film of the year by the Academy of Christian Cinemagraphic Arts, fails miserably.

Peter Smyslov (Harlan), whose parents were imprisoned for printing Bibles, escapes from the Soviet Union at age 17 and comes to the United States, where he expects to find religious freedom. But the Christians he meets are lukewarm, and the high school he attends is full of rabid secular humanists out to destroy Christianity.

This irony could have been explored in interesting ways; instead it is rammed down our throats. Certain scenes provide occasions for comedy, but the movie can't seem to decide to go all the way and be funny. It has to retreat to its serious message.

The film is packed with stereotypical characters—evil Russians, a raving female atheist, a bully—who all get cheap shots, and implausible situations, all for the purpose of propaganda rather than art.

Harlan is captivating on screen, and Kris Wolff, who plays 12-year-old David McBride, gives a decent performance. Otherwise the acting is amateurish, hindered, perhaps, by the poor script.



Blueprint for Congregational Youth Ministry

by Lavon Welty
foreword by
Dr. Barbara Varenhorst

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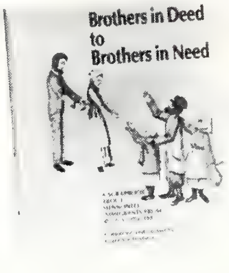

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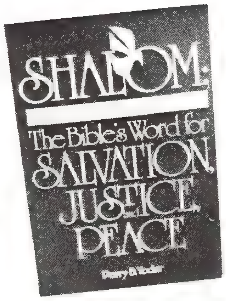

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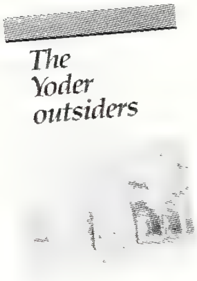

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MEDITATION

Listening

Fred Klitzke

Clean gravel crunches sharply in the silent morning as I make my way through the landscaped prayer garden. Three crosses stab the sapphire blue of the Phoenix, Ariz., sky.

I came to Phoenix to be involved with native Americans; more than 24,000 live here; only 1,000 attend church. Now I sit on a rock beneath a cross as I examine the pain of groping for my life's path.

"What is it, Lord, that you want to teach me here in this time?"

The prayer garden fades. I vividly recall a night at the Southwest Indian Crusade. This event was totally Indian sponsored, including the speaker. I was invited through Elmer Myron, a brother in the Lord who happens to be Hopi, and volunteered as a counselor.

I see a girl stand. Weeping, she comes toward the aisle and walks straight to me. I see the thin scar on her nose, bright through the wet stream of tears. I feel the warmth of her tears on my offered hand as she steps close. She rests her head on my chest. As she heaves with mute sobs her other hand grasps convulsively at her stomach.

A few minutes later in the counseling room I gently ask her what she wants. The question seems to confuse her and the words come hard. Between choking sighs: "I want God to forgive my sins."

I pray according to her request and the weeping stops. But her face is tense, and she frowns as she continues to bury her fist in her abdomen.

"What is it? Can you give the pain a name?" Too many words come as I probe the cause of her suffering.

In response she shakes her head violently from side to side, like a drowning victim trying to throw off what is suffocating her.

An inner sense guides me as I say, "Close your eyes. Can you see the hurt as a picture in your mind?"

In the midst of a renewed torrent of tears and gut-rending agony she affirms the presence of the pictured hurt.

"What do you want to do with the pain?"

Her Sunday school teacher, also a native American, joins us.

"Do you see Jesus in the picture?" I ask.

The girl nods her head slowly in affirmation. Her tears retreat, her breathing is regular as she reports, "He is taking it."

A few heartbeats later she opens her eyes in quiet surprise. As if waking from a dream she looks around, unsure of her surroundings.

"How do you feel?" I ask. "Is the pain gone?"

She seems astonished. "Yes."

I give her the crusade literature to read and encourage her to find other Christian friends and a church. She leaves in a hurry.

Her Sunday school teacher lingers and through misty eyes explains to me that what has just happened is an answer to prayer.

The theme of this girl's life was "never had a chance." Her father is gone, his actual identity is unknown. She is only 14 and an abused child. She has a learning disability and is unable to read. She spends time with her teacher, which is the bright spot in her life. Her own home is darkly shaded. Her mother continues to have men in the house and is an alcoholic. The girl herself frequently invites this teacher's daughter to get drunk.

I cringe. Alcohol seems always present, like a curse, ready to strike. Yet this Sunday school teacher, this woman of God, has continued to pray for the girl who has never had a chance. I marvel at her faith and am thankful for her prayer.

Cacti, palms and the cross loom above me as the crusade counseling room fades. Splashing water from the distant fountain sings as a lizard sprints soundlessly, then stops without slowing. I feel within myself a wound that I want to dig out. Its name is smeared in the collection of plans and ideas to work with native Americans that have not panned out. The vision of that one time when things came together right amplifies my confusion. I feel the despair of "never had a chance."

In this desolation impressions come to me, like a soft voice with the singing fountain:

"Trust me. This you have never done completely. Know [this is a command] from the depths of your heart that nothing can harm you. Nothing can take you from the hollow of my hand except your own decision. You are always free to come closer or turn away. Becoming like me is painful. I weep for you in the suffering and rejoice in the change. New life forever and joy beyond expression is gained. If you help a butterfly as it painfully breaks out of its cocoon you kill or cripple it."

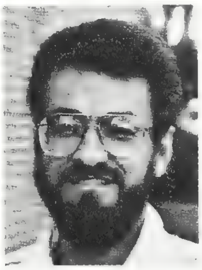
I respond, "Oh Lord, grant me the trust that I do not have in order to follow the way you are opening before me. Make me an instrument of your will, even if it hurts."

The pain seems less intense as I walk toward the gate. An impression that counseling alcoholics would be a next step on my way flashes in my mind. The way that never had a chance now seems possible.

Warmth of morning sun moves through my blue jeans to touch my cold skin. My heart waits, eager.

As the terror of melting ice screams within the destruction of its identity before embracing another, so my self dreads the change from known sickness to unknown health.

I read a sign as I leave the garden: "My Father, I cannot understand you, but I trust you."



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editorial

Fire, flood, politics and your opinion

As I write this (Oct. 5), the last three fires in Yellowstone National Park are being brought under control. Of the various voices I hear at the close of our hot and smokey summer, the most hopeful is the one that says the forests will come back renewed.

As I write, 2,000 people are in a grade school in Dacca, Bangladesh, waiting to go home when flood waters recede. The problems of this Wisconsin-sized country, population 110 million, won't recede with the flood water. I don't hear much about hope, but I am heartened by the presence of Mennonite Central Committee in Bangladesh, spending my money.

As I write, the two vice presidential candidates for the U.S. election are shoring up for this evening's debate. And Canada readies itself for an election. Weary of the whole process, I ask, Do I have to be involved with politics? Yes, said Ingrid Rogers at "Peace It Together," hosted by Canadian Mennonite Bible College this year. "A choice to build weapons is a choice not to feed the poor." In the midst of feeling helpless about politics I nevertheless restate my need to get to the voting booth and vote.

All of this leads me, mysteriously, to the subject at hand: the exploration of possible integration of our conference—the General Conference Mennonite Church—with the Mennonite Church. Rodney Sawatzky, in his *Authority and Identity: the Dynamics of the General Conference Mennonite Church*, gave us a "measuring stick" statement of who we are. George Brunk III (page 462) has summarized it and added his counterpart statement from the Mennonite Church. (His second installment will be in the next issue of *The Mennonite.*)

One thing that this integration business should *not* be like is a fire, burning (as has been the case in Yellowstone this year) more than we expected. No matter that new and luxuriant growth is promised. We in the integration business need the big trees, the historical rings, the view from higher up, the perspective of experience.

Elvina Deckert

Another thing that integration should *not* be like is a flood that surprises you and inundates you and washes away what you don't want washed away. Water is a precious commodity, we say with one voice, having lived through the dry summer of '88. But "give us water—please, Lord—in controllable doses. We don't want to be controlled by too much water."

Just so with integration. I want it in measurable and usable amounts. I want to be nourished by it, not drowned in it. Let the leaders beware.

At the same time I want to be open to the wisdom of those who have thought about integration more than I. As two denominations we are fortunate to have a test case laid out before our eyes. Three Mennonite conferences have come together, calling themselves the Mennonite Conference of Eastern Canada, having met as that new entity this year for the first time.

As the "campaign" for integration of these two Mennonite denominations spreads and accelerates we have at least three choices. We can stand back and say, "I'll watch, thank you." We can quickly get tired of the whole thing and stay home instead of expressing ourselves. Or we can get acquainted with what's going on and say how we feel about it.

My intent is to give space in this magazine to whoever wants to speak up on the subject. See page 463 for the specifications. If you have something to say, your voice needs to be heard. Now is a time to speak up.

I see us as a cautious people. We don't take lightly what is important to us. Discipleship is serious business. We are a passionate people, feeling deeply about our Christian commitment and our loyalties. We like to take our time about decisions. We are wary of too much eloquence and downright suspicious of gloss and glitz. Most of us could easily join in the refrain, "Don't rush me."

At the same time I trust that we as a conference are not characterized by "My mind is made up; don't confuse me with the facts." And when we're talking about integration, that cuts both ways.

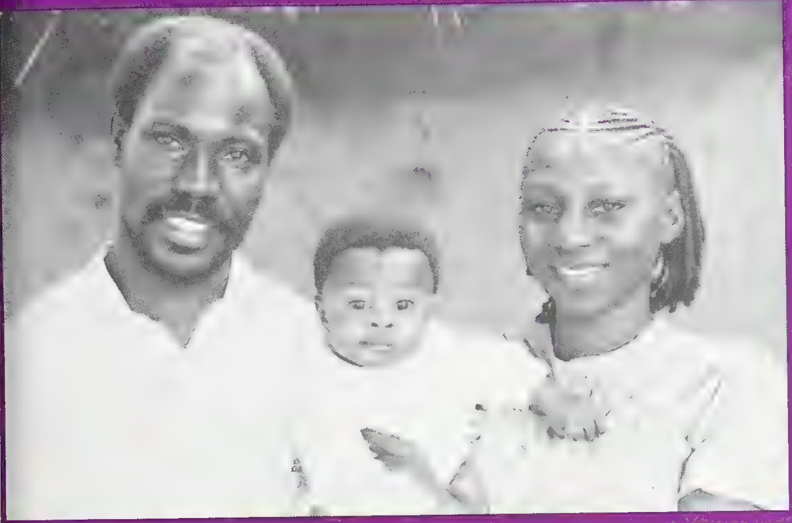
Who will be the first to speak? Let us come to consensus in the next several years. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST
103:21 NOVEMBER 8, 1988

The evidence is coming in:

We are becoming international partners in mission



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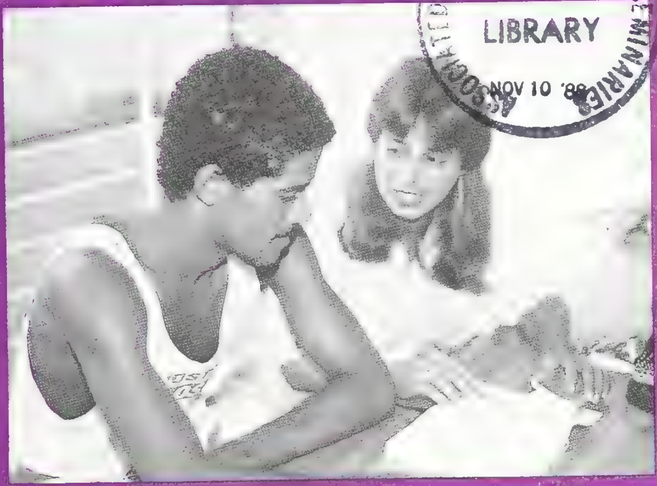

PROLOGUE

Let's say it again: Missions is our conference glue. Thus it was in 1860 in West Point, Iowa, when some general groups came together to form the General Conference Mennonite Church. Thus it is today. This issue captures that fact.

Armchair missionaries that most of the 65,000 of us are, pull your chair up to the table (rather than lean back and relax) and eat. Sheldon Sawatzky and Helmut Harder are serving up steak this week. Slice off bite-sized pieces and chew well. You will be nourished, strengthened, heartened. You will be glad you came to the table. Anne Warkentin, Tshibulenu Sakayimo, Andrew Wade and Bruno and Wanda Derksen Bergen have brought lighter dishes. Peter Derksen came with dessert. Consider using his Bible study the next time you organize a worship.

The next issue of *The Mennonite* will feature our response to and participation in the criminal justice system of Canada and the United States. *mts*

In 1918 Latin America was declared a mission field. In 1988 Latin America is a missions force. This is part of Tuna Menonita, a youth singing group from Bogotá, Colombia, that will be coming to the 1989 triennial sessions at Normal, Ill.

Jeannie Zehr

Clockwise (from top left) are: Siaka Traore, Kienou Claire and infant Merveille from Burkina Faso; Silmo Moura and Celesta Medina, Recife, Brazil; Lilian Nozamile Dikwa at left, Transkei, South Africa; Samuel and Helen Stephen, Jagdeeshpur, M.P., India.

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Our mission together as God's people

Sheldon Sawatzky

MCC

A Taiwanese Mennonite congregation worships in the church building of the Argentina Mennonite Church in Buenos Aires. Different Mennonite denominations cooperate in mission in Hong Kong, Tokyo, Zaire, Southern Africa and other places. Asian missionaries, particularly Koreans, join Western-based mission agencies for cross-cultural assignments around the world.

One by one, mission organizations are becoming internationalized in both name and structure. God's mission in today's world is being accomplished through avenues of greater interdependence, partnership and mutuality of churches worldwide. As a result, many peoples are becoming God's people around the world.

Interdependence of God's people is biblically based, imperative in the light of today's world context and demanded by trends in the world Christian movement. Changes in attitude, mission structures and practices must be implemented for interdependence to be realized.

Our biblical basis for interdependence. God's universal message of redemption is to be mediated through God's covenant people to all peoples of the earth. Thus they, too, enter into relationship with God. Christ's work of reconciliation makes possible this new relationship with God and with other peoples as well. In Christ the "dividing wall of hostility" is broken down, making possible the interdependence and unity of different peoples within the body of Christ, the church (Ephesians 2:14). This new body of mutually responsible members witnesses to the possibility for all peoples to be reconciled to God, to be freed from the bondage to self-serving idolatry and to become "sharers together in the promise in Christ Jesus" (Ephesians 3:6). The apostle Paul and his international team of co-workers carried this message to the gentile world, where the newly founded Macedonian churches demonstrated their interdependence with the Jerusalem church by contributing relief aid.

An estimated 20,000 non-Western Christian missionaries belonging to 380 different agencies are now at work worldwide. The largest is Nigeria's Evangelical Missionary society with 665 missionaries.

The world context for interdependence. Our world is an interdependent global system. What happens in one country cannot be isolated from the rest of the world system. The eruption of Mount St. Helens affected the weather and environment as far as the European continent. The Chernobyl nuclear disaster was a global one. The concerns of the Kansas wheat farmer may be limited to the weather and price of wheat, but both factors have implications for the rest of the world.

We are also related to humans of differing cultural and religious systems. The religious pluralism of our world is now evident in North America. In the United States alone, Islam claims 3 million adherents and 600 mosques. Islam is the eighth largest religious denomination in the United States, larger than the Episcopal Church or the Assemblies of God. Buddhist and Hindu temples are beginning to appear in even some of the smaller cities of North America.

Asian religions which reject a Creator-creation distinction and view all religions as essentially one have found a hospitable home in a Western civilization weakened by a modern naturalism and scientism that dismisses the concept of one universal God over history.[1] The Christian church is challenged to develop a trust and love with her Hindu, Buddhist and Muslim neighbors that will lead to a convincing presentation of the ultimate truth. In this venture we might do well to depend on the guidance of Asian Christians.

The interdependence trend in world mission. As we look to A.D. 2000 a dominant trend of the church worldwide is the internationalization of the church—the emergence of the world church. Always a universal faith, in this century Christianity has in reality become a global faith, claiming one-third of the world's population as adherents. Caucasians make up only 40 percent of the total. The church's center of gravity has shifted to the two-thirds world (Asia, Africa and Latin America). This new fact is mirrored in the world Mennonite community of 800,000, almost half of whom are in the two-thirds world.

Howard Snyder, who has analyzed this major trend, observes that "we shall likely see a World Church emerge that is much more diverse ethnically and culturally; exhibits a greater mutual respect for the leadership, styles, ministries, and traditions of other Christian believers; is increasingly urban; and ministers more intentionally to the poor, oppressed, and suffering."[2]

As the church of the two-thirds world dominates Christianity in the 21st century, its influence will flow to Europe, North America and all regions of the world. Already the non-Western missionary force is growing in size and momentum. Estimates are that 20,000 non-Western missionaries belonging to 380 different agencies are now working in scores of countries. This missionary force will increase to 100,000 by the year 2000.[3] A recent report indicates that "the largest Third World mission agency is Nigeria's Evangelical Missionary Society, with some 665 missionaries. India sends more missionaries (5,055 through 100 agencies in 1985) than any other Third World country."[4] The Korean church has 511 missionaries serving in 47 nations and plans to send out 10,000 missionaries by the year 2000, with at least one missionary working in every country of the world.[5] At the Ibero-american Missions Congress in 1987 the keynote speaker announced, "In 1918 Latin America was declared a mission field. In 1987 Latin America declares itself a missions force."[6]

American Christians are not the world's most missions-minded people, as some believe. "With one career missionary (Roman Catholic or Protestant) for every 4,780 Americans, the United States ranks 16th in the world. Canada ranks seventh, with one missionary for every 2,281 Canadians."[7]

The meaning of interdependence for mission and structure. What do the above facts mean for our relationships with the churches of the two-thirds world? How can the North American church enter into the new reality of global interdependence and internationalization for missions? Here are some responses:

1. As regional churches move into the stage of interdependence in the world church, they must ask, How can we work together and assist each other in appropriate ways? The North American church has financial resources; the non-Western church has people power. In what ways can these resources be matched for new mission outreach without financial aid entailing control? One solution might be to provide matching funds for mutually agreed upon mission projects.

2. Expand the interdependent relationships that already exist and create new ones as needed. The role of Mennonite World Conference has changed from organizing international assemblies every few years to that of satisfying the hunger for interchurch fraternal exchange of ideas, study and action. In his address to the 1987 MWC General Council sessions in Paraguay, Paul Kraybill sought to define the new emerging role of MWC "We seek to express our love, mutual care and solidarity regardless of the barriers of race, nation, economics and culture. We believe that only as we see our mission to the whole world, and as we join with our brothers and sisters from the whole world, can we be a tru witness to our Lord. We are called to listen, admonish, teach and to be taught, as a fellowship of believers who need each other."[8]

Another example of inter-Mennonite cooperation for mission is the mission board of the Muria (Indonesia) Mennonite Church. The mission has covenant agreements with the Mennonite Brethren Board of Missions/Services, Mennonite Central Committee and Eastern Mennonite Board of Missions and Charities. Several North American workers are assigned to international, inter-racial projects on Java and Kalimantan under local administration.

3. Internationalize mission structures. This means more than merely adding a non-Western administrative staff member. It means creating new structures that reflect the realities of

A Kansas wheat farmer's concerns may be limited to weather and the price of wheat, but both factors have implications for the rest of the world. Here African women load their millet crop.

Oxfam America

the global church. An international structure would demand plural or team leadership as well as mutuality and consensus decision-making rather than top-down authority. Shared decision-making can become complicated and inefficient, yet it is crucial to the progress of an international missions structure. Such a structure could be visualized as a global council, regional/continental councils and local churches, each with its unique functions and responsibilities that contribute to the whole mission of the global church. The role of global councils would be limited to communication, education and resource gathering, while administration and implementation are assigned to the councils and groups of churches actually doing the work.[9] Regional structures already in operation include the Mennonite bodies of Zaire, the Central American Mennonite/Anabaptist Association and Asia Mennonite Conference.

4. The world has come to the doorsteps of Canadian and American communities. The North American church is called to cooperate with Christians of the new immigrant peoples, particularly Asians, in mission outreach and new church planting. Forms of interdependence can be built on North American soil that will influence the mission of the church internationally. The North American Chinese Mennonite Church Council reflects the interdependence of the Caucasian and Chinese Mennonite churches by the composition of its members. The Chinese Mennonites in North America will send their own missionaries back to their countries of origin and elsewhere in new ventures of international mission efforts.

5. The North American churches should be challenged to match the enthusiasm for mission of the two-thirds world churches. Could the North American churches send out an equal number of cross-cultural missionaries committed to careers, first of all to replace those who are retiring and then to begin to fill the requests for more laborers? Today short-term personnel account for 42 percent of the missions force, even though a decreasing number of mission agencies are using short-term workers. Short-termers can make a contribution to mission programs, but often by the time they have passed through the tourist stage it is time for them to return home.

6. If the new paradigm of interdependence in mission is to be expressed in practical ways, a change of attitude is necessary. While we talk of mutuality we tend to betray an attitude of superiority, backed by the power of financial resources.

Basic to the building of interdependent relationships is an attitude of trust that leads to cooperation rather than competition, sharing rather than duplication of tasks, networking rather than organizational isolation. Inter-Mennonite mission agency networking (e.g. the Council of International Ministries) is progressing and should become more international.

In conclusion. Our dominant motive for exploring and implementing interdependence is our common mission as the one people of God from many peoples around the world. The people of God are chosen to form a royal priesthood and a holy nation for the purpose of proclaiming the reconciling work of Christ to all. Because this new people is loyal to God and to each other above clan and nation, interdependence is mandated in the life and mission of the church. Her mission gives the church a global vision of many peoples becoming disciples of Jesus until the end of time.

Barriers of culture, provincialism, encrusted structures and a dependence mentality all impede the interdependence of the world church and its mission. Only in Jesus Christ are these barriers crushed. In the fullness of time, all things in heaven and on earth will be united in Christ.

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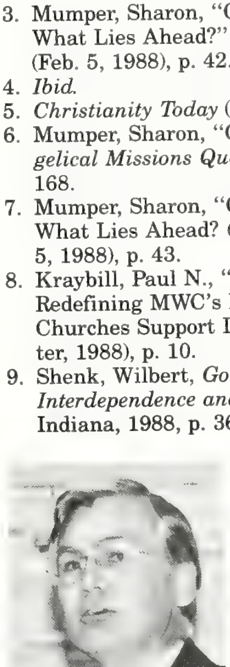

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I prayed today

Anne Warkentine

Lord Jesus Christ,
I prayed today,
Your will be done.
What did I mean?

Is it your holy will
that beggars on the street
are crying out for bread?

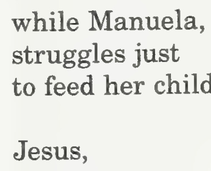
Is it your will
that little Jenny, vibrant,
full of life,
scant four years old,
no father, and her mother
wants to sell her
so she can buy a car?
That's not your will.

Is it your will
that women on the street,
struggling to make
enough to live,
now push their wares on me?

Is it your will
that I have money
to buy jewelry
or dresses that I do not need
while Manuela, day by day,
struggles just
to feed her child?

Jesus,
Please show me this day
your holy will,
so that somehow my life will show
that I have been with you.

Your will be done.



Anne Warkentine, 8969 148th St., Surrey, BC V3R 3W5, spent Jan. 26 to Feb. 12 in Paraguay on the Women in Mission learning tour.

The Mennonite Church and the General Conference Mennonite Church:

What Mennonites believe about church unity

MANY PEOPLES BECOMING GOD'S PEOPLE
NORMAL 89

Third in a series of articles published jointly by *The Mennonite* and *Gospel Herald* in preparation for the combined sessions of the Mennonite Church and the General Conference Mennonite Church, Aug. 1-6, 1989, in Normal, Ill.

George R. Brunk III

Why should Mennonites be concerned about unity? How shall we balance the interests of unity and faithfulness? What is the relation of spiritual oneness to structural unity? I offer a series of points that speak to unity from the viewpoint of the Anabaptist-Mennonite tradition.

We believe in vision of a people of God. God's purposes for redemption are linked to the formation and mission of a group that expresses the divine will in history. Salvation is both individual and corporate. Salvation is a reality of individual-in-community. This is the Believers' Church vision—committed individuals in covenant community for the mission of God. We have also believed that faith must become visible in a distinct people within the larger society.

We believe in the headship of Christ. Unity in the Christian faith is found in one person—Jesus Christ. He encourages unity wherever his authority is accepted. This effect is seen in the expression "of the body of Christ." The headship of Christ causes us "to grow up in every way into him who is the head." Christ wills "to reconcile to himself all things"—including, therefore, the greater reconciling of his people. Church unity is found through the discovery of one another while searching for the fullness of Christ.

We believe in the church as a sign to the world. The church is a city on a hill telling God's story through its life as a community of faith. The unity of faith and the oneness of fellowship illustrate that function (John 13:35; 17:21-23). The postscript of the Dortrecht Confession (1632), which celebrates the overcoming of disunion by the confession, notes as a result that "the light [was] again put on the candlestick, to the honor of the nonresistant Christianity."

We believe in the pursuit of unity in scriptural dialogue. A fact of our common heritage is the history of Anabaptist participation in conversations with people of other theological positions. Anabaptists declared themselves always ready to participate in Bible study. In this our forebears showed a passion for the unity of the body of Christ. Moreover, they rooted the search for unity in whole-hearted commitment to biblical authority.

We believe in unity in the truth. As implied in the preceding point, the understanding of Scripture in the Anabaptist movement led to a theological perspective which set it off from other Christian groups. While the exact shape of this Anabaptist vision is not agreed upon, it is a distinctive tradition. Both friend and foe have recognized this, and it has shown the power to continue as a historical tradition. Both the General Conference Mennonite Church and the Mennonite Church stem from this tradition and are committed to it.

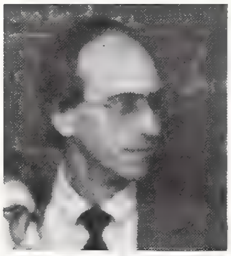
Richard MacMaster's research on our common North American experience previous to the separation of 1847 shows evidence of the presence of a Mennonite theological "center." As reported in his book *Land, Piety and Peoplehood*, throughout the 18th century the Mennonites were influenced by various religious movements. Diverse spiritual experiences were accepted. However, Mennonites lost their identity and joined other groups only where the following were compromised: (1) a sense of contrast between church and society; (2) discipleship understood as moral commitment as well as spiritual earnestness; (3) the church as a disciplined, mutually caring community (in contrast to individualized religion); (4) rejection of violence and warfare.

The 19th- and 20th-century experience appears to support the evidence of the earlier period. The General Conference Common Confession of 1896, which is the briefest and most reduced confession of the entire Mennonite tradition, reflects the four points listed above. A kind of canon of Mennonite theology emerges which should form the standard for discussions of Mennonite unity.

We believe in truth as word and deed. A significant rediscovery of the 16th-century Anabaptists was the biblical understanding of truth as both knowing and being. Statements of faith then are not merely formulas of truth asking for understanding and assent but are testimonies of the livin experience of truth. Thus the issues o unity focus not only on guarding the language but also on guarding the integrity of moral and spiritual existence.

We believe in church unity that emphasizes face-to-face settings. An Anabaptist-Mennonite perspective would point to living fellowship more than institutional structure as the essentia concern of unity. The quest for unity proceeds most authentically "from below" rather than "from above."

On the one side this would mean that Christian unity is not so much a matter of organic (structural) union of entire "denominations." On the other side, this would say that unification should proceed from the local to the general levels. For example, among North American Mennonites, dual-affiliated congregations and district conferences are leading the way in cooperating or merging. Cooperation between program agencies, while useful, is of less significance.



George R. Brunk II is dean of Eastern Mennonite Seminar Harrisonburg, VA., and moderator-elect of the Mennonite Church.

Editor's note: You are hereby invited to respond to the subject of the possible integration of the Mennonite Church and our conference, the General Conference Mennonite Church. Send up to 50 words to me at Box 347 Newton, KS 67114, USA. At least the gist of all responses will be published in *The Mennonite* unless you instruct me otherwise. *Muriel Stackley*

Do theology globally

Helmut Harder

Theology taught in schools and churches planted by our missionaries has thus far carried the stamp "Made in the West." The Christian world oriented its theological understanding to the theological heritage of Western Christianity.

But we have entered a new age. The church is no longer mainly Western. Churches to which our missionaries carried the gospel are no longer simply accepting its North American wrappings. They are doing theology in their own contexts.

This provides a new challenge for us Western theologians. We must now do theology with the global situation in mind. This does not come easily to people who have until now been concerned mainly with exporting theological ideas to younger churches across the seas.

How shall we do theology in a global context? I offer the following guidelines for your consideration:

1 Let us practice theological humility. North Americans are accustomed to answering questions in developing countries, not to asking them. We come well equipped with money, books and success stories. We enjoy a history of being sent with a message. We find it difficult to listen. Yet this is required to do theology in a global situation.

2 Let us appreciate the integrity and contributions of churches which have a shorter theological history than we do. While our Western theological dialogue is longer, more voluminous and sometimes more articulate than that of the younger churches, we do not necessarily have a head-start on Christian truth.

3 Let us recognize and respect the formative religious power of non-Western cultural forces upon theology. We readily appreciate (and sometimes criticize) the influence of our own cultural history upon our Christian faith. But compared to our brief and sometimes dubious Western cultural history, there are other peoples, for example the Chinese, who have a longer and in some ways a richer cultural history than what surrounds Western Christianity. Consequently the Chinese Christian theological tradition, although young and struggling, provides wiser insights for theology (for example, in matters of ethics and family) than some Western efforts.

4 Let us make our theological courses of study in North America global in perspective and content. During the past year I taught a course entitled "Theology of Salvation" at Taiwan Theological Seminary. My temptation was to orient the course around the theological insights with which I was familiar: Augustine, Anselm, Luther, Menno, Wesley, Yoder. These are the most readily available thinkers, even in the standard libraries of developing countries.

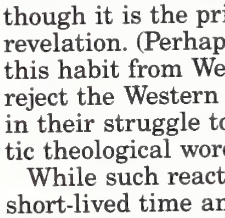
I resisted the temptation. Instead I asked the question: How are Christian theologians in Southeast Asia expressing the message of salvation? Enthusiastic students helped collect a sizable bibliography of pamphlets, articles and booklets on the subject. We explored the theme of salvation in the Filipino "theology of struggle," in Korean "Minjung theology," in the "homeland theology" of Taiwan's C.S. Song and in China's "theology of reconciliation." What a rich theological resource this reinterpretation of the biblical theme of salvation offered to us! And this was only one small part of ongoing reflection on salvation in non-Western settings. This younger, vibrant theological tradition deserves to be imported into the Western discussion.

5 In doing theology globally let us insist upon the Scriptures as our mutual foundation. As Christians in non-Western settings discover the joy and the necessity of contextual theological reflection they sometimes embrace their own cultural history as though it is the primary medium of revelation. (Perhaps they have learned this habit from Westerners.) Others reject the Western tradition altogether in their struggle to discern an authentic theological word for their context.

While such reactions have their short-lived time and place, Christians worldwide should persist in doing theology together. The Scriptures provide the source of revelation for such dialogue. Christian theological dialogue must not become divisive because of racial, national or cultural borders. We must regard brothers and sisters around the world as mutual partners in the task of doing theology.

We have entered a new age. The church is no longer mainly Western.

RNS



Helmut Harder, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, is professor of theology at Canadian Mennonite Bible College. Last year he was visiting professor of theology at Taiwan Theological College, Taipei, Taiwan.

TOGETHER

How soon can we be international partners in mission?

Tshibulenu Sakayimbo (translated by Janet Plenert)

Going into all the nations and preaching the Good News has turned out to be the calling of the whole church in our time. The Good News is what brings joy and peace. Everyone desires to have joy and peace, so they listen to the gospel, the primary source of true peace.

The Mennonite Community of Zaire (CMZ) is happy to participate in this call of our times, to work in evangelizing where darkness holds people in misery of all kinds.

The faithful people of the CMZ have proved here in Zaire their creative dynamism and organization in the expansion of their churches, especially in the city. The initiative of missions outside the country's borders comes back by its very nature to the central administration of the CMZ. Should we act on our own or associate ourselves with others?

COM

The issue now is to decide whether or not the CMZ can be in partnership with Africa Inter-Mennonite Mission, and if not, why not?

AIMM is a powerfully structured body and is supported by its members. In a contribution more quantitative than qualitative, CMZ risks presenting a poor image and would actually be nothing but a figurehead. This would weaken the work and the realization of the envisioned goals.

When I consider the personnel aspect, I already feel a frightening void. Certainly we could find here or there certain people that we could put at the disposal of the projected mission. It remains to be seen whether these people would be able to understand the dialogue and workings of an international operation. Even if they could legitimately fulfill their obligations, the CMZ would suffer the loss of these people.

Even supposing that this personnel problem were to be resolved, financial resources would constitute a large handicap. With what sort of currency could CMZ honor its obligations? From what sources and for how long? But if AIMM finances the venture by itself, we cannot speak of "partners." A partnership cannot exist without equality. We must be honest in this.

However, to become a partner would be beneficial for the CMZ, who could gain the experience and maturity that it is lacking in international dialogue. We could also contribute the experience of a young and dynamic church. But an obligation of this scale is delicate. To be involved unworthily is a luxury that I will not permit in the CMZ.

CMZ's main concern at this time is to respond to the basic needs of our people: to be fed, housed, cared for and clothed. To work with AIMM in reviving community development projects to free our members of the daily worries of health, housing, food and teaching are our priorities.

Our members sometimes feel the uselessness of their faith when they cannot live it concretely by their works. It is necessary to add to this thought the expectations of our culture with regard to hospitality and interdependence. Their incomes do not allow them to feed themselves, house themselves, take care of themselves or decently raise their children.

So for their contribution to missionary work, the conclusion is clear: If the members don't support their church i is because they are impoverished. AIMM should think of such difficulti in an underdeveloped country.

Another route on which AIMM coul join the CMZ is that of evangelizing the cities. All of our missions are rural. With national independence man of our Christians are in cities, where they have started churches. In these new areas the field for missions is vast.

I think we are in a mission church and that the missionary work of AIMM within the CMZ can continue. Only at the point when the CMZ felt no fear could it envision an international partnership in mission. If sooner, it would be suicide.

Tshibulenu Saka imbo, B.P. 18, Tshikapa, Republique du Zaire, is the president and legal representative of the Mennonite Community of Zaire.

PERSONAL

God changed my mind

Andrew Wade

If you had asked me less than a year ago to consider becoming a missionary, you would have heard a definite no. In my view a missionary was a person who stumbled into a culture and tried to convert everyone to a narrow view of Christianity. This "conversion," I thought, required nationals to abandon their own culture in favor of a Western perspective of Christianity and a Western lifestyle.

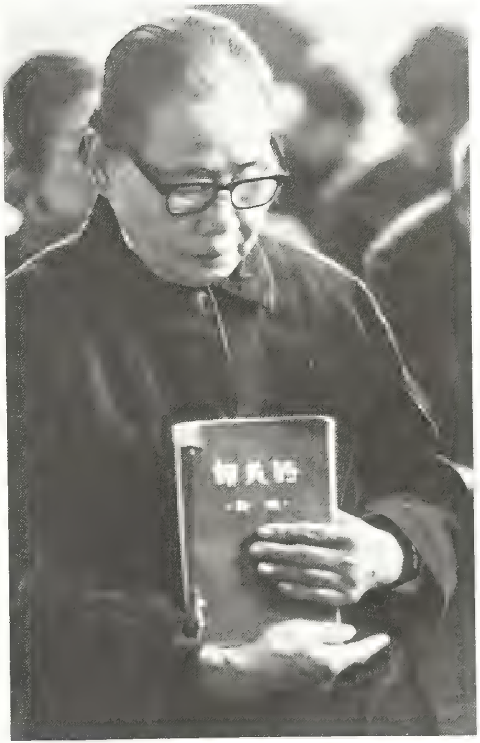
About two years ago my wife, Sue, and I began to feel strongly that we wanted to see China. We were fascinated by its culture and history. Getting to China became a goal. To prepare, we learned all we could about China. We began language classes in Mandarin Chinese.

About this same time we started writing to agencies that might have programs for teaching English as a second language in China. We also mentioned our interests to our pastor, Steve Ratzlaff. Before long we received a packet of information from the Commission on Overseas Mission (COM) about China Educational Exchange. This program would allow us to go for one to two years to teach and would not require us to "preach."

This past March we went to Newton, Kan., for our first interview with COM. Our experience completely changed our view of missions and missionaries. After meeting many missionaries we realized that our stereotypes were inaccurate. As we talked to these people, our hearts softened and we were open to the possibilities of overseas missions. It was only about two weeks later that Sue and I said to each other that Taiwan would be an option when we finished our assignment in China. God was surely working in us.

As we waited for word from China, God continued to prepare us for what was to come. At last, word came from China, but not the word we wanted to hear. The Chinese government had rejected our application. We were devastated. COM assured us that it wanted to work with us on another assignment.

As our hearts were prepared by God's Spirit, the pieces fell into place. Soon we were on our way to Taiwan, Sue to teach at Hualien Christian School and I to teach English as a second language.


RNS

A Chinese Christian at prayer

The learning process has just begun. In this culture, where so much emphasis is placed on spirits (good and evil), superstition and idol worship, we are realizing the great need for mission work.

We are all commissioned as believers in Christ to become missionaries. At a recent orientation session in Taipei it was quoted that "all believers are missionaries and all non-believers a mission field." Whether Sue and I are led to stay in Taiwan, to go to some other part of the world or to go home, I realize now that we are and will always be missionaries.

Andrew and Sue Wade, #4-1 Min Chuan Road, Meilun, Hualien, Taiwan, Republic of China, are members of Seattle Mennonite Church.

Call the children

One Sunday in Pandora, Ohio, after we preached on global missions, a 10-year-old boy asked, "What do I do to become a missionary?"

We are accustomed to answering questions from adults about further training and specific qualifications for overseas assignments. Should we tell a 10-year-old that a bachelor's degree and some seminary training would be good preparation? Or that his physical, emotional, social well-being was crucial?

At the 1988 session of the Conference of Mennonites in Canada a workshop focused on venturing into global missions as a family. Responses included inviting international students to join your family. Take interest as a family in global issues on a level the children can understand. Read biographies and novels of people in other parts of the world. Cook international food even though you get some "gross-me-out" responses. Encourage learning another language.

When we interview missionary candidates, we always ask, "What kind of support do you have from your family, friends and church?" How about reversing this question? Ask yourself, Have I helped prepare children and young people to be world Christians? Have I let them know about needs beyond home boundaries? Have I assured them that God can and will use them to meet these needs together with our international brothers and sisters if they are called to do so?

Open the door of global missions for each child in your life, each young person, each adult. Give each a choice and the courage to take risks. Prepare them to be Christians in our big world.

That Sunday in Pandora the mother of the 10-year-old said with some hesitancy but also joyful anticipation, "I'm scared because I think my son may become a missionary someday." May it be so. *Bruno and Wanda Derksen Bergen, co-secretaries for overseas personnel, Commission on Overseas Mission, Box 347, Newton, KS 67114, (316) 283-5100*

"**When the church** is subjected to these kinds of attacks, the Christians need to take very seriously exactly what it means—and whether, in fact, we can continue witnessing to the truth in South Africa," said a grim-faced Frank Chikane, general secretary of the South African Council of Churches, just 10 hours after a massive early-morning bomb explosion had heavily damaged the churches' headquarters, Khotso House ("The House of Peace"), in the center of Johannesburg.

Federal and provincial governments should allow Indians to create a separate justice system designed and run by natives, a report to the Canadian Bar Association says. It says native people will continue to fill prisons across Canada until they have autonomous courts, prisons, parole and counseling agencies that do not owe allegiance to white colonial thinking. Lawyers are also concerned that native frustrations have reached the boiling point and that violence may not b far off. The 119-page document, *Locking Up Natives in Canada*, was prepared by the CBA's special committee on native justice, composed of nine lawyers and la professionals.

NEWS

Detweiler speaks from a boat

800 flock to 97th WDC sessions

Wagoner, Okla. (GCMC)—Delightful temperatures and trees brilliant with autumn color greeted the nearly 800 participants attending the 97th annual Western District Conference Oct. 20-23. The number was "a record in recent years," according to Frank Keller, WD conference minister.

The sessions were held here on a peninsula jutting into Ft. Gibson Lake in the 19,000-acre Sequoyah State Park. People of all ages came to seek renewal in nature and to celebrate the theme, "Faith, Health and Community." Adults, youth and children each met in separate programs. Eden Mennonite Church, Inola, Okla., hosted the event.

Business sessions were kept to a minimum, allowing time for outdoor activities. On the first afternoon of the conference, participants gathered on a hill overlooking the lake to hear Richard Detweiler, Harrisonburg, Va., a pastor and former president of Eastern Mennonite Seminary, give the keynote address, "The Right Side of the Boat."

Speaking from a boat anchored near the shore, Detweiler focused on the fishermen who became Jesus' disciples and their work in the Sea of Galilee. "I would call this conference 'working waters,' " he said, "for Jesus came to the disciples in working waters and that is how he comes to us." Detweiler also called participants to pour the living water of Jesus Christ on others, and he spoke of the healing streams that issue from Christ.

Attendees heard from a psychiatrist and surgeon. George Dyck, medical director at Prairie View Mental Health Center, Newton, Kan., and Wendell Wiens, a general surgeon at Bethel Clinic, Newton, spoke about "Godliness and Good Health."

In other business, delegates accepted two churches into membership, La Iglesia Menonita in Dallas and Shalom Mennonite Church, formerly Newton Mennonite Fellowship, bringing the total in WDC to 80.

Two resolutions were adopted without opposition. The first affirmed participation by churches in the Living in Faithful Evangelism (LIFE) program, which is being developed by our conference and the Mennonite Church. The second encouraged churches to appoint their congregational stewardship representatives as delegates to annual conference sessions.

Richard Detweiler speaks to conference about "working waters."

A third resolution, that churches designate the Sunday following each annual conference as Western District Conference Sunday, brought discussion. Keith Harder, pastor at First Mennonite Church, Hillsboro, Kan., noted a "collision between the legitimate needs of our institutions and time for worship on Sunday morning."

But Joe Atherton, pastor at Kingman (Kan.) Mennonite Church and stewardship committee member who moved the adoption of the resolution, responded by thanking Harder for "making my point. We're talking about worship."

John Johnson, Trinity Mennonite Church, Hillsboro, supported Atherton. "Some groups deserve some emphasis more than others. I think o this district as part of our church," he stated. The resolution passed.

Delegates also re-elected Marvin Zehr, pastor at Hope Mennonite Church, Wichita, Kan., as president, and adopted a 1989 budget of $522,698, calling for a 2.9 percent increase in contributions over last year's budget. *Dave Linscheid, GC communications director*

Employee plutonium contamination forced the shutdown of plutonium processing at the Colorado Rocky Flats nuclear plant Oct. 8, marking the second major nuclear weapons facility closure since the August shutdown of South Carolina's Savannah River plant. Energy Department safety expert Richard Starostecki said the deficiencies in equipment, employee training, management and safety that crippled the Rocky Flats and Savannah River plants are endemic within the 15 U.S. nuclear weapon manufacturing facilities.

A coalition of organizations from 30 countries has asked the International Olympic Committee to drop the sport of boxing from future Olympic games because of its highly violent nature. The effort was organized by the International Coalition Against Violent Entertainment acting on recommendations by the World Medical Association, along with the medical associations of the United States, Canada, England and Australia, that the sport of boxing be banned. ICAVE cited 20 research studies on boxing and fighting in sports. Each found small but significant increases in tendencies toward aggression and violent behavior in normal adolescent and adult viewers.

U.S. defense spending will top $298.2 billion this year, $4.2 billion higher than targeted. Current defense spending is already $293 billion—$7.6 billion beyond last year's goal set by White House and congressional leaders, a recent Congressional Budget Office report estimated.

NEWS

BMC is not encouraged but determined to dialogue

Toronto (Meetinghouse)—"As Mennonites we are open to dialogue with our enemies but not with members of our own families," observed one participant at a gathering here for people committed to the church but excluded because of their homosexuality.

The desire to at least talk with the church was at the heart of this second convention of the Brethren/Mennonite Council for Gay and Lesbian Concerns (BMC) Oct. 7-9. About 120 people, including parents, friends and two Mennonites from the Netherlands, attended.

The weekend opened with statements from three conference representatives. Anita Smith Buckwalter, a U.S. pastor with the Church of the Brethren, outlined her denomination's struggle with the issue. John R. Friesen, St. Catharines, Ont., presented the position of the General Conference Mennonite Church taken at Saskatoon '86. Ralph Lebold, Waterloo, Ont., spoke for the Mennonite Church.

"As a church grappling with moral/ethical questions, we must be in dialogue with those on the edges," said Lebold.

BMC members did not find much encouragement in the reports but renewed their conviction to pursue dialogue with the church, not because they need official recognition but because they want to belong to the body of Christ. The council was founded in 1976 in the United States for this purpose.

"BMC doesn't need official recognition," emphasized BMC staff person Christian Yoder. "We have already been blessed by God."

Participants attended workshops on family relationships (with Delphine Martin of Shalom Counseling in Waterloo), AIDS, and theological perspectives (led by Jim Reimer, Conrad Grebel College, Waterloo).

"The church is diversity," argued Reimer. Issues like homosexuality call for "tough discourse in the church." He also emphasized that "we must come to terms with the biblical text as normative. We need to build bridges between the biblical text and the urgent issues of today."

Workshop participants discussed their reading of the Bible and how their experiences have influenced their Christianity. "Perhaps the Anabaptist model of a small group standing against the authority of the state church could be a model for the church today as it deals with homosexuality," suggested one person.

About 20 women had a session in which they spoke of being a minority even within the BMC. Some described attempts to distance themselves from a church which does not accept them.

"We're invisible because no one wants us to exist," said one woman. "I had to choose between my spirituality and my sexuality," said another. "I self-destructed for years. I'm angry that I had to choose."

Many of the women stated their desire for community, not feeling at home either in the church or in mainstream lesbian circles. They also affirmed that they are "not all struggling, sad individuals needing help," but women with gifts the church could use.

Ralph Blair, addressing the theme of the weekend, "Journey Toward Wholeness," was empathetic about priorities for homosexual Christians. Blair is a psychologist, author and founder of Evangelicals Concerned, a group for homosexuals and their families.

Fighting, faking, facing or forgetting one's homosexuality are all unbiblical, he said. The only Christian way is Christ's way. "We must trust that God loves who we are as God sees us," said Blair. "Our journey is toward wholeness in Christ, not primarily as gays. Our wholeness as homosexuals is bound to our wholeness in Christ."

The weekend included a communion service in which various kinds of bread symbolized different experiences. The group also approved two appeals to the church, one for reconciliation and one to offer hope and care to AIDS victims.

"We acknowledge that both within our community and within the rest of the church, mutual fear is preventing us from genuinely engaging each other in the loving spirit appropriate to Christ's body," read the statement calling for reconciliation. "Knowing that love casts out fear, we commit ourselves and call upon the rest of the church to join us in taking decisive steps to understand each other, to dispel our fear and so to be the true body of Christ.

"We do this in light of our constituent denominations' recent commitments to engage in active dialogue with gay and lesbian people, their families and friends. We pray for God's blessing and guidance as we move forward on our mutual journey toward wholeness." *Margaret Loewen Reimer, acting editor,* Mennonite Reporter

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Music: Full-time position in instrumental music/woodwinds beginning **September 1989**. Master's degree required, doctor's degree preferred. Rank and salary open, depending on experience. Experience at both secondary and college levels preferred. Responsibilities: Woodwind methods and applied woodwinds; instrumental performance groups (shared); conducting; music appreciation and/or music theory.

Send letter of application, resumé and transcripts and arrange for three letters of reference to be sent to Dr. Arden Slotter, Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817. An AAEI employer.

Pastors and lay leaders serving with Hispanic General Conference churches met in Anaheim, Calif., for a retreat July 22-25. The retreat's activities included a banquet in honor of Stan Bohn, who served as executive secretary of the GC Commission on Home Ministries for nine years. Following the retreat, the pastors attended the Hispanic International Congress, an interdenominational event held in Anaheim.

January interterm at Associated Mennonite Biblical Seminaries, Elkhart, Ind., will run Jan. 3-20, 1989, and include the following courses: Isaiah, taught by Ben C. Ollenburger; Hebrews, by Howard H. Charles; Anabaptist History and Theology, by C.J. Dyck; Suffering and Hope, by LeRoy Friesen; Church and Family, by Ross T. Bender; Washington Seminar (off campus), by Roelf Kuitse; Christian Ministry in the Urban World, by Gary Martin and Lawrence Yoder. Pastors' week, Jan. 23-27, 1989, will be on "Journey with Jonah: Fleeing the Call, Reaping the Harvest."

A Conference for Multistaff Congregations is planned early next year in Sarasota, Fla. The Feb. 22-24, 1989, conference, to be held at Bahia Mennonite Church, will explore the theme "Leadership for Growth." Among the resource people is James Waltner, senior pastor at College Mennonite Church, Goshen, Ind. More than a dozen workshops are planned. For more information contact John Esau, Ministerial Leadership Services, Box 347, Newton, KS 67114-0347.

NEWS

From every corner of the conference, youth and leaders convene for the first time

Hesston, Kan. (GCMC)—Thirty-two Mennonite youth and 10 youth sponsors put bandanas on parts of their bodies to express what they had learned during the Youth Cabinet Event Sept. 22-25 at Cross Wind Conference Center here.

It was the first time youth and youth workers from all nine GC districts and provinces and the Mennonite Conference of Eastern Canada had met. Exuberance was evident in their responses to Paula Diller Lehman's suggestion. (She is secretary for youth education for the Commission on Education.)

"We have the bandanas wrapped around our feet to show that our destination is no longer unknown and that we can work together better as a group than as individuals," said Myron Pauls, Conference of Mennonites in Manitoba.

"We have it tied to our heads to symbolize the wisdom we've learned from youth our own age," said Nathan Epp, Northern District Conference.

John Dawson, youth worker for the Conference of Mennonites in British Columbia, said, "We feel a broadening of our vision and the strength of being united with other people doing the same thing. . . . That's why we have the bandanas tied around the wrists."

In addition, the youth shared new songs and games with each other and heard from some of the youth workers.

Abe Bergen, director of youth/young adult ministries for the Conference of Mennonites in Manitoba, spoke about the history of youth ministry within the General Conference. He also asked the participants to state their visions for the future.

Several youth workers indicated that there seemed to be a trend toward more junior high programming. Junior highs tend to have more time, said Jerry Holsopple, youth minister for Western District Conference.

"In our young people's group there is an emphasis on getting together and having a good time. We have Christ on the outside, but not on the inside. We shouldn't be afraid to say what our values are," said Jody Sprunger, Central District Conference.

Mike Bogard, youth contact person for Northern District Conference, said, "My fear for the 1990s is that the church as a whole is becoming a less significant part of the life of adults. Finding youth sponsors is tough, but so is finding Sunday school teachers."

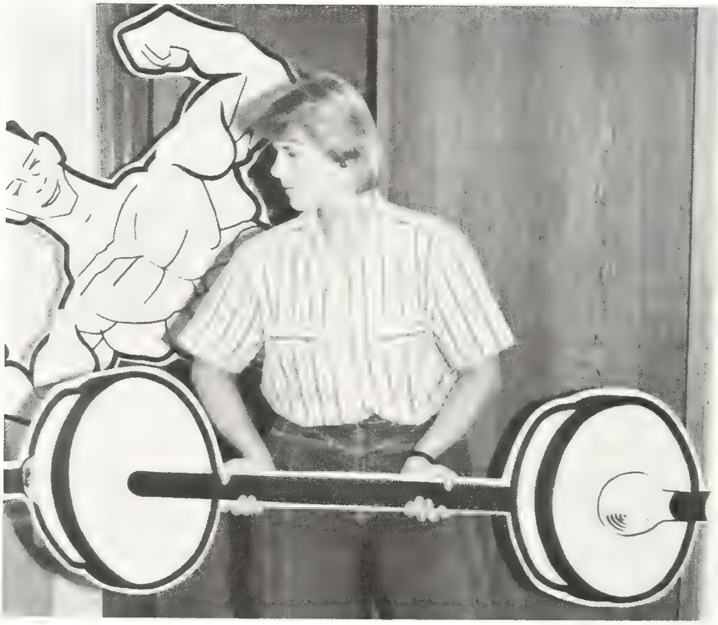
When Steve Ropp, youth minister for the western states of Central District Conference, asked for leadership characteristics, the youth came up with 25, including flexible, creative and supportive. We can have our cake and eat it, too. We can have good relationships without sacrificing our goals, said Ropp.

Lehman spoke about the integrated youth ministry program, which is being promoted by COE and Mennonite Board of Congregational Ministries of the Mennonite Church. "Congregations often stand by and don't listen to youth," she said. "We need to encourage congregations to use youth more than one Sunday a year."

There was strong affirmation from the youth and youth workers to have a similar event every year. Although this year's event was funded by A Call to Kingdom Commitments, the GC development plan, Lehman hopes to have enough funds in the future to hold it at least every three years.

"If anything I feel strengthened because all of you have been here," she said at the closing session. Susan Allison Jones, youth worker for Mennonite Conference of Eastern Canada, agreed: "You are the hope of the church. You are the future leaders. Thank you for being you." *Carla Reimer, news service editor*

Patrice Claassen promotes Normal '89 activities for youth.



Carla Reimer

MEET . . .

Paul Wing-Sang Wong

PARTNER IN MISSIONS

Paul pastors the Lok Fu Mennonite Church and was the first Hong Kong Mennonite Church member to be trained and ordained to the ministry. There is a united Mennonite identity in Hong Kong symbolized by missionaries Ira Kurtz (second from right) of Eastern Mennonite Board of Missions and Charities, and Hugh Sprunger (right) of the General Conference Mennonite Church. Mission and church leaders are partners serving Christ in Hong Kong.

General
Conference
Mennonite
Church

722 Main Street, Box 347
Newton, KS 67114-0347

600 Shaftesbury
Winnipeg, MB R3P 0M4

Commission on
Overseas Mission

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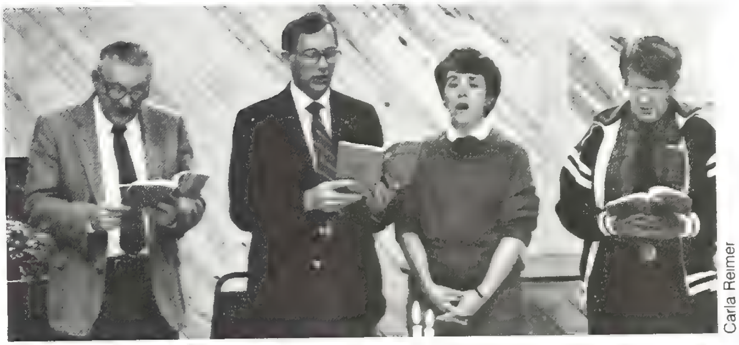
The General Conference Mennonite Church is one of 16 U.S. religious bodies participating as *amici curiae*, or friend of the court, in two cases involving the capital punishment of minors. Our conference is supporting the NAACP Legal Defense and Educational Fund in the cases of *High v. Zant* and *Wilkins v. Missouri*. A "Statement of Interest of *Amici Curiae*" says in part, "*Amici* believe that whatever one may think of capital punishment generally, and we oppose it, the notion of executing children shocks the conscience."

With 37 days left until Canadians were to elect a new federal government (on Nov. 21), public opinion remained divided over the main issue—the Canada-U.S. free-trade agreement. Prime Minister Brian Mulroney, whose Conservative government worked out the deal with the United States, was taking a verbal beating from the opposition parties over fears of U.S. domination and a loss of jobs through freer trade. But according to an opinion poll by *The Globe and Mail* and Environics Research Group, 44 percent of Canadians supported the agreement, while 42 percent were opposed and 14 percent undecided.

Peace Community Church is a new church-planting venture in Clovis, Calif., a fast-growing town in the Fresno metropolitan area. Clare Ann and Duane Ruth-Heffelbower are leading the effort. A 20,000 call telemarketing campaign in January 1989 is to lead up to the first worship service, tentatively scheduled for March 1989. The mailing address for the church is 3198 E. Menlo Ave., Fresno, CA 93710, (209) 297-4578.

NEWS

COE looks forward, backward, affirms need for historical publications



Carla Reimer

Left to right: Irvin Richert, Erick Sawatzky, Norma Johnson, Maynard Shelly at COE meeting

Kansas City, Mo. (GCMC)—Members and staff of the Commission on Education (COE) spent most of their midyear meeting here Oct. 13-16 preparing for an in-depth review of COE, which was to take place at the General Board (GC) meeting in November.

As part of the process, COE discussed a new publishing policy. "We're saying here that we are the publishers for the General Conference Mennonite Church. But I'm not sure we are. The General Board has created another entity: communications," said Dick Rempel, Faith and Life Press manager.

Members agreed that one of the questions that should be asked at the GB meeting is whether COE's mandate is to be the publisher for the General Conference and, if so, how "publisher" is defined.

In another session, Maynard Shelly, general editor, said, "I think we should ask the General Board what they have learned from COE's past trauma and crisis," in reference to the events that led to the resignation of COE's executive secretary and the termination of the Mennonite Marriage Encounter consultants effective in August 1986 and January 1987, respectively. "Unless the General Board faces up to its role in this particular event, it is doomed to happen again."

"I'd be interested in learning from Maynard what he thinks we (COE staff and members) have learned," said member Elaine Rich, Bluffton, Ohio.

Shelly stated he would do so in the form of a litany: "We thank you, God, for Norma. We thank you, God, for time and space. We are all victims and we all failed each other." (Norma Johnson is executive secretary for COE.)

"Maynard, I think you've given us a gift. You've offered us some words we can affirm together," said chairperson Erick Sawatzky, Elkhart, Ind.

Later, two lines were added to the litany: "We thank you, God, for the COE family" was added at the beginning, and "By your grace, you are moving us to new reality, for which we praise you" was added at the end.

COE also examined several agenda items from GB. One asked if COE would consider assuming responsibility for the historical tasks of the conference. Currently no department is responsible for historical concerns, with the exception of the Division of Administration (DA), which maintains the conference archives. Prior to 1983, historical tasks were lodged with COE.

The COE executive committee has already discussed this proposal and we agreed that we would rather have this role filled by the Division of Administration, said Sawatzky.

"I suppose this is a minority point of view," said Shelly. "The commission should be involved in history. Historical studies can be arid, but they also have been the source of our revival. We have something to contribute to the historical field and it has something to contribute to us."

Despite questions from some on where the money would come from to fund this area, the majority of the members agreed with Shelly. They agreed that COE should be responsible for the historical concerns of the General Conference. GB was to act on this in November.

There was also discussion about the GB proposal to cut the number of commission representatives on GB from two to one. "The rationale for the change is that the General Board would have more of an identity of its own. The cost factor is secondary," said Vern Preheim, general secretary.

"The first reason you gave is one of my primary objections," said Sawatzky. "It depends on whether you see the General Board as coordinating or a separate group that has its own identity."

COE looked at several different models for funding GB and DA that are being proposed by a task force. Currently both GB and DA are supported by the three commissions and Mennonite Biblical Seminary. COE favored a model in which GB and DA would receive a certain percentage of the undesignated funds just as the commissions and seminary do.

In other action, Paula Diller Lehman, secretary for youth education, was appointed to another three-year term. Velma J. Loewen, Normal, Ill., was appointed as the General Conference representative to the Inter-Mennonite Council on Aging. She replaces Paul Dyck, Bluffton, Ohio. *Carla Reimer*

As of Aug. 31, the General Conference Mennonite Church had received $3,261,636, or 60 percent of the $5,480,427 committed through its development plan, A Call to Kingdom Commitments, reports business manager and treasurer Ted Stuckey.

Radio ZP-30, which serves as both a community communications service in Chaco and as a missionary outreach, is back to full power in Filadelfia, Paraguay, following the purchase of a new tower to replace one that toppled to the ground June 28 in an accident involving a single-engine military aircraft. The cost, which is more than the originally projected $20,000, is being shared equally by colony Mennonites and the Evangelical Mennonite Conference of Canada, which participates in the radio ministry.

Subthemes for the Mennonite World Conference Assembly 12 have been tentatively approved. The daily topics for the July 24-29, 1990, assembly, subject to further refinement, are "Christ, the Light of the World" (Wednesday), "Living Christ in Today's World" (Thursday), "Following Christ in Today's World" (Friday), "Proclaiming Christ in Today's World" (Saturday) and "Empowered by the Holy Spirit" (Sunday morning). The overall theme is "Witnessing to Christ in Today's World."

NEWS

In a war-torn country, 60 delegates ask,

What does it mean to be Anabaptist in Central America?

Managua, Nicaragua (MWC)—The 15th annual Consultation of Mennonite and Brethren in Christ Churches in Central America (CAMCA) brought 60 representatives here in July from Belize, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, Panama, Colombia and Puerto Rico.

Participants sought to discover (1) what the contributions of Anabaptism would be for the economic, political, social and religious reality of Central America, (2) how to confront the existing religious bases of the Mennonite churches in Central America with the biblical-theological bases of Anabaptism, (3) an outline of steps, plans and strategies for the next three years toward the end of becoming biblical Anabaptist communities.

Panelists were Luis Elier Rodriguez, vice president for Latin America of Mennonite World Conference; Gilberto Flores, Mennonite pastor in Guatemala; Mario Higueros, dean of the SEMILLA theological education program; Juan Gohert, Isaias Flores, Damian Rodriguez and Linda Shelly.

In the afternoons delegates listened to the experiences of the Central American churches struggling to give life to the kingdom of God.

The CAMCA sessions were preceded by a special seminar on Bible institutes. Two SEMILLA courses were also offered, one on "Anabaptist History and Theology" and another on "History of Christianity."

Participants expressed solidarity with the Mennonite churches of Nicaragua. They called on Mennonites and Brethren in Christ the world over to extend moral and material support to their brothers and sisters in Nicaragua who suffer as victims of an unjust war that leaves them in desperation.

Central Americans wait for the support and determination of the international church, to show with concrete actions that they are interested in Central American Mennonites. *Rafael Escobar, Guatemala City, Guatemala*

Decisions made at the 15th gathering of CAMCA:

1. An Anabaptist hymnal is needed. People will gather songs and send them to the SEMILLA (Anabaptist ministerial training) office by January 1989.
2. Mennonite World Conference should be represented at all future CAMCA events.
3. Rafael Escobar of Guatemala will continue as general coordinator of CAMCA.
4. The next meeting, July 1989 in Belize, will focus on "The Pastoral Role of Women."

Normal '89 planning committee meets

Normal, Ill. (GCMC/MC)—Members of the Normal '89 planning committee heard reports from the program and local planning committees when they met here for the last time Sept. 30-Oct. 1.

They also reviewed a master schedule of events and passed a budget of $262,550 for Normal '89, the joint conference of the General Conference Mennonite Church and Mennonite Church.

The event will be hosted by the Illinois and Central District Conferences on the campus of Illinois State University, Normal, Aug. 1-6, 1989.

As part of the meeting, members toured the 10,000-seat arena where the business and worship sessions will be held. The arena is under construction but scheduled to be completed in December.

Planning committee members also met with approximately 100 volunteers for a rally at the North Danvers Mennonite Church, Danvers, Ill., Sept. 30.

"I'm excited about the conference. However, exciting things take a lot of work," said John Bertsche, Normal, president of the Illinois Conference, at the beginning of the rally.

Erland Waltner, Elkhart, Ind., co-chair of the planning committee, referred to Hebrews 10:24-25, "and let us consider how to stir up one another to love and good works . . . encouraging one another, and all the more as you see the day drawing near."

Recognizing the volunteers on the local committees, Waltner said that "none of these great things happen without a great supporting cast."

Although the planning committee will not meet again, a smaller committee will meet regularly during Normal '89 to share reports and make any necessary decisions. *Dave Linscheid*

Lotus Hershberger (left), Normal, Ill., and Eleanor Loewen, Winnipeg, are members of the planning committee.

"**TV bingo** is the current craze in Bolivia, promising instant fortune to the masses of people who continue to suffer through a prolonged economic crisis," write Tig and Karen Intagliata, General Conference missionaries in Bolivia. "The popularity of bingo appears to be a symptom of increasing hopelessness in a society where there is no other way to escape poverty and indebtedness (aside from working in the cocoa fields)."

A Salvadoran military conscientious objector received U.S. political asylum in a landmark U.S. federal appeals court decision Sept. 29. The court found the defendant had provided "sufficient evidence to show that atrocities committed against the civilian population by the El Salvadoran military are frequent and widespread." It is the first time a U.S. court has acknowledged Salvadoran military human-rights abuses against Salvadoran conscientious objectors, said lawyers and immigration advocates.

Mennonite churches of southern South America plan to implement a new short-term service option for young people, according to a report by Antonio Carlos Rix, editor of *Intercambio Menonita*, official publication of the Evangelical Association of Brazil. Workers in the three-month program will perform voluntary service as assigned by local sponsors.

NEWS

Seminaries looking for presidents

Elkhart, Ind. (AMBS)—The presidential search committees for Mennonite Biblical Seminary and Goshen Biblical Seminary met here Sept. 28-29.

Members of the Mennonite Biblical Seminary committee are (left to right) Janeen Bertsche Johnson, Darrell Fast, Jake W. Elias, Menno Epp, David Bartow, Vern Preheim, Orlando Schmidt.

The committees are soliciting names of people to lead each seminary. Responses for Mennonite Biblical Seminary can be sent to any committee member or Menno Epp, 34 Sherwood Ave., Leamington, ON N8H 4T8.

AMBS

Remember the
General Conference
Mennonite Church
in your will.

For more information call Gary Franz at (316) 283-5100, or write him at Box 347, Newton, KS 67114, USA.

Mennonite Mutual Aid has an opening for a **group underwriting specialist** to provide primary expertise in and oversee the group underwriting process. Person must be an RN or equivalent, have analytical and mathematical aptitude and strong decision making and communication skills. Prefer someone with knowledge in group insurance concepts. If interested, contact the personnel department, (219) 533-9511.

Sudermans will help develop new Latin America center

COM

Derek, Irene, Andrew, Jack and Bryan Suderman

Newton, Kan. (GCMC)—Robert "Jack" and Irene Suderman have been appointed to help develop a Latin America Anabaptist Center on behalf of the Commission on Overseas Mission.

The Sudermans began Oct. 1 to work one-fifth time from their home in Kitchener, Ont., in planning the organization, strategy and program of the center.

"Their appointment is a signal that the Latin America Anabaptist Center is well on its way to becoming a reality," said Glendon Klaassen, COM secretary for Latin America.

Plans for an Anabaptist center, which will be located in Bogotá, Colombia, and serve all the Latin American countries where COM is present, have been in process for the past two years. "There is great interest in Latin America among Mennonites and other denominations in the Anabaptist perspective," said Klaassen.

The purpose of the center will be to provide (1) resources, including information, materials and personnel; (2) a place for research and study; and (3) networking for the various Mennonite and Brethren groups as well as other denominations. Funds from A Call to Kingdom Commitments will support it.

From 1980 to 1985 the Sudermans served with COM as teachers at the Baptist Theological Seminary, Cochabamba, Bolivia. Currently they are on a leave of absence from COM while Jack finishes his doctorate in New Testament at the Toronto School of Theology. The Sudermans will return to Latin America in July 1989 to be resource persons with the Latin America Anabaptist Center in Bogotá. They will also help the Colombian churches with leadership training.

Enrollment for the fall quarter at Bluffton (Ohio) College is up 3 percent, from 590 to 608, according to Linda Suter, registrar at the college. The increase in full-time equivalent students is up even more, by nearly 5 percent, from 541 to 566.

The Lord's Prayer was not composed by Jesus but was the work of early Christians who wrote it years after the crucifixion, a U.S. group of biblical scholars has decided. After a lengthy and emotional debate Oct. 14, members of the Jesus Seminar voted that the prayer contains no more than various "ideas" that were probably similar to ones Jesus had. Only the word "father"—when rendered as "abba" in the Gospel of Luke—can be directly traced to Jesus, the scholars decided. Since its founding in 1985, the seminar has been critically viewing the sayings of Jesus to determine his words as compared with those placed in his mouth by early Christians after the crucifixion.

Steinbach (Man.) Mennonite Church celebrated the end of summer with a "library night." The Sunday school at the church raised $800 during July and August, and on Aug. 28 they purchased books for the church library. John Wiebe of Fellowship Books in Winnipeg brought a carload of books not in the library, and the children used the money they had contributed and made their choices. Adults also purchased books for the library.

RECORD

deaths

Shayn Rempel, 21, suffered fatal injuries in a motorcycle accident on Vancouver Island Oct. 8. He was student body president at Columbia Bible College in Clearbrook, B.C. He was a member of Nutana Park Church in Saskatoon.

Agnes Harder Wutrich, 71, of rural Whitewater, Kan., died Oct. 16. She was a former General Conference missionary to China from 1940-1950. Survivors include six brothers and five sisters.

workers

Steve Cheramie, New Orleans, began Oct. 16 as the new pastor at Ashland (Mont.) Christian Fellowship.

Alfred Claassen, Beatrice (Neb.) Church, has begun a two-year MCC term at the material aid center in Akron, Pa.

Rick Cullen, former pastor at Ashland (Mont.) Christian Fellowship, is self-employed in Wilderness Ministries, a resource for children's camps and retreats in Slidell, La.

Peter Dyck, Akron, Pa., will be the featured speaker at the Jan. 20, 1989, public session of the Mennonite Central Committee Canada annual meeting in Calgary.

Tim Epp, a former Commission on Overseas Mission candidate to Colombia, will become lead pastor at First Church, Berne, Ind., in the autumn of 1989. He is interim pastor at Olive Church in Elkhart County, Ind.

Rempel

Cheramie

Lowe

Maust

Millers

Claassen

Glenmore

Myers

Paudyal

Josephine Stands-in-Timber Glenmore, Busby, Mont., is assisting in modernizing the Cheyenne Scriptures as first translated by Rodolphe Petter.

Louis Goertz, Northern District Conference adviser to *The Mennonite* and pastor at Hutterthal Church, Freeman, S.D., led a senior adult retreat in August at Swan Lake Christian Camp near Freeman. The subject was "Giving Thanks When There Is a Reason to Grumble."

Makiko Kaneko, Hokkaido, Japan, is working at the Canadian Self-Help warehouse in New Hamburg, Ont.

Terry Keller is the interim pastor at Spokane (Wash.) Fellowship. *John Waltner* will become pastor next year after he completes his studies at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

George E. Leppert, former pastor at Bethany Church, Freeman, S.D., was installed as pastor Sept. 11 at Perryton (Texas) Church, a Mennonite Church congregation.

Lawrence "Lee" Lever began Sept. 1 as full-time pastor at Menno Church, Ritzville, Wash.

Ivorie Lowe, Community Church, Markham, Ill., was the featured speaker Oct. 29 at the 50th annual fall meeting of the Illinois District Women's Mission and Service Commission (MC) at Lawndale Church, Chicago.

Norman Maust, central region manager for Mennonite Mutual Aid Association, Goshen, Ind., was installed Oct. 8 as president of the Indiana Fraternal Congress.

Myrna and *Stan Miller*, Shalom Fellowship, Tucson, Ariz., have begun three-year MCC terms in Kampuchea. She is a veterinarian and he is a civil engineer. His parents are Eli and Irene Miller of Huntsville, Ark. Hers are Claude and Viola Bender of Rocky Ford, Colo.

Paul Myers, Akron, Pa., will become director of Self-Help Crafts in mid-1989, when current director *Paul Leatherman* retires.

David Nugroho, Kudu, Indonesia, is a bookkeeper and clerk at the Self-Help Crafts store in Ephrata, Pa.

Pushpa Paudyal, Tansen, Nepal, is an intern in the marketing department at Self-Help headquarters in Akron, Pa. In Nepal she directed a 45-member craft co-op.

Waldemar Regier will leave his position with Shalom Counselling in St. Catharines, Ont., in November to begin as pastor at Waterloo-Kitchener (Ont.) United Mennonite Church.

Chaiwat and *Suwanna Satha-Anand*, Bangkok, Thai-

"**Marxism, Capitalism or Christ**—the Third Option?" was the theme for an evangelistic campaign to be held during the first week of November in Medellin, Colombia. The campaign was a combined effort of the Mennonite Brethren and Plymouth Brethren church communities in Medellin. Considered one of the world's most violent cities because of the internal feuding among rival drug czars, Medellin is not considered a friendly atmosphere for public evangelistic campaigns.

At least four human rights lawyers have been killed in the Philippines since October 1987, according to Amnesty International. Others fear their lives are in danger. In the two murders in which the suspected killers were identified, military or police personnel were allegedly involved. Several other human rights lawyers have received death threats or have noticed armed men, believed to be military agents, watching or following them. More details are available in the 12-page AI document "Philippines: the Killing and Intimidation of Human Rights Lawyers" (from 1 Easton St., London WC1X 8DJ, United Kingdom).

RECORD

J. Shenk

land, are on a lecture tour during October and November in the United States and Canada, focusing on peacemaking and non-violence. They are sponsored by MCC of East Asia. Suwanna is an assistant professor of philosophy at Srinakarinwirot University with an emphasis on Buddhist studies. Chaiwat is assistant professor of political science at Thammasat University and acts as director of the Peace Information Center there.

John and *Clara Schmidt*, Alexanderwohl Church, Goessel, Kan., are spending 4-6 weeks in Belize, Central America, helping with medical work in the area of Orange Walk. There are about 2,500 Old Colony Mennonites in this area.

Doris and *Stanley Shenk*, Clinton Frame Church near Goshen, Ind., began a three-month term in India Oct. 2. He is teaching at Union Biblical Seminary, Pune, India. This is a joint appointment of Mennonite Board of Missions and the Commission on Overseas Mission.

James Shenk, Blossom Hill Church, Lancaster, Pa., has been appointed co-secretary for the MCC Africa department, effective in December.

Arnold and *Marie Siebert*, Bethesda Church, Henderson, Neb., have begun 3½-month MCC terms with Self-Help Crafts in Akron and Ephrata, Pa. He is an order processor, and she is a cook and waitress in the tea room.

Sieberts

John Stoner terminated with MCC Aug. 5. For the next two years he will write materials on the practice and theology of peace church evangelism for an inter-Mennonite project while pursuing other interests in peacemaking and spiritual retreats.

John Stumph, Koinonia Fellowship, Chandler, Ariz., has begun a three-year MCC term in Somalia as an agronomist. His parents are Carol and John Stumph of Canon City, Colo.

The **Coaldale Mennonite Church** requires a **pastor** to start as soon as possible. Coaldale Mennonite is a warm and friendly congregation of 325 members, situated in a small town of 5,000. Lethbridge, with a population of 60,000, is only a 10-minute drive and offers access to a fine university, a community college, a fine-arts center, museums, recreation centers and a number of shopping plazas.

Please direct your application or enquiries to John T. Klassen, Box 1643, Coaldale, AB T0K 0L0, (403) 345-4094.

Associated Mennonite Biblical Seminaries is receiving applications for the position of **admissions counselor**, to begin service **July 1, 1989**. Candidates should have good relational and communications skills. Seminary degree preferred. Letters of application with current resume should be received by **Nov. 30**.

Send to Henry Poettcker, AMBS, 3003 Benham Ave., Elkhart, IN 46517.

Cornerstone Church Mennonite (formerly Mayfair Mennonite Church) invites applications for the position of **senior pastor**. Applications should be received by **Jan. 1, 1989**.

Send application forms to Pastoral Search Committee, Cornerstone Church Mennonite, 315 Lenore Drive, Saskatoon, SK S7K 7Z5.

Administrator. The Herbert Nursing Home, Inc. is a 54-bed Level 3 Care Home operated by the Saskatchewan Conference of Mennonites. The position of administrator will be open Dec. 1.

Duties: Chief executive officer reports to the board of directors

Qualifications:
—knowledge of seniors' needs
—personnel management experience
—skills in community relations
—commitment to Christian service
—knowledge of German language an asset
—recognition for training in administration.

Submit application to Len Harder, chairman, Herbert Nursing Home Inc., Box 520, Herbert, SK S0H 2A0.

Mennonite Mutual Aid has an opening for a **compliance assistant**. Person is responsible to develop contracts, obtain approvals, maintain procedures to keep corporation products in compliance with applicable laws and regulations. A bachelor's degree with a major in business, law, math or related area is preferred. A minimum of two years of life and/or health insurance experience preferred. If interested, contact the personnel department, (219) 533-9511.

Bowling Green Mennonite Fellowship invites applications for the position of **full-time pastor**. We are a small group of committed Christians seeking to live out our faith in our community.

Direct inquiries to Marilyn Parrish, Pastoral Search Committee, Bowling Green Mennonite Fellowship, 715 Wallace Ave., Bowling Green, OH 43402, (419) 352-4513 (evenings).

First Mennonite Church, Saskatoon, is seeking a full-time **associate pastor**, commencing **Jan. 1, 1989**.

This could be a shared position. Primary responsibilities would be preaching, worship leadership, ministry to youth and young families. Ability to give leadership in church music would be an asset.

For information or application, contact Wally Krause, Congregational Chairperson, 21 Red River Road, Saskatoon, SK S7K 1G2, (306) 653-5325.

Bluffton College invites applications from qualified persons for the position of **director of admissions.**

Qualifications: Previous administrative experience. Master's degree preferred.

Responsibilities: Administration of entire recruitment and admissions program, including six-member staff.

Beginning date: Aug. 1, 1989

Send application, resume, credentials to Elmer Neufeld, President, Bluffton College, Bluffton, OH 45817.

Fourteen General Conference pastors, a conference minister, and their spouses gathered in Newton, Kan., for a ministers' orientation seminar Sept. 24-27. The seminar was designed to acquaint pastors from the United States and Canada with the work of our conference. John Esau, director of the GC Ministerial Leadership Services, coordinated the event.

Peach Blossom Clothing Ltd. of Edmonton is a new company that designs and sells clothing to make dressing easier. The company fills a gap in today's market by providing specially adapted, fashionable clothing that can turn dressing from a chore into a pleasure for people with physical limitations, says general manager Jeanette Thiessen. So far the fashions are restricted to a line of fleece-wear jogging suits in men's, women's and children's sizes, men's and women's shirts and children's overalls.

"Our youngsters," says Nancy Kerr, pastor at Pulaski (Iowa) Mennonite Church, "sat spellbound while Helene Dick told of being lost in a 'whiteout' in Montana in the 1940s and how the cry of her toddler in the outhouse saved them both. George Dick (retired churchman) described making a sod house." The Dicks, from Bloomington, Ill., were invited to Pulaski for special meetings Sept. 16-18.

RESOURCES

books

Mennonite Country-Style Recipes and Kitchen Secrets by Esther H. Shank (Herald Press, 1987, $19.95, $27.95 in Canada) is a collection of recipes and food preparation tips gathered for 25 years by an accomplished Southern cook.

In Shirlee Evans' novel **A Life in Her Hands** (Herald Press, 1987, $5.95, $8.35 in Canada) 15-year-old Gail finds herself pregnant and reaches out to her foster mother for help.

The Way of Christian Living by John H. Timmerman (Eerdmans, 1987, $7.95) is a study of the fruits of the Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control—that is both scriptural and personal.

Drug use is an entrenched part of American culture, says John Baucom in **Help Your Children Say No to Drugs** (Zondervan, 1987, $7.95). He says that parents are not doing a good enough job in assessing and meeting their children's needs for love, happiness, peace of mind, acceptance and kindness.

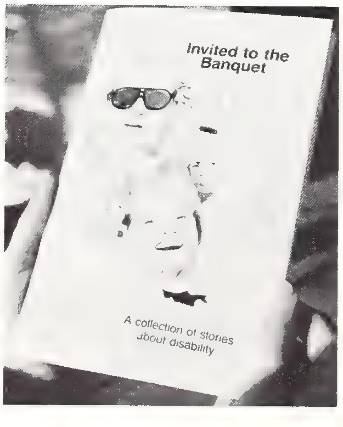
Catholic Christianity by Richard Chilson (Paulist Press, 1987, $6.95) is a "road map to the territory" of the Roman Catholic expression of Christianity, a comprehensive survey of Catholic beliefs and practices.

"There are hundreds of books that advise parents on how to raise their children," says author Ken Davis in **How to Live with Your Parents** (Zondervan, 1988, $6.95). "But very few books have been written to help teenagers live with the people who read those books."

Intensive Care: *Counseling Teenagers in Crisis* by Rich Van Pelt (Zondervan, 1988, $17.95) discusses legal and ethical issues and provides a model for developing peer counseling programs.

"Society has a superficial concept of wholeness," says Brenda Petkau in the introduction of **Invited to the Banquet**, a collection of stories about disability. It is available for $2.50 (Canadian) from MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.

The 1988 **Resource Listing of Mennonite and Brethren in Christ Women** is available from Mennonite Central Committee, Box M, Akron, PA 17501, for $2. It includes the names and resumés of more than 500 women in the United States and Canada.



The Groacher File: *a Satirical Expose of Detours to Faith* by Kenneth L. Gibble (LuraMedia, 1988, $9.95) offers a peek into the secret correspondence files of Pharnum Groache, an undercover agent from hell—and a revealing look at contemporary society as well. Gibble, a Church of the Brethren pastor, has written for *The Mennonite*.

Peace, Justice and the Integrity of Creation, edited by Mennonite pastor Wolfgang Kraus, is a 28-page booklet published by the German Mennonite Peace Committee in conjunction with a World Council of Churches study on those issues.

The Hidden Missionaries describes an indigenous missionary movement in a 30-minute documentary available free from Christian Aid, Route 10, Box 1, Charlottesville, VA 22901, (804) 977-5650.

Theological Roots of Pentecostalism by Donald W. Dayton (Zondervan, 1987, $19.95) shows that Pentecostalism emerged logically and almost predictably from theological forces already at work.

Christmas books from Augsburg Fortress include these: **Christmas, the Annual of Christmas Literature and Art**, Volume 58 ($16.95—cloth, $7.95—paper), **Waiting for Christmas** by Carol Greene ($4.95), **The Christian Family Christmas Book**, edited by Ron and Lyn Klug ($11.95), and **All Paths Lead to Bethlehem** by Patricia and Fredrick McKissack ($4.95).

Christmas
The Annual of Christmas Literature and Art

The Bedford Adventure by Muriel Leeson (Herald Press, 1987, $4.50, $6.30 in Canada) is a novel aimed at the Christian young person who is undergoing pressure from non-Christian peers.

Kingdoms in Conflict: *an Insider's Challenging View of Politics, Power and the Pulpit* by Charles W. Colson (Zondervan, 1987, $15.95) says it is impossible to have a just society in the long run without the influence of religiously based moral values but that what politics can accomplish is limited to issues of safety and equal justice.

—compiled by Gordon Houser

A whole community produced this yield.

Ken and Rhoda King of Archbold, Ohio, know the joy that comes from the help and support of family, friends and neighbors who care.

In April 1987, Ken and a few others were cutting wood for his cousin's daughter—something he calls "Mennonite aid."

Afterward, as he walked to his pickup, he had trouble breathing. The following night, he couldn't breathe while lying down. "Thirty years ago I had rheumatic fever," says Ken, "and my doctor always told me no damage had been done." But a little over a week later, May 5, 1987, Ken had to undergo surgery to replace the mitral valve in his heart. Complications resulted and he had to have a second valve replacement operation May 29.

Meanwhile, neighbors, family and church members were busy planting and cultivating the Kings' corn and beans. **"They took care of everything,"** says Ken. "Then by harvest time, I was able to do the remaining work myself."

Ken and Rhoda's church rallied around them. They received checks from members as well as money raised at a Sunday school class auction. Mennonite Mutual Aid matched the funds with a FOCUS (Funding Opportunities for Congregations United in Sharing) grant.

"We're very grateful," says Ken. "Given all the bills we had to pay, 'Mennonite aid' pretty well saved our farm."

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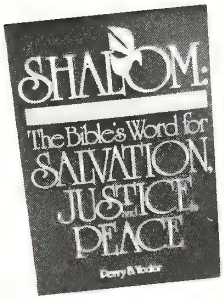

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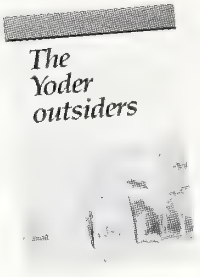

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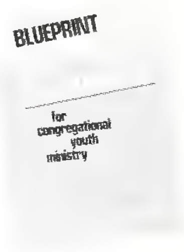

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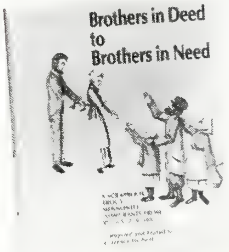

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LETTERS

Discouraged and encouraged

The letter demanding excommunication of the Ames (Iowa) Mennonite Church (Sept. 13 issue) left me thoroughly discouraged. Here was yet another call for rejection and division.

At the last triennial session of the conference, a majority of delegates said that because we gay and lesbian Christians aren't heterosexual like they are, they had no need of us (read 1 Corinthians 12:21). Ames was among the few Mennonite groups to reject such idolatry. Now brother Mooney suggests that they be excommunicated.

Were we as a conference missing the message of Romans, that Christ's church is big enough to include people as different as Jews and gentiles? And by modern parallel, people as "different" as lesbian/gay and straight?

Stan Bohn's article (also Sept. 13 issue) banished my discouragement. Ames Church embodies the vision of Isaiah that Stan upholds of "many peoples becoming God's people." Ames did not see raising up others as a threat to its own status. It knew that if one member suffers, all suffer, and if one is honored, all rejoice (1 Corinthians 12:26). Brother Mooney may be sincere. But God forbid the conference should take his advice and miss Isaiah's vision. Thanks to Stan for sharing that vision. And to the Ames Church for living it like a city set on a hill. *John Linscheid, 6101 Boyer, Philadelphia, PA 19138*

Sept. 27

Double standard for farming?

Farming has surpassed mining and construction as the most dangerous occupation. Last year 1,600 adults and 300 children were killed. In addition 160,000 farm people were disabled, and 23,000 children were injured.

If other industries were as dangerous and received the large amount of federal aid that farming does, I bet Mennonites would be the first to complain. There would at least be an outcry about children being disabled and killed. Instead there seems to be only concern about Mennonite farmers losing their farms.

Is there a double standard here? Much finger-pointing is directed at the asbestos and chemical industries but silence regarding farming accidents. Unlike other occupational accidents, farming accidents take the lives not only of only adult farmers, but of their children as well. It is time for a reexamination of farming as an occupation. *Robert Erck, 810 E. Madison, Lombard, IL 60148*

Sept. 30

'Brother/sister' is better

"Spiritual Friendship: What's That?" (June 28 issue) caused me to reflect. Having wrestled with "Friendship in the New Testament" (*Interpreters Dictionary of the Bible*, 5:348, 1976) I found myself increasingly disturbed by the author's distance from the biblical text and its message.

Compared with other writings around them, the early Christians had little interest in the term "friend," preferring a deeper relationship expressed by "brother," "sister." Jesus calls Judas his "friend," the only disciple he ever addressed with that word. And the Gospel of John, as Waltner notes, uses the term "friend," but nowhere in the New Testament is the term "spiritual friend" used. Early Christians spoke of collaborators, coworkers. Paul makes no distinction between female and male co-workers. He has only equal partners. He issues no special instructions on how to travel with female co-workers or that one should relate differently to them than to males.

I fear that Waltner is here a victim of a life lived without close female coworkers—which has, of course, been the curse of the church since about the fourth century. Only now is the church making it possible for women to be equal partners with men. It would be a shame to introduce some spurious notion of "spiritual" friendship and restrict such relations. If I see my colleague as a brother or sister for whom Christ died and myself as responsible for his or her welfare, that is guarantee enough. If we grow up in the school and home with friends from both genders, why not in the church?

Waltner did not stress the significance of Junia as a female apostle mentioned in Romans 16. Indeed he reverts to the male form, Junias, even though there is common agreement that the name must be female. With Chrysostom one may rejoice that the gospel of Christ even placed women among the apostles.

Whatever we do about this matter it seems safest to retain the biblical categories. It was the Gnostics who preferred the term "friend"; mainline Christians in retaining the term "brother and sister" formed the strongest protection against drawing each other into the orbits of power and abuse that have flourished in the church ever since we left the commitment to equality between the sexes that Jesus practiced and Paul both taught and practiced. *William Klassen, University of Toronto, Toronto, ON M5S 1A1*

Sept. 30

Thanks again, John

I have enjoyed John Hiebert's artwork in Mennonite publications since he started, from *The Mennonite* to Sunday church bulletins to *Rejoice!*, to mention a few of the places one recognizes it immediately. I marvel at the church bulletins, which are consistently attractive without drawing attention to themselves but rather clearly pointing the viewer to the message. He seems endlessly resourceful and creative, as you say. *Alice Ruth Ramseyer, 6-35-703 Funairi Minami 1-chome, Naka-ku, Hiroshima-shi 730 Japan*

Oct. 1

Remember it

Robert L. Ramseyer's letter ("Let's Cooperate, Not Merge," Aug. 23 issue) is worth remembering in light of the assembling of our conference and the Mennonite Church in Normal, Ill., next year. *George G. Dick, 819 W. Washington St., Bloomington, IL 61701*

Oct. 5

Who's to judge?

The item about Charles Swindoll (Sept. 27 issue, page 418) is unjust. Do you really feel that it was helpful or kind or necessary to treat a fellow Christian so shabbily? And who has set Grace Sewell up as a judge?

You could have included a rebuttal to Philip E. Friesen (Sept. 27 issue, page 427). His comparison escapes me. As long as we have evil and wicked people in the world, we will need local police and a national defense system. God wisely delegated to government the duty and responsibility of providing protection. It is not doing a perfect job; neither are we. Perhaps with God's help both of us can improve. *Ruth Hofstetter, 213 S. Monroe, Versailles, MO 65084*

Oct. 8

REVIEWS

books

Spiritual exercises

Praying the Kingdom: Towards a Political Spirituality *by Charles Elliot (Paulist Press, 1987, 150 pages)*

Reviewed by Gene Stoltzfus, 1821 Cullerton, Chicago, IL 60608

Recently a Filipino friend said, We should have "paid much more attention to our internal life when our social visioning and growth was going well. Now that the forces of darkness are more hidden by CIA-designed death squads and sanitized militarization by a popular chief of state we find our internal life is tired and in need of refurbishing."

When there is growth, new people, bigger numbers socially, people feel good. But when circumstances change, when growth is less apparent and the vision is far away, spiritual emptiness sets in. I know many for whom the 1980s has been that period.

Charles Elliot, an Anglican priest, British reformer, service agency administrator and activist, has provided us with a helpful book of spiritual exercises that are contextualized for action. For those who become impatient with a spirituality that shows little in concrete action for peace and justice, this book can be a trusted help. "There can be no spirituality without action, without politics . . . prayer for the kingdom is a matter of taking sides; of committing our spiritual energies on the side of the poor against the forces of evil," writes Elliot.

Exercises are organized around biblical materials, and the participant/reader is given several suggestions on how to strive to participate in the actual event by projecting oneself back into the historical event to try to become part of the scene and thereby draw practical fruit for life. By doing this one's imagination is stretched and the obvious social tensions and human pain of the passage is increased.

This method of prayer, long practiced by St. Ignatius, founder of the Jesuits, and his followers, is just one of many methods among the threads of the modern quest for authentic spiritualit among church people and social activists in particular.

Praying the Kingdom lends itself particularly to God's people who are striving to be part of the broader movement for positive social change. The social drama, parables and other materials in the Bible urge us to a deeper critique and vision for our age. This book, like other styles of spiritual discipline, does not, however, provide a formula for getting "involved." If one does not make friends with the victims, take the side of the poor and make available one's talents and resources for a more visible infusion of the kingdom into our broken world, then this spiritual method probably won't be of much help.

This is a first-rate book for Christians who are on the way toward personal transformation by God's message found in the Bible and who are taking steps to place their lives in concrete alliance with the victims.

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bible

International partnership in mission

Peter Derksen

Jesus told his disciples to begin their witnessing in Jerusalem and then spread out to Judea, Samaria and the ends of the earth—a natural historical development. Even in the modern missionary movement of the last 200 years we have often thought of Europe and North America as being the "Jerusalem" from which the missionary witness reaches out to the rest of the world. But today we are faced with the exciting reality of the Christian church existing on every continent and in almost every part of the world.

The Christian church today is in truth a universal body. What meaning and what implications does this have for us as we continue in the great task of evangelizing and discipling the 4 billion people around the globe who still do not know the Lord Jesus Christ? How can and should the Christian church reach out to the world today?

The church in North America cannot ignore the church in other areas of the world as it engages in world mission. To go about its task independently would not be in harmony with the nature of the church; neither is it strategically effective.

But as we consider the imperative need of international cooperation, partnership and interdependence in world mission, we need to be clear as to the biblical foundations upon which we undertake to do so.

Look at the letter to the Ephesians. The most basic truth here is that of the unity of God and of his church, redeemed through Jesus Christ. There is only one God and one universal body of Christ (Ephesians 4:4-6; compare also 1 Corinthians 12). This means that we belong together, and to each other. In the second chapter of Ephesians we are told that God, in Christ, brought together those who had been separated, brought near those who had been far away, made fellow citizens out of foreigners, destroyed the barriers and created "one new man out of the two" (Jew and gentile). In Christ "the whole building is joined together" (2:21).

Out of two separated and different individuals Christ makes one new person. Out of two (and many) separated peoples Christ creates, through the new birth, one new and united people. Through the cross both have been reconciled to God and consequently to each other. Where there was hostility there is now a relationship of peace.

All this is possible and has been accomplished because through Christ both parties "have access to the Father by one spirit" (2:18). Our essential identity is in Christ and in being members of his one universal body. To the degree that we realize and practice the oneness of the Christian church will we be a truly Christian presence, able to carry out the world mission of the church.

Our Lord indicated this in his high-priestly prayer when he prayed for unity of believers with God and with each other "so that the world may believe," or again, "to let the world know that you sent me" (John 17:21, 23). This means that as Africans, Asians, Latin Americans, North Americans, Europeans and others we will have to learn more and more to allow the Holy Spirit to free us from racial, cultural and national factors that prevent us from giving our unconditional loyalty to Christ and to his one body. Mutual trust and respect will enable us all to serve as true partners in world mission.

Furthermore, the Bible teaches us that not only do we all belong to the one body but that we all need each other, are dependent upon each other and can only do the task entrusted to us if we all work together. "Together with all the saints" we can "grasp how wide and long and high and deep is the love of Christ" (Ephesians 3:18). The apostle Paul goes on to say, "But to each of us grace has been given as Christ apportioned it" (4:7), and then speaks of the variety of gifts and ministries given "to prepare God's people for works of service" (4:11).

Only when we show that our relationship in Christ supersedes all others can we convince the world that the gospel of the Lord Jesus Christ is good news.

We have often thought of independence as a goal for the younger churches (e.g. self-governing, self-financing, self-propagating). This may have some validity in terms of mission strategy, but it is not really the biblical ideal. A better word is interdependence. Even God practices interdependence in choosing to depend on us for world evangelization. The word partner itself indicates that as one (person, group) we are only a part of the whole, and it is only when all the *part*ners work together that the whole job can be done.

The church in North America cannot say to the church in Asia, "We have no need of you." As the early church recognized its interdependence across geographical and cultural boundaries and thus met each other's needs (e.g. Jerusalem and Macedonia), so too in our day the church will be able to meet the needs of our world if it works as partners from all parts of the globe, if it reaches out to all peoples as one people of God. Only by showing that our relationship in Christ supersedes all other relationships can we convince the world that the gospel of the Lord Jesus Christ is good news.

How do we move forward as international partners in mission? We have much to learn. We need the wisdom of God's Spirit. The biblical mandate is clear: Walk and work together. As we carry out this mandate, we need to remember Ephesians 4:2: "Be completely humble and gentle; be patient, bearing with one another in love."

Peter Derksen, 28-321 Mitsuyoshidai, Oita-shi, Oita-ken, Japan 870-11, has worked for the Commission on Overseas Mission in Japan since 1954.

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editorial

An eight-syllable word makes waves

In-ter-na-tion-al-i-za-tion is the word. Let's talk about it.

Sheldon Sawatzky dropped a pebble in the water, as it were, with two sentences in his article (see pages 483-485). I took them out. Here they are. "The Overseas Missionary Fellowship is a case in point [illustrating new structures for the global church]. Its staff and missionaries are interracial and international in composition, and its headquarters moved from London to Singapore in the early 1960s."

I took those two sentences out and moved them to this page because I wanted to give you more information about the Overseas Missionary Fellowship (OMF). You can find it listed in *Mission Handbook* (13th edition, 919 W. Huntington Drive, Monrovia, CA 91016). On this continent it has subsidiary offices in Robesonia, Pa., and in Toronto. Director James Hudson Taylor III describes it as "an interdenominational, international sending agency of evangelical tradition engaged in church planting, theological education, student evangelism, literature distribution and public health." Founded in 1865, it used to be called the China Inland Mission.

Lois Deckert, editor of *Window to Mission*, recalls with admiration an OMF couple she learned to know at Satya Wacana Christian University in Indonesia in the 1970s. "They received the same salary," she says, "as Indonesian faculty." Yes, money does become a major agenda item when you start talking about mutuality and internationalization of mission.

(I'll let our mission administrators carry the money business from here, but count on it, you'll be hearing more if we're serious about that eight-syllable word.)

Happily we have some of our own examples of internationalization of mission. Perhaps you know that Oita Mennonite Church in Japan contributes significantly to the financial support of Rick and Marilyn Derksen, our missionaries in Zaire. The Mennonite congregations in Colombia send 12 percent of their offerings to the Commission on Overseas Mission office in Newton, Kan. The "Mennoniten Gemeinde [Community] zu Mexico" sends to COM its annual harvest mission festival offering, usually in November. "That's been their custom for a number of years," says Glendon Klaassen, COM's secretary for Latin America.

Full circle, I say. And God be praised. (To paraphrase the preacher in Ecclesiastes: Cast your bread upon the water and it will come back to you with strawberry jam on it.)

Another example occurred the second weekend in October when the Mennonite Indian Leaders Council convened. Retired missionary (in Montana and Manitoba) Malcolm Wenger sat in on some meetings and participated in the hosting. After one meal, as he washed dishes, his daughter Rebecca, arm around his shoulder, said, "This is what you worked all your life for, Dad, isn't it. You're here at the sink and the council is in the next room making decisions."

But these ripples are tiny and the lake is big. While we can thank God for these beginnings of mutuality and globalization and internationalization, we also have reason to be sober, even penitent.

Last May I sat with the Council on International Ministries, which embraces the whole cluster of Mennonite sending agencies. This particular meeting of the council was comprised of upwards of 30 white men and maybe three white women. I do not fault any of them; each is by definition committed to the Lord. But folks, if we're serious about that eight-syllable word, the composition of the Council of International Ministries has got to change.

True, waves will be made as we include, naturally and logically and as soon as possible, all "nations and tribes and people" at administrative levels. It is a not-well-used path for us. The Overseas Missionary Fellowship and Mennonite Indian Leaders Council help light the way.

The concentric circles from Sheldon's sentences keep widening. No way can we pull them back. The circles are an immense challenge of our time. Pray for great wisdom and selflessness as our people on the front line slog through the details of internationalization and continue to bring God's good news to the world. *Muriel T. Stackley*

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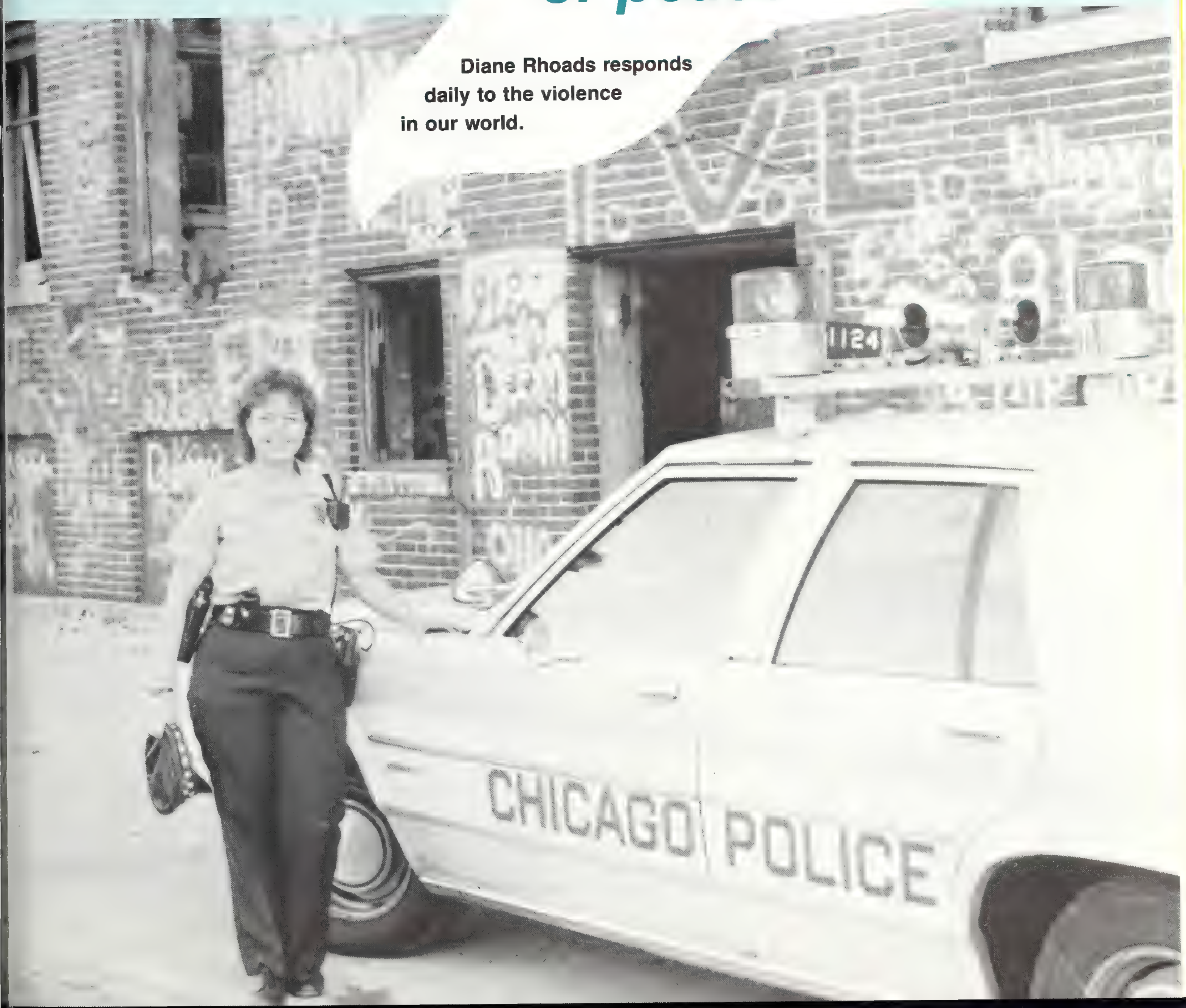
Another side of peace

Diane Rhoads responds daily to the violence in our world.



PROLOGUE

The light shines in the darkness, we say again as we approach the first Sunday in Advent, Nov. 27. And the darkness has never put it out.

Thus spoke the gospel writer (John 1:5). Thus goes Patricia Shelly's song. Thus says Ward Shelly, one of our elder churchmen. He writes, "I was interim pastor in a Baptist church in Peoria, Ill., for eight months. One day I visited someone in a second-floor apartment building. When I was ready to leave he said he would escort me to the front entrance. I told him this was not necessary, but he insisted, saying there may be someone with a gun in those dimly lighted halls."

Ward concludes, "Many dimly lighted places exist, but Jesus says, 'You are the light of the world.' " And that is what several articles in this issue are about.

One of the dark places on our continent is the prison system. (Did you know that Erick Sawatzky [page 512], director of field education at Associated Mennonite Biblical Seminaries, used to be in prison?) Rachel Fisher, in the current issue of *Mennonite Steering Committee on Corrections*, writes, "What if we encouraged each other to go to jail instead of paying fines for speeding, failure to yield right of way, expired license and other charges? As inmates we could speak out about conditions as experienced. Might our churches become more involved in the penal system as they did in mental health after hundreds of our men and women spent time inside our state hospitals [in the 1940s, '50s and '60s]?"

And meanwhile, asks Harold Regier (see page 513), who among us is willing and able to visit the people on our long waiting list of inmates?

Now *there* are a couple of questions to take to your Sunday school class. The newsletter I quoted from is available free from Al Wengerd, 220 W. High, Elkhart, IN 46516, (219) 293-7545.

The next issue of *The Mennonite* is our Christmas issue.
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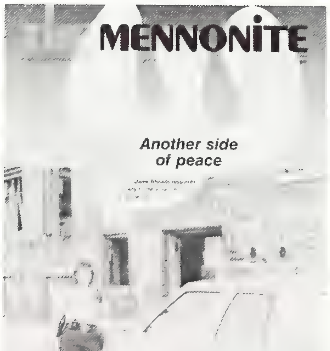

Diane Rhoads encourages us to open our eyes to the world "outside the comfortable walls of our churches."

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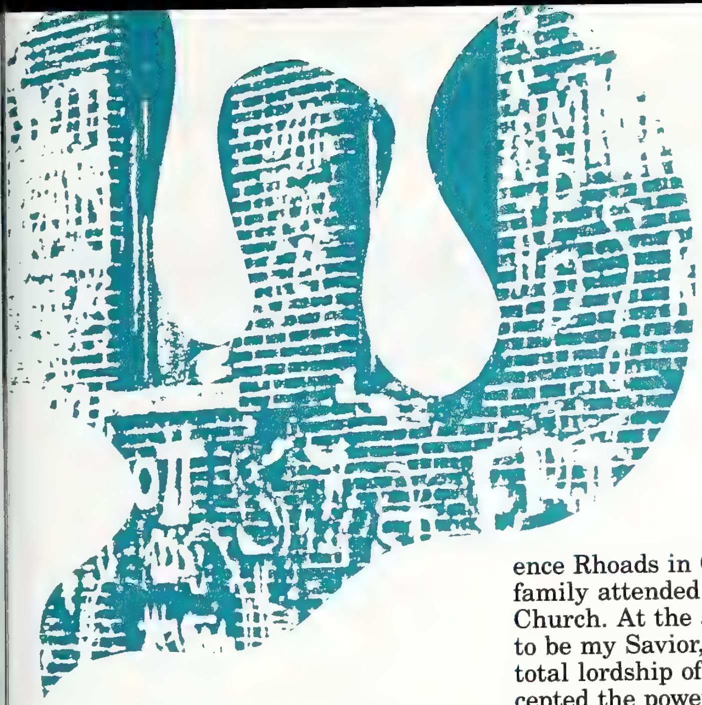

Another side of peace

Diane Rhoads

I'm a Christian woman living in Chicago. I'm also a Mennonite, part of Grace Community Church on Chicago's southwest side. I'm also a Chicago police officer.

I was born to Harold and Florence Rhoads in Comins, Mich., and our family attended Comins Mennonite Church. At the age of 9 I asked Jesus to be my Savior, and at 16 I gave Jesus total lordship of my life when I accepted the power of the Holy Spirit.

Throughout high school I had a yearning to learn more about the law enforcement field as a career. Just before graduating with a two-year degree in criminal justice from Anderson College in Indiana, I received a call from my parents about a possibility for my future. I learned about Grace Community Church in Chicago. The church people welcomed me. Within a week I had employment and a place to live.

My first year was exciting but lonely. I was making new friends and learning a whole new way of life, no longer in the safety of a Christian environment. For the first time I had to rely totally on faith in God to make it through.

After four months I was growing impatient in my employment, anxious to begin a career in law enforcement. While I was praying and complaining I heard God saying, "Diane, you're going to be a cop, but you're not ready yet." Little did I know that God would use six years to prepare me for my profession.

Preparation began with my first job as a social worker for five years with an agency geared toward assisting ex-offenders. I was laid off and found employment at a day center for the homeless and street people of Chicago. Here I began to get a sense of the violence, anger, loneliness and hopelessness of life on the streets. Many times I'd ask myself, Can I bring some hope, some peace to this crazy world? Can I make a difference? Can Jesus in me make a difference?

Not only was I being prepared socially and emotionally but I was being prepared spiritually through my work at the church. Under the love and dedicated leadership of our pastors, the church grew and was filled with new Christians needing discipling. I became acutely aware of God's unchanging grace and of the Holy Spirit's presence with me wherever I went. I learned of the power and authority that we possess when we allow God's Spirit to be released. God has shown me that Satan can't stand where the presence of Jesus abounds.

I have learned to rely on angelic assistance. Hebrews 1:14 tells us that angels are the servants of all believers. Psalm 91 states, "God gives his angels charge over you."

My first such encounter was about six years ago. My landlord and I were working on my car when the jack gave way, and the car fell. I screamed for God's help, and instantly the car stopped. I saw two angels standing behind the car holding it up. Surrounding us was a wonderful, indescribable presence of a host of angels. If not for angelic intervention my landlord would have been crushed.

On Sept. 9, 1985, I was hired by the Chicago Police Department. After several months of training at the Police Academy, I was assigned to the 11th Police District on Chicago's west-side ghetto. Here, in one of the highest crime-rate areas of the city, my anger and hatred would be put on trial. Here I would learn to be an arbitrator for peace where there is chaos, a carrier of hope where there is none.

The general population in my district is black, with scattered Hispanic and white groups, generally unemployed and undereducated. The housing is poor. Children play in the garbage, in rat-infested alleys or in abandoned cars and buildings. Alcohol and drug abuse abound. The streets are lined with storefront churches that seem only to have a long name. Prostitutes walk the streets.

Our once new "projects," housing units built for individuals and families with low incomes, are now rat- and roach-infested. Upon entering the first time, the stench of urine, animal waste and the sight of rotten food and garbage in the halls made me want to vomit. Graffiti on the walls and doors sent a chill through me. Violent, useless deaths are commonplace. Occupants live in fear with little hope. Thousands of children live with filth and violence.

My day begins with a prayer for wisdom, strength and protection. At roll call we are made aware of what's happening in the district. My partner and I are given our beat assignments and we're

I deal with the violence of my work by learning from it and by doing my best to bring peace.

off in our blue-and-white squad car. The first assignment is to check on a suspicious auto. It has just been stolen and the offenders have stripped it.

Next we answer a call of a "disturbance with a man." The elderly man is mentally disturbed. We take him to a hospital, where he will find help.

Another squad is calling for an assist unit to search for an armed robbery suspect. We arrive on the scene, get a brief description of the offender, who is carrying a small caliber pistol and threatening to shoot the victim. Touring the area in our car, I see the offender running through a vacant lot. We chase on foot. We catch the offender and find the weapon nearby.

As we're patrolling once again my partner sees a car run a red light. We pull the car over. We both get out of the squad car and approach the citizen's vehicle from both sides as a safety precaution. As my partner talks to the driver, I watch the passengers and look for weapons.

No sooner are we back on patrol than I see a man running toward us, screaming for help. It's dark, but I can see blood running down his face. He has been beaten with a lead pipe, he says, and his money has been taken. He gets in our car and we try to locate the offenders, but we aren't so lucky. We get our victim to the hospital and it's time for our half-hour break.

As soon as we come off our break we get a call from our dispatcher: "1125, handle a domestic; possible knife involved; use caution." We approach the residence, listening and watching for clues. We knock and a frightened little girl opens the door. She tells me a story little children shouldn't have to tell. "Mommy and Daddy were fighting. I was scared. Daddy had a big knife. He said he was going to hurt my mommy but it's OK now. Daddy left." I talk with the mother briefly and give her a hotline phone number for abused women. She thanks me for caring and we leave.

"1125, meet a rape victim at the hospital." The 15-year-old victim has been raped and beaten.

Our last call for the day takes us to the 13th floor of the projects to handle a disturbance. It turns out to be a lonely, elderly couple who got frightened by a fight in the hallway. We visit for a while, assuring them that everything is in order but to call again if they need us. So ends my day.

Once, at 3 a.m., we received a call to assist another squad in the projects. I was left alone to guard a prisoner. People were everywhere. A man threatened to jump from an eighth-floor window, bottles and cans were tossed from the windows and onlookers encouraged the man to jump. I knew that horrible things could happen.

I became frightened not only of what I could see but, in the darkness, of what I could not see. As I prayed I thought of Psalm 91: "You will not fear the terror of night. For God shall give his angels charge over you." I was suddenly aware of the angel standing at my right side. God's protection was always with me. I only needed to focus on God. The fear I'd felt seconds before was gone.

How do I, a Mennonite, justify carrying a weapon that could bring death to another human? As a Mennonite, I was taught and nurtured to be faithful to the leading of the Holy Spirit through prayer and God's Word and to test it with God's people. I have done this. Carrying a weapon is part of the job Scripture speaks clearly to. Romans 13:4 states, "For he (speaking of government authorities) is God's servant, to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer."

I am a servant above anything and secondly a punisher. Many of the people I come in contact with have no respect for life, little or no moral values, no sense of right and wrong. Violence becomes a way of life for those surrounded by it. Children continue to be raised in an environment where violence is the way to communicate, the way to live. I deal with the violence of my work by learning from it and by attempting to do my best to bring peace where I am able. I pray for God's guidance as I encounter each situation. Compassion is needed with battered women, lost children, rape victims, parents of troubled children—the list is endless. I've been able to talk about Jesus to some, and for others I can only pray.

Once my partner and I were called to a domestic disturbance. Upon entering the apartment we found five children under the age of seven walking barefoot on a floor full of broken glass. The mother, 21, didn't know enough to keep her children out of the shattered glass. My partner and I picked them up and carried them to another room. Upon entering the bedroom we found a tiny, frail baby lying in a crib. He looked to be only a day old. He was

We explored the city inside out

Neil Funk-Unrau

Many of us in large urban centers such as Winnipeg are never confronted with the realities in the inner city. Many of us are kept away by fears of violence fanned by lurid media reports.

To address this, about 35 of us decided to listen. We shattered some stereotypes and made new friends. This is what we did.

It all began in the spring of 1987 with the development of a "breakfast club" of several Mennonites active in Winnipeg urban agencies. We sensed a need for local Mennonite churches to become more aware of the range of urban ministries.

Discussions led to a six-session seminar on inner-city issues. Each session provided information about Mennonite or Mennonite-supported activities in the inner city and grappled with response to inner-city needs.

We named the course "Exploring the City Inside Out." Pastors publicized the series and sent members of their congregations. Sessions varied. First we probed common myths about the inner city and the role of the media in making or breaking these myths. Then a group of mothers living on social assistance, the No Name Brand Clan, presented scenes from a new play, "Under the Line," based on their experiences. Personal stories portrayed the struggle and the humiliation of living on welfare.

In other sessions, participants heard from a couple who had experienced several break-ins to their home, from a former inmate from Stoney Mountain Penitentiary now struggling to survive on the outside, from native women who talked about the difficulties of living in a non-native society. Workshop participants were encouraged to tour Headingley Jail, just west of Winnipeg, or sit in court for several hours. People who visited either location began to ask some disturbing questions about the way this system treats inner-city residents who are caught up in the justice system.

In the fourth session listeners were deeply moved by quiet stories of lives torn apart by well-meaning teachers, social workers, missionaries—all devoted to doing what they assumed was best for the natives. When asked what the church can do, the answer came back, "Don't do us any more favors. Hear us and let us walk together with you sharing in respect."

In the last two sessions, the focus shifted away from people's stories and toward churches' response. People involved in food distribution struggled with the dilemmas of short-term and long-term responses to urban hunger. Providing a hamper of groceries to a hungry family is not enough. Social systems must be challenged and changed. Many other needs of hungry families must also be adequately addressed.

"Yes, it may be true that the poor are always with us," said one panelist. "Poverty is one thing; hunger in our city is unacceptable, intolerable."

Several people committed to living and ministering in the inner city helped participants to ponder the meaning of these for their own lifestyle and ministry.

Participants felt deeply challenged. "Hearing the stories presented to us put a human face on inner-city poverty," said one. "From now on, when I read news about welfare recipients or prisoners I'll be thinking of individuals, not statistics."

"I have begun to question the authenticity of our ministry," said another. "I was moved by stories of people hurt by well-meaning attempts to minister to them. How do we begin to be present with them rather than minister to them?"

"In hearing the brokenness and vulnerability of the inner city we can recognize our own brokenness and vulnerability," said a third. "It is precisely at this point where God meets us."

These six sessions were not the only brainchild of the original "breakfast club." Weekend inner-city experiences for youth groups developed. The pilot project, with one group from rural Manitoba, included an inner-city walking tour, a service at a Main Street mission and volunteer work for the Winnipeg food bank. The planning committee hosted a Group Venture in June.

We asked, "What can the church do?" The answer came back, "Don't do us any more favors. Hear us. Let us walk together with you in respect."

Stories of the inner city are being heard. People are beginning to see the faces behind the statistics, to feel the pain behind newspaper headlines. The six-session seminar I described and the youth experiences are two models for breaking down barriers between the inner-city poor and the average Mennonite churchgoer.

Neil Funk-Unrau, 1-641 Westminster, Winnipeg, MB R3C 0Z3, is the author of The Poor Among Us: Study and Action Guide on Poverty in Canada, *available from the Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.*

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one month old, the sixth child. I almost picked up the baby and carried him away. Helpless and hopeless, we left. As I walked down the cold, stench-filled stairs the tears came. There was a long silence in our car as we dealt with the emotion of what we'd just seen. If my heart ached for the little one, imagine how God's heart must ache.

As a police officer, I have been given the authority to take a person's freedom and, if necessary, his life. I continually pray that I use that authority with wisdom from above. James 3:17-18 says, "Wisdom from above is pure, first of all; it is also peaceful, gentle and friendly; it is full of compassion and produces a harvest of good deeds; it is free from prejudice and hypocrisy. And righteousness is the harvest that is produced from the seeds the peacemakers plant in peace." I see myself as a peacemaker planting seeds where few Christians ever go.

My hope as you've read this is to have opened your eyes to a world outside the comfortable walls of our churches. We are sometimes afraid or don't know how to reach out. Look around. See if there is someone God is leading you to. God will give you the wisdom, strength and love you need.

Diane Rhoads, 4155 S. Rockwell St., Chicago, IL 60632, has been an elder at Grace Community Church in Chicago. This article is reprinted by permission of Empowered.

Should the Mennonite Church and the General Conference integrate?

Some responses: 1

Editor's note: In the Oct. 25 issue I invited you to respond to the subject of possible integration of the Mennonite Church and our conference, the General Conference Mennonite Church. Responses, solicited and unsolicited, are coming in. Here is a first round. If you want to speak, do. Send up to 50 words to me at Box 347, Newton, KS 67114. I'll negotiate with those who need to say more than 50 words. *Muriel T. Stackley*

- We do not need to justify integration; we do need to justify separation. Integration, pioneered for us in Ontario, should include as much as possible of the old, should respect values and traditions, should accomplish mission faithfully, should balance change and continuity. It should not be pursued for the purpose of becoming bigger. We cheer or fear integration depending on our point of view. *Vern Preheim, general secretary, GCMC*
- You ask how integration can happen. A little like Al's and my [MC/GCMC] marriage. You work through things. *Ruth Neuenschwander Ramseyer, Smithville, Ohio*
- What will make integration work is an enormous amount of good will, underlaid by the grace of God. *Rudy Regehr, executive secretary, Congregational Resources Board, Conference of Mennonites in Canada*
- We realize we're doing many of the same things in the same geographical area. Why not combine efforts? *Mark Weidner, conference minister, Central District Conference*
- Structures at the top need to change because at "the bottom" integration is working. Our [triconference] congregation is a strong congregation. Sometimes, however, schedules conflict. *Dorothy Nickel Friesen, pastor, Manhattan (Kan.) Mennonite Fellowship*
- Most of the things that divide us have no moral or theological meaning at all but are based on history and geography. Our church has changed and so has yours. *Myron Augsburger, pastor, Washington Community Church*
- My first concern is to strengthen congregations, but as we work within the conference and in our congregations we need to be aware of the possibility and opportunities of integration. *Ray Hamm, co-pastor, Altona (Man.) Mennonite Church*
- Integration must facilitate mission. Can we bring Christ to more people by integrating? *Floyd Bartel, pastor, First Mennonite Church, Newton, Kan.*
- I hope that at our joint sessions in Normal, Ill., we will forge ahead to set in motion the integration of our two church bodies. At Bethlehem, Pa., in 1983, cooperation was set in motion. Now I hope we're ready for the real thing. Even so, I will continue to cooperate, relate and coordinate our efforts. *Hubert Brown, executive secretary, Commission on Home Ministries*
- There seems to be a steam roller push to unite the Mennonite Church and General Conference. To be bigger would be more impersonal. In uniting we would have to settle for the lowest common denominator. The rationalizations I hear for uniting MC and GC applies equally to many other denominations and organizations.

One way to approach the oneness in Christ is to view the church primarily as an organization. The other is to view the church as an organism. As an organism we are one with many individual parts functioning each in its own way but mutually dependent and contributing to the welfare of the whole being. I prefer to view the church as an organism. I believe it is more in line with the Bible and the reality of the apostolic and post-apostolic church.

Why not take an interdenominational instead of a denominational stance? I propose a new realization of the oneness of the body of Christ not drawn along organizational lines but along the lines of fellowship. *Paul F. Goossen, Route 2, Wayland, IA 52654*

- The distinctive emphases of the GC and MC will, when combined, help *all* of us be more balanced. Some MCs need the freedom to pursue more individual promptings, callings from God. Some GCs need to relinquish some of their freedom to submit to God's authority as expressed through church leaders and conferences. *Mark Winslow, pastor, First Mennonite Church, 1213 Chew St., Allentown, PA 18102*
- The expulsion of the Ames, Iowa, church from its MC district conference bodes ill for the success of an MC/GC merger. It sends the threatening message that in the MC (and potentially in a new Mennonite denomination), everyone must toe the party line or else.

The frequent mention of the "separation of 1847" is really a red herring in discussion of MC/GC merger. For the vast majority of GCs of Russian, South German, Swiss and Prussian backgrounds, John Oberholtzer and the events of 1847 are almost totally irrelevant. This is especially true for Canada. The use of 1847 as a reference point obscures rather than clarifies GC history and identity.

The Mennonite Conference of Eastern Canada is an irrelevant analogy when it comes to merging the denominations as a whole. The differences in polity at the district level are trivial compared to continental level.

Our motto for GC/MC integration should be to let it happen, not make it happen. *John D. Thiesen, 2005 Clover Lane, Newton, KS 67114*

- I am an MC/GC Mennonite. I grew up in a small GC congregation in southern Ontario. When I was in high school we had weekend exchanges with MC youth groups. At Canadian Mennonite Bible College in Winnipeg I had MC friends and there was an MC professor on staff. I became youth pastor in a GC congregation in southern Manitoba. I had opportunity to attend inter-Mennonite meetings sponsored by Mennonite Central Committee, where we talked about cooperation. I came to Associated Mennonite Biblical Seminaries in Elkhart, Ind., where nobody figures out who is MC or GC. I am starting a new congregation sponsored by both the Central District Conference and the Indiana-Michigan conferences. I regularly pray for the two conferences to integrate. *Bob Ewert, pastor, Morning Star Mennonite Fellowship, 1821 N. Maddox Drive, Muncie, IN 47304*

Schloss Trachselwald

Evelyn Nunemaker Krehbiel

Romantic these days
above a peaceful village
in the Swiss Emmental,
with storybook towers
and tightly wound
circular stone stairways
tying this fortress together,
now broods a dark castle
of rock and rough rood—
Schloss Trachselwald.

Four hundred years ago
(it still whispers the horror
and pain brought by *Täuferjäger*
who earned bounties
for catching and bringing them in—
no matter the ruse—
highest pay for unrepentant preachers)
the prisoners, rope nooses under arms,
scraped and bumped
down, down along the cruel wall
into the dungeon.

No easy exit from that hateful hole
or from those splintery cubicles
dark as hell
(our flashlights could not change the dark),
cells where some were chained by arms and legs.

So they existed—with fleas, flies, rats and mice,
taunts of guards breaking through prayers and hymns,
through cold autumn rains, winter snows,
spring blossoms and summer sweat—
seasons they could never see, but felt;

Waiting, waiting for the end of confinement,
for transfer to Bern—was that better?
for exile or execution,
Or God's release in death.

Evelyn Nunemaker Krehbiel lives in Bluffton, Ohio. "Schloss" means "castle." "Täuferjäger" means "devil hunter."

PERSONAL

From jail house walls to hallowed halls

Erick Sawatzky

It started with a Mennonite politician and a Mennonite prison superintendent (better known as a warden).

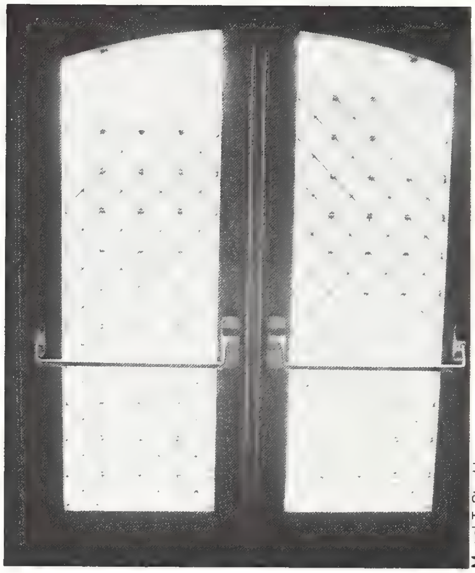
As the story goes, the Minister of Welfare in the Government of Saskatchewan told Edgar Epp that anyone who could serve as dean of men at a private high school was certainly qualified to be superintendent of the Provincial Correctional Center.

So Edgar became superintendent and in that position hired young Mennonite men as summer relief correctional officers several summers running. My summer was 1966. That summer affected the rest of my life: my vocation, my attitude, my theology.

Twenty-two years later, in my office at Associated Mennonite Biblical Seminaries, I reflect on that summer. First is the vocational impact. Those three months introduced me not only to prisons but to social service systems and to prison chaplaincy. In two years I found myself in northern Saskatchewan again, working with people needing public assistance. Later, at seminary, I worked as a volunteer in the probation department. In 1982, after pastoring two churches, I found myself back in prison. This time it was as a Person T(w)o Person (or M2) coordinator and as a prison chaplain. Jesus' commission to visit the prisoner stuck with me.

The attitudinal impact was just as profound. Like many people I used to believe that prisons had mostly to do with crime. I used to believe that only "bad people" were sent to jail, that prisons protected society and that justice was being done.

I don't believe most of that anymore. I learned that prisons are an industry. Prisons are often built in areas of high unemployment. The economy of some cities would collapse if the prisons and supporting services were suddenly removed. Employees of the system get nervous when the "count" goes down. Will they be laid off? What if the inmates are rehabilitated and don't return to prison?


Muriel T. Stackley

And what about protecting society from the "bad people"? Yes, there are some "bad people" in prison, and we live in a society where some people have to be locked up. But it is also true that there are more bad people loose than in prison.

It has been estimated that in Canada less than 5 percent of crime is reported. Obviously much less is punished by imprisonment. That means that at least 95 percent of the criminals (bad people?) are among us. Most of the imprisoned ones are eventually released, having been to a good crime school. That and the predominance of inmates (in my experience) from minority groups and from the poor make me more than a little cynical about prisons.

Third, theology. A Mennonite pastor reported that he lost his theological virginity in the inner city of Chicago. I lost mine in prison. Little is left in this world that will shock me. Prison rape, beatings, murder, abuse and manipulation—you name it. Nothing is sacred in a prison. Everything and anything is desecrated and blasphemed.

My mind whirls. What is humanity's nature? Good? Evil? How do people change? Who and where is God for those who look into prisons or forget to look in? What is important? A particular doctrine? Mode of baptism? What the Greek text says? Or is it grace, love in spite of, an understanding spirit, a journey toward wholeness? How "good" do you have to be to be a Christian? Why do churches have difficulty accepting people from prison?

In the midst of brokenness we Christians are called to be bearer of Jesus' good news. How? I observed two models of prison ministry and chose a third. The first model was characterized by the suit and tie, a big Bible, a flashy singing group or band, an altar call and an exit, trusting the Spirit to carry on the work. The secon was to work at reforming the system at the social policy and legal levels. The former is "hit and run"; the latter is too slow and impersonal. I needed a model that combined advocacy and gospel.

I attempted to be a "hello" person, a living reminder of Jesus Christ. A prisoner's world is a world of goodbyes, of rejection, of being the stranger and outcast. The gospel for me is saying hello, of accepting and inviting in the stranger. It is absorbing some pain and rage, offering hope, forgiveness, grace and love, all the while advocating a more humane and just system. I is standing in solidarity with the suffering while working for something better. It is attempting to model a godly life in an ungodly context.

In 1986 I transferred my ministry to the seminary in Elkhart. At first glance it seemed like transferring from hell to heaven, one place laced with profanity, crime and immorality, the other concerned about reverence, justice and discipleship.

But the boundaries are not that easily and clearly drawn. When it comes down to preparation for ministry the prison and the seminary need each other. The church needs theology, and theology needs the church in order for either to have vitality, vision, focus and power. Similarly, I believe, both the seminary and the church need the world, even the prison, to experience and test reality.

Erick Sawatzky's seminary address is 3003 Benham, Elkhart, IN 46517.

TOGETHER

She got the best of the gas thieves

John Longhurst

Bonnie Cumming, 27, of Dunster, B.C., served Mennonite Central Committee at the Poundmaker reservation near North Battleford, Sask., last summer. As a Native Gardening volunteer, she helped residents plant 35 gardens and worked with community youth. She had access to an old truck, which she used for her work and to take young people out on social activities.

One night a thief siphoned gas out of the truck. Since the truck's fuel gauge didn't work, Bonnie only discovered the theft the next day when the truck ran out of gas.

A few days later it happened again.

A week after that, the thief struck once more. Now she was getting angry.

The thefts occurred every few days. One night, before Bonnie was to take young people out on a morning canoe trip, she slept in the truck to make sure that gas wasn't stolen. No gas was lost, but a night in a truck cab did nothing for her disposition.

She put a locking gas cap on the truck, but the thief just wrecked it trying to take it off. She had to get someone to help her pry the broken cap off the truck.

After the 10th theft, Bonnie began to plot revenge. She decided to booby-trap the truck. A friend offered to run a dummy gas pipe into a hidden container of sugar mixed with gas. She gleefully contemplated the result: the concoction was sure to ruin the engine of the thief's vehicle. She decided to do it.

Before setting the trap, she asked community leaders if they thought she was going too far. They said it was OK with them. She checked with the local police; they said it would serve the thief right. She was all set to go ahead with her plan. Then she had a pang of conscience. "What would Christ do?" she wondered.

Bonnie prayed about it and decided to leave a note on the gas cap, together with a $10 bill. "If you need the gas that bad," the note said, "take the money. If lack of money is the problem, come see me. I'll see if I can help you find a job." The note also explained how the thefts made it difficult for her to do her work or take community youth on outings.

Her gas was never stolen again. The thief didn't take the money, either. She left the note and the $10 bill on the gas cap every night for the rest of the summer. Bonnie doesn't doubt that if the thief's engine had been ruined by her trap, he would have been back—this time to damage her vehicle. "It would have been all-out war," she says.

Although the thief, or thieves, never contacted her, she had a pretty good idea that four young guys from the community were responsible. After the thefts stopped she invited them to a Christian concert that she organized; all four came. "It confirmed that I had taken the right approach," she says. "I learned a lot about myself through the experience."

My teacher knew what to do

I was in the first grade. It was recess time. The rubber band in my pocket stirred me to action.

I looked for a victim, and found him on a teeter-totter. Perfect. I'd snap him on the back and before he could turn I would be on my way.

I stretched the band to its limit. I wasn't prepared for the bloodcurdling yell that pierced every square foot of the playground when I hit him.

The teacher came running. I didn't get far before she had me by the arm. She marched me back to my still sobbing victim, making me face the last person I wanted to face. I saw the red mark on my victim's back. It said more to me than his yell.

Trembling, I muttered some kind of apology to my classmate, whose sobs substantially decreased.

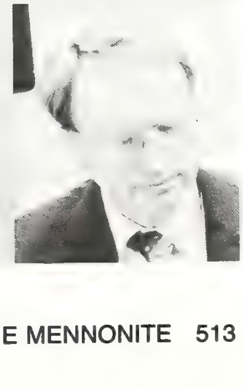
Then my bruised victim ordered off the boy he was teetering with and invited me on. I wasn't at all sure I should get on the board at the other end. I knew what could happen if he wanted to get even with me.

I moved to the other end of the board and we began our ups and downs. It was apparent that the boy I had violated accepted my apology. He was more interested in being friends than in nursing his wounds or getting even.

My teacher was the prime actor in setting up a face-to-face meeting between victim and offender. She expected both of us to be involved in patching up a wound and thus both own a resolution to our conflict.

The teacher could have marched me right to the superintendent's office. The superintendent, like the judge in today's criminal justice process, could have heard the case and pronounced his sentence. He could have kept me after school, taking away my freedom through detention—an incarceration of sorts. He could have restricted my actions, taking away recess privileges for a period of time to see if I would improve my behavior. That's called probation. Or he could have confiscated any rubber bands I might still have had in my pocket—making me pay a "fine" that would in no way benefit the victim I had hurt.

But none of this happened. I was helped to face the one I had offended. We were given the opportunity to restore relationships in a way that seemed just to both of us. My teacher or principal could have said that an apology wasn't enough. But my victim accepted it as enough. I learned more and became a better person because the victim and I worked this out than I would have if there had been a "court-ordered" resolution to the incident.
Harold Regier, director of Offender/Victim Ministries, Newton, Kan. Reprinted by permission from a longer article in the October 1988 Builder



Ministering to the homeless can help boost church contributions. The First Presbyterian Church in Dallas made a pivotal decision in the 1970s not to follow affluent members to the suburbs and to start caring for the homeless and hungry on its doorsteps, says pastor William J. Carl III. "The press picked it up and we got a flood of volunteers and money," Carl said. His 1,850-member church now receives $1.1 million in annual pledges—almost double the low of $600,000 reached during its transition period.

Across the United States in this harvest season, thousands of volunteers are following the admonition in Leviticus and gleaning a bounty of vegetables and fruit for the poor. Fresh produce that otherwise would be wasted is providing food for scores of thousands who cannot afford to buy it. One of the largest volunteer programs is operated by the Society of St. Andrew, an organization in Virginia with United Methodist ties. In the past five years it has provided 72 million pounds of potatoes and some other produce donated by farmers to food banks in 47 states at a cost of 4 cents a pound.

NEWS

Request about 14¢ per member for MWC

Mennonites in India convene second triennial conference

में है. समस्त पृथ्वी उसके सामने शान्त रहे।
10 7

A singing group from a church in Calcutta came to Korba.

Korba, India (MWC)—About 160 people attended the second triennial conference of Mennonite and related churches in India at the Jyothi School of Korba, a General Conference institution. "Servant Leadership in the Indian Context" was the theme, and Mennonite World Conference executive secretary Paul Kraybill was the main speaker.

"The time has come for you to become the leaders of a new church in India," Kraybill told the Oct. 6-9 assembly in its opening session on Thursday evening. "To find your true self in identity with Christ is the issue. What is the soul of identity for the church in India? Is it to be like the Western church, or can it find its true form in Indian soil?" He emphasized that authority is not something to be used as a source of power; rather, leadership is the result of the call of God and comes by the will of God.

A highlight was the silver jubilee celebration for the Mennonite Christian Service Fellowship of India. MCSFI represents the six Mennonite and related conferences of India, representing about 52,000 people: the General Conference, Missionary Church, Bihar Mennonite Church, Brethren in Christ, Mennonite Brethren, and Mennonite Church of India.

These six conferences also all participate in Mennonite World Conference. While in Korba, Kraybill arranged a meeting with the MWC General Council members and church conference officers. Discussion focused on future MWC structures and events.

"A bold suggestion came from the group, and it received vigorous discussion," Kraybill said. "This led to a consensus that the annual MWC asking goal for India should be one rupee (approximately 14.5 U.S. cents) per member. This is probably the highest goal set by any non-German conference in the Two-Thirds World."

In addition to Kraybill's messages, the conference featured addresses by P.B. Arnold, chairman of MCSFI; P.J. Malagar, bishop of the Mennonite Church of India; P.S.P. Raju, vicar of St. Thomas Church in Calcutta; and R.S. Lemuel, director of MCSFI.

Other events included a program by the General Conference women's organization, choir programs, reports by conference secretaries, a presentation by headmasters of Mennonite schools, reports from conference-sponsored development organizations and from the All-India Mennonite Women's Conference.

India is the fifth-ranking nation in Mennonite membership, following the United States, Canada, Zaire and Indonesia. *David Shelly*

Five Dutch peace activists, including retired Mennonite seminary professor Henk Kossen, on Aug. 31 presented to three members of Parliament a proposed law to allow conscientious objectors to designate the military portion of their tax payments for peaceful purposes. Called "A Law Concerning Conscientious Scruples on Military Designation of Tax Monies," the bill would permit taxpayers to decide if the military portion of the their taxes should be deposited in a new peace fund.

When a convicted person goes to prison, he's not necessarily the only one who suffers the consequences of his actions. Spouses and families of inmates may also suffer the stigma of crime, as well as poverty, loneliness, substance abuse, family breakdown and the problems of single parenthood. In Calgary a new program called W2 (Woman to Woman), a counterpart to the M2 (Man to Man) prison visitor program, is giving female Christian volunteers an opportunity to befriend interested inmate spouses. W2 director Evelyn Klassen says the object of the program is to "strengthen prisoners' families as a natural support system for offenders."

When it came to civil rights, the lack of "moral leadership in the Reagan administration" was worse than in all six previous administrations, Chicago Loyola University law professor Norman Amaker charged Nov. 1. Amaker, in a new book, *Civil Rights and the Reagan Administration*, contends that Reagan repudiated legal principles that evolved during the previous four decades.

NEWS

MCs and GCs taste each other's alphabet soup

Indianapolis (GCMC/MC)—"From a variety of places and a variety of life's experiences we come together to focus on our commonness . . . to meet each other on common ground." These words from the opening litany by Mag Richer Smith set the stage for a consultation on cooperation held here at First Mennonite Church Oct. 7-9.

Planned by the East Central States Inter-Mennonite Council, the meeting brought together executive, staff and commission members from Ohio, Illinois and Indiana-Michigan conferences of the Mennonite Church and Central District Conference of the General Conference Mennonite Church.

Moderator Ed Kauffman led the group in a get-acquainted exercise of tasting each other's "alphabet soup" (denominational acronyms). That served as an appetizer for the rest of the weekend.

Gerald Good, formerly of Ontario and now pastor of the Sunnyside congregation, Elkhart, Ind., shared about the experience of integrating the three Mennonite conferences in Ontario, and Vern Preheim, general secretary for the General Conference, spoke about integration on the church-wide level.

Enthusiasm for greater cooperation was clearly present, and the word "integration" was a part of the conversation. The East Central States Inter-Mennonite Council was encouraged to continue to talk about cooperation and to cross denominational lines wherever possible. "We need to develop an integration mentality," Paul Brunner, Ohio Conference, observed. "We need to get to the point of always asking, 'Is this something we can do together?' " *Elizabeth Stauffer*

An era waiting to be closed

Mennonite workers came to India in 1900, and the first generation of converts were villagers and farmers evangelized by missionaries and "Bible women." The next generation found their ways to the mission centers and towns, where they were educated.

Now the third and fourth generations are emerging as engineers, doctors, headmasters, bankers, seminary graduates, insurance agents and government employees. As these people move to the big cities and industrial centers the challenge for the church is to provide creative leadership and openings for younger, trained leadership.

India probably has a greater resource of trained, able people than any other Mennonite non-German constituency in the Two-Thirds World.

More than a few Indians will likely attend Assembly 12 at their own expense.

The 100 years of institutional history is an era waiting to be closed. The need for closer fellowship links, apostleship ministries and cross-cultural interaction is imperative. *Paul Kraybill*

Reference librarian: 10-month faculty position beginning August 1989. Master's degree in library science and experience preferred.

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Send resume to Dr. Lee F. Snyder, Academic Dean, Eastern Mennonite College, Harrisonburg, VA 22801.

NEW VIDEO in time for Christmas giving

New Beginnings:
Mennonite Refugees to South America (1947-48)

Peter Dyck tells of the miraculous delivery out of the Russian sector in ***Berlin Exodus.*** ***Gott Kann*** *uses actual film footage to show the first Volendam trip to Paraguay.* ***New Beginnings*** *shows three more transports to South America and the hard pioneer beginnings in the new land.*

Purchase price: $35.00 CDN or $30.00 US
Send cheque or money order to MCC office in your country.
Allow 2-3 weeks for delivery.

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Mennonite Central Committee and MCC U.S.
21 South 12th Street
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Akron, PA 17501
MCC Canada
134 Plaza Drive
Winnipeg, MB R3T 5K9

Mennonite Central Committee Central States office, North Newton, Kan., recently received $228,776.06 from the estate of Gladys H. Krehbiel, Moundridge, Kan. The contribution, one of the largest received by MCC, will be used to fund children's programs worldwide. In addition a portion of the funds will benefit the Offender-Victim Ministries program in Newton, Kan.

Young people who would like to spend a year in Europe with European Mennonites should contact Mennonite Central Committee now. MCC is accepting applications for the 1989-90 Intermenno Program, which is open to young people between the ages of 19 and 27. Participants go to Germany, the Netherlands and Switzerland; most spend six months each in two locations within the same country. Applications are due by Jan. 15, 1989. The program begins Aug. 12, 1989. Contact MCC, Box M, Akron, PA 17501, (717) 859-1151; or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.

Two vocational conferences are being planned by Mennonite Economic Development Associates for next year. A Jan. 25-27, 1989, conference in Phoenix, Ariz., will examine the topic "Spouses in Business Settings" and be led by John and Naomi Lederach. An April 27-29, 1989, conference in Lancaster, Pa., will address "Achieving Satisfactory Succession of Management in Family Business" and be led by Len Geiser and Dennis Koehn. For more information contact MEDA, Box M, Akron, PA 17501, (717) 738-3715.

NEWS

MC/GC General Board members to explore integration 'until 1995'

Techny, Ill. (GCMC)—Mennonite Church moderator Ralph Lebold sounded surprised. "We had not anticipated coming this far," he said, referring to a preliminary recommendation on the exploration of integration between the Mennonite Church (MC) and General Conference Mennonite Church (GC).

The recommendation had just been handed out to General Board members and staff of the two denominations, who were meeting here in joint and separate sessions Nov. 3-5. It stated in part, "We acknowledge that the Lord of the church is bringing us into closer spiritual fellowship and increasing unity of faith and mission. . . . We, therefore, commit ourselves to enter into a time of deliberate exploration of integration until 1995."

Reaction to the document was cautionary. "Have we moved so far along the way that we can't say no?" queried Doris Gascho, Kitchener, Ont., MC General Board.

Bill Toews, Leamington, Ont., GC General Board, agreed. "We're taking a risk doing this. People might perceive we're rolling."

But Ben Sprunger, Worthington, Ohio, GC General Board, challenged, "We can't make integration happen."

MC and GC General Board members agreed in separate sessions that the recommendation should be distributed to MC and GC constituencies for testing before final action by the two boards in spring 1989. The recommendation will then be distributed to delegates at Normal '89, the joint MC/GC conference, Normal, Ill., Aug. 1-6.

In GC General Board (GB) business, members discussed a recommendation from the structures committee to cut the number of commission representatives in half.

The rationale for reducing each commission's representatives from two to one is to allow the General Board to have more of an identity of its own and to allow for greater efficiency, stated GB member Jake Fransen, Smithville, Ont.

However, all three commissions were adamantly opposed to any such change. The Commission on Education executive committee had gone so far as to state its opinion on paper: The role of GB "is not to centralize authority in a few but to provide coordination services and programs."

"There's no way I see the General Board as just a coordinating function," countered Fransen.

"If the commissions are going to be of one mind, are we going to gain or lose" by voting for this recommendation? asked GB member Peter Kehler, Abbotsford, B.C.

Dave Linscheid

Left to right, Ivorie Lowe, Samuel Lopez, Lynn Liechty, Ruth Lesher and John R. Friesen discuss agenda of the joint General Boards.

The recommendation was defeated by a vote of seven to five.

The GB in-depth review of the Commission on Education (COE) dealt primarily with publishing. "What role does profitability play in terms of what you publish?" asked GB member Lynn Liechty, Berne, Ind.

"With only about 400 congregations with around 65,000 members [in North America], we have to be service oriented," said Brent Sprunger, Faith and Life Press marketing manager.

The intercommission curriculum project for children, "Neighbors Near and Far," received high marks. "It's gratifying to hear parents' enthusiasm for 'Neighbors Near and Far,' " said GB secretary Myron Schultz, Bloomfield, Mont. "It's proving to be one of the best things that could have happened in getting churches interested in the General Conference."

At another point, GB member John R. Friesen, St. Catharines, Ont., said, "I see a real need and value for working on inclusive language. Does COE have a policy that is followed?"

Neither COE nor the General Conference has a policy on inclusive language, responded COE executive secretary Norma Johnson. "We're committed to inclusive language as it relates to humanity. In regard to language about God, we try to be aware of the continuum of opinions," she said.

There was little discussion or action on the question of whether COE is to be the sole publisher for the General Conference or whether other departments, such as communications, can do their own publishing. "I'd say we'd better get a hold of this matter sooner than later," advised Fransen.

In other action, GB reappointed general secretary Vern Preheim to a three-year term and agreed that COE should be responsible for GC historical and archival tasks. *Carla Reimer, news service editor*

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CENTRAL DISTRICT EDITION

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Conferences meet for Consultation on Cooperation

"From a variety of places and a variety of life's experiences we come together to focus on our commonness . . . to meet each other on Common Ground." These words from the opening litany by Mag Richer Smith set the stage for the Consultation on Cooperation at First Mennonite Church, Indianapolis, Oct. 7-9. Planned by the East Central States Inter-Mennonite Council (ECSIMC), the meeting brought together executive, staff and commission members from Ohio, Illinois and Indiana-Michigan conferences of the Mennonite Church and Central District Conference of the General Conference Mennonite Church for the purposes of getting acquainted and developing a sense of cooperation and trust.

Moderator Ed Kauffman led the group in a get-acquainted exercise of tasting each other's "alphabet soup" (recognizing denominational acronyms). That served as an appetizer for the rest of the weekend.

Gerald Good, formerly of Ontario and now pastor at the Sunnyside congregation (Elkhart) of Indiana-Michigan Conference, shared about the experience of merging three Mennonite conferences in Ontario, and Vern Preheim, general secretary of the General Conference Mennonite Church, spoke about the process and progress of integration on the churchwide level.

On Saturday afternoon participants met with their counterparts from other conferences in groups. They compared programs and identified ways in which the groups are now working together and looked at areas for greater cooperation.

On Saturday night these groups were asked to identify one way they will cooperate because of having been together. All groups reported commitment to more intentional information sharing and continuing to meet periodically, as well as working together where issues reach across conference lines.

Specifically, the justice, peace and service people agreed to jointly review the youth peace education materials being prepared by Indiana-Michigan Conference, and the nurture group recommended a joint spring planning retreat for commissions and executive committees of the four conferences. The leadership commissions expressed interest in developing a plan for cooperative credentialing and resourcing of pastoral leadership, search committee procedures and working toward a joint list of ministerial candidates.

Executive and coordinating council members were in favor of moving toward integration because (1) they are concerned about integrating minorities and people of other-than-Mennonite backgrounds; (2) they can build on the strengths of each other; (3) as they move toward the year 2000, integration will help them move into a more urban world; and (4) unity is a biblical injunction.

Enthusiasm for greater cooperation was clearly present, and the word "merger" was a part of the conversation. While enthusiastic about the possibilities, some were concerned about a sense of loss for Central District. Perhaps, suggested the nurture group, we need to stop thinking in terms of state lines and look instead at clusters of congregations.

The ECSIMC was encouraged to continue to talk about cooperation and merger, to be cautious but to encourage and facilitate crossing of denominational lines wherever possible. "We need to develop an integration mentality," Paul Brunner, Ohio Conference, observed. "We need to get to the point of always asking, 'Is this something we can do together?' " *Elizabeth Stauffer, editor,* Gospel Evangel

The work of the Central District ministerial committee is emphasized in this issue of the CD Reporter. *Pictured below are these members of this committee: (standing)* **Mark Weidner**, *First Church, Bluffton, Ohio, conference minister; (seated)* **Phyllis Baumgartner**, *First Church, Berne, Ind.;* **David Ewert**, *Community Mennonite Church, Markham, Ill., secretary;* **Conrad Wetzel**, *Plow Creek Church, Tiskilwa, Ill., associate conference minister; and* **Melvin D. Schmidt**, *First Church, Bluffton, Ohio, chairperson. Pictured on A-3 with her husband is the newest member of the committee,* **Marcia Yoder-Schrock**, *Hively Avenue Church, Elkhart, Ind.* Photo by Evelyn Krehbiel

Pastoral salaries in 1989

A new pastor, just graduated from seminary next year, would receive a salary of $23,500, according the district guidelines. This is also similar to what is recommended by the General Conference. The amount may vary slightly due to congregational size and local housing costs. Other basic benefits provided by the congregation would be a family medical plan and a pension plan.

Pastors with 20 years experience would be earning $31,000 to $32,000. These salary and benefit levels are comparable to a public school teacher with similar education and experience. Salary and benefit guidelines from the district and the General Conference have been mailed out to congregations this fall.

Pastors have a tax break on the one hand and a tax liability on the other. Income spent on housing is not taxable, but pastors are considered self-employed and thus pay 13.02 percent of their total income to social security. This tax break and liability compensate for one another and put pastor's families in the same place as everyone on April 15. *Mark Weidner*

Committee on the ministry report

The General Conference committee on the ministry met with John Esau in Newton, Kan., Oct. 13-15. This committee is made up of one representative from the ministerial committees of each of the district conferences, of the Canadian committee on ministerial leadership, including the director, and a representative of Associated Mennonite Biblical Seminaries.

Various issues were presented and discussed, including a new information packet compiled by John Esau to aid pastors and congregations in pastoral leadership transitions, a new computerized system for registration of pastors serving in the General Conference, ethics guidelines for pastors, continuing education for pastors and women in pastoral leadership.

One significant aspect of our discussion centered around specific instances in which women have been called to serve a congregation in pastoral ministry and, having served well over a period of time, were ready for ordination. The congregation was not open to ordination, to recognizing the calling and gifts of a woman for pastoral ministry, even though they had called the person to that unique and important role. Another issue is that there have been several women who have moved out of General Conference pastorates for various other reasons.

Discussion followed as to whether there has been a leveling off and/or retrenchment of women in pastoral ministry within the General Conference. The concern was also raised as to whether the possible GC-MC integration would be helpful or a hindrance to women in ministry, since MC conferences may allow ordination for women but there is not centralized affirmation, and some are officially opposed to it.

The committee affirmed the need to encourage young women *and* young men to seriously consider using and developing their gifts for pastoral ministry. *Marcia A. Yoder-Schrock*

Leadership

Richard Bentzinger, a retired United Methodist pastor living in Donnellson, Iowa, is serving as interim pastor of the yoked fellowship of Zion Mennonite Church and United Presbyterian Church at Donnellson. He has some Mennonite roots, having served after World War II with Mennonite Central Committee in Italy.

Mary Brubaker Zehr is a pastoral intern at Albany Park Church, Chicago, for a year, having begun in September. Her internship is under the SCUPE program (Seminary Consortium for Urban Pastoral Education).

Charles Cooper began service as pastor at Grace Community Church, Chicago, on Oct. 30. Earlier he had worked as a hospital chaplain and as executive director of an urban ministries program in Chicago. Since July 1985 he had been pastor of Prairie Street Mennonite Church (MC), Elkhart, Ind. Charles and his wife, Judy, have two young sons.

Tim Epp, Goshen, Ind., has been called to pastor First Church, Berne, Ind. He and his wife, Joyce, and two children will move to Berne next summer to begin his work there in August. Epp is now interim pastor of Olive Mennonite Church (MC) near Elkhart.

Joyce Gerhart, who had been employed half time as minister of Christian education at Silverwood Church, Goshen, Ind., resigned her position there. She and her husband, Robert, have moved to the Bally, Pa., area, where Robert is pastoring the Hereford Mennonite Church.

Brad Greenstreet, Dallas, Texas, worked during the summer as a pastoral intern with emphasis on youth work at Congerville (Ill.) Church. His wife, Jinks, assisted him with the youth involvement.

Howard Habegger, who had been in Colombia, South America, for the past three years as pastor of the Union Church of Bogotá, has with his wife, Marlene, moved to Goshen, Ind. On Aug. 28 he began pastoring Silverwood Church in Goshen. The Habeggers have several grown children.

Ed Kauffman, pastor at Eighth Street Church, Goshen, Ind., will be on sabbatical leave Jan. 30-July 3, 1989. **June A. Yoder** will supply the pulpit three Sundays a month during Kauffman's sabbatical.

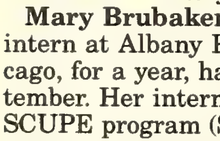
Cynthia Neufeld Smith, an intern at First Church, Bluffton, during the summer of 1987, and her husband, Roger, have moved to Topeka, Kan., to accept co-pastorates with Southern Hills Mennonite Church in Topeka. Cynthia's home church is First Church, Lima, Ohio.

Jerry Nussbaum, who resigned from his position as youth minister, East Central District April 30, 1987, began working as a chaplain at South Bend (Ind.) Memorial Hospital this fall.

Terry Rediger, until recently pastor at Bethel Church, Pekin, Ill., has accepted a pastoral call to Cedar Community Mennonite Church, Waterloo, Iowa. Terry and his wife, Jerilee, and their two young children arrived in Waterloo on Oct. 7.

June Thomsen assumed the position of director of Christian education at First Church, Bluffton, Ohio, on

Cooper



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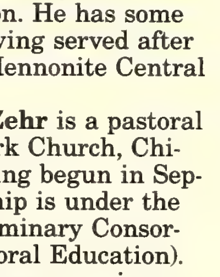

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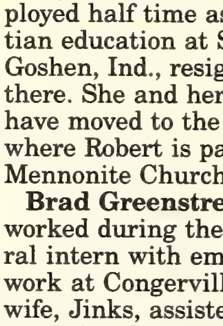

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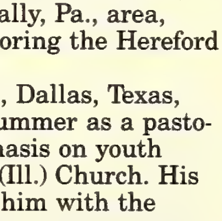
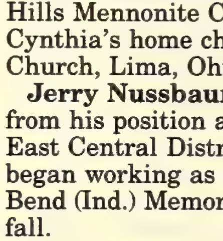
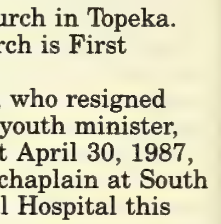


Rediger



Thomsen



District calendar

To obtain more information about winter retreats, ask your pastor or write or call Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426. For registration information for Mennonite and Brethren Marriage Encounter (M&BME), contact your pastor.

Dec. 3—"How to Build a Magnetic Church" workshop led by Herb Miller, Mennonite Church of Normal, Ill.

Jan. 3-20, 1989—Interterm, Associated Mennonite Biblical Seminaries (AMBS)

Jan. 13-15, 1989—Junior high retreat, "Life is Toooooo Short," resource people, Randy and Amy Murray

Jan. 20-22, 1989—High school retreat I, "The Big Squeeze," resource person, Paul Miserlian

Jan. 20-22, 1989—M&BME, North Canton, Ohio

Jan. 23-27, 1989—Pastors' Week, AMBS, "Journey with Jonah"

Jan. 27-29, 1989—Family retreat, "Insights from Biblical Families for the Family of Today," Lloyd and Joann Miller, resource people

Feb. 3-5, 1989—High school retreat II, "Compassionate Action: You Can Make a Difference!" resource person, Hubert Brown

Feb. 3-5, 1989—M&BME, Sarasota, Fla.

Feb. 5, 1989—25th anniversary celebration, First Mennonite Church of Champaign-Urbana, Ill.

Feb. 10-12, 1989—Young adult retreat, "Being a Christian in the Midst of the American Dream," Jim Schrag, resource person

Feb. 10-12, 1989—Marriage enrichment weekend, Camp Friedenswald, Andy Stoner, resource person

Feb. 12-14, 1989—Pastor/spouse retreat, Camp Friedenswald, Cassopolis, Mich.

Feb. 17-19, 1989—M&BME, Goshen, Ind.

Feb. 22-24, 1989—Multistaff conference, "Leadership for Growth," Sarasota, Fla.

Feb. 24-25, 1989—"Dialogue Toward Unity," Camp Menno Haven, Tiskilwa, Ill.

March 3-5, 1989—M&BME, Niagara Falls, Ont.

March 10-12, 1989—M&BME, Morton, Ill.

April 13-15, 1989—33rd annual Central District Conference sessions, Camp Windermere, Roach, Mo.

Watsons

Yoder-Schrocks

April 1. This assignment is part time. She also teaches released-time Christian education in the Bluffton community schools. She is the wife of Ib Thomsen, and they have two children.

Tom Voth, pastor of St. Louis Mennonite Fellowship since early 1982, has resigned his position there, effective August 1989.

John Waltner, a second-year student at Associated Mennonite Biblical Seminaries, Elkhart, Ind., served as summer assistant pastor at Maplewood Church, Fort Wayne, Ind.

Charles and **Linda Watson**, recently of Rock Port, Mo., have assumed the positions of co-pastors of Paoli (Ind.) Mennonite Fellowship. Their installation service was on Oct. 7. They had come from the Disciples of Christ Church in central Missouri, where each had served a separate congregation.

John Yoder-Schrock, Elkhart, Ind., has joined the staff of Eighth Street Church, Goshen, Ind., as associate pastor, with responsibilities in education. He is the husband of Marcia Yoder-Schrock, pastor at Hively Avenue Church, Elkhart. He has been an elementary school teacher for 11 years. Following completion of his Master of Divinity degree from the Associated Mennonite Biblical Seminaries in Elkhart in 1982, he served as associate pastor at the Zion Mennonite Church in Souderton, Pa., before returning to Elkhart in 1984.

CDC finances that matter

Jan. 1-Sept. 30

After nine months we have received 56 percent of our budget from church contributions as compared to 60 percent at the same time last year. Our per member share for 1988 is $40. Right now we are projecting 95 percent of our $254,590 budget, and spending is being reduced to meet this anticipated shortfall.

For 1989 the executive council on Oct. 7 decided to propose a budget of $259,682 to delegates at our conference next April. This is a modest 2 percent increase and less than inflation. The per member share for 1989 is $40.80. That is $.11 a day for each conference member. *Mark Weidner*

Calvary youth contribute through SWEAT

On a Monday evening in Wichita, Kan., Allison Munz was describing her first day of work. It had been a hot day for construction, but she was still enthusiastic. Meeting the future owner had made working on the Jubilee Home "so much more worthwhile," she said. "I wish I could work on this house all week."

But there was work to do at other job sites as well—painting, demolition, digging holes for fence posts. As the week progressed, Allison and seven other members of the youth group from Calvary Church in Washington, Ill., worked on a variety of projects. They also sponsored a "Good News Club" in late afternoon with stories and other activities for children.

The group came to Wichita in July to volunteer a week of their time and energy to SWEAT (Serving Wichita: Experiencing Action Together), a workcamp program run by Mennonite Housing Rehabilitation Services, a non-profit home repair, rehabilitation and new construction company in Wichita. *Laureen Harder, Mennonite Housing*

Five young people and three adults from Calvary Church spent a week in Wichita, helping to provide housing and reaching out into the neighborhood.

about people

Volunteers from First Church, Bluffton, Ohio, on the summer staff of Camp Friedenswald, Cassopolis, Mich., were **Ben Chappell** and **Julie Friesen**, kitchen helpers for part of the summer; **Wendy Chappell**, arts and crafts leader; **Jon Friesen**, **Beth Suter** and **David Urich**, counselors; **Jim Stutzman Amstutz**, camp pastor for a week; and **Lisa Weaver**, kitchen helper.

Glen and **June Graber** have returned to their home community, Wayland, Iowa, after many years of missionary service, most recently with World Vision in Bangladesh and Indonesia. Earlier they had worked with Mustard Seed. On Aug. 21 their home church, Eicher Emmanuel Church near Wayland, held a welcome for them.

Ellwyn and **Ruth Hartzler** and **Dwight** and **Phyllis Suter**, all of Grace Church, Pandora, Ohio, volunteered a week in early summer to work at Camp Friedenswald, Cassopolis, Mich.

Steve Krehbiel, First Church, Bluffton, Ohio, a Bluffton College junior last year, and **Scott Stalter**, a member of the Mennonite Church of Normal, Ill., and a 1988 BC graduate, were named Scholar-Athletes by the National Association of Intercollegiate Athletics. Krehbiel, a mathematics and computer science major, was one of 35 college men's soccer players and Stalter, an accounting and church work major, was one of 77 tennis players nationwide, recognized for excellence in the classroom and in their chosen sport.

Leroy Loepp, Mennonite Church of Normal, Ill., is serving a one-year term in voluntary service as a handyman at the Elkhart County Council on Aging with the Mennonite Board of Missions, Elkhart, Ind.

Jan Lugibihl accepted a four-month assignment with Mennonite Voluntary Service (MVS) as a staff member with SYNAPSES, a peace and justice organization in Chicago. Lugibihl is originally from Bluffton, Ohio.

Dennis Miller of Silverwood Church, Goshen, Ind., worked in house construction with Habitat for Humanity in Atlanta, June 27-July 1.

Gordon and **Kathryn Graber Myers**, members of Eicher Emmanuel Church, Wayland, Iowa, General Conference Mennonite Church (GC) missionaries, returned to the United States in June after completing a three-year term of service in Zaire with the GC Commission on Overseas Mission and Africa Inter-Mennonite Mission.

In May, **David Neufeldt**, Coaldale (Alta.) Mennonite Church, accepted a one-year MVS assignment with Latino Youth in Chicago. He works half time as a carpentry supervisor and half time as a computer instructor.

Nancy Rempel, Faith Mennonite Church, Newton, Kan., began a one-year MVS assignment in August as a child-care worker at Edgewood Children's Center, St. Louis.

Mark Richard, Bluffton, Ohio, a 1988 graduate of Bluffton College, earned second place in the 1988 C. Henry Smith Peace Oratorical Contest held in Akron, Pa. Richard received $150 for his speech entitled "International Students at Bluffton College."

Don Schweingruber, Bluffton College dean of student affairs, received the Phillip A. Tripp Distinguished Service Award at the annual Ohio College Personnel Association conference on April 15.

Jeanette Sears of Elkhart, Ind., most recently of Newton, Kan., has begun a one-year MCC assignment in Taipei, Taiwan, where she is teaching English. She is a member of Faith Mennonite Church in Newton and is also associated with Southside Fellowship in Elkhart.

Steven Shirk, associated with Assembly Church, Goshen, Ind., is on a one-year SALT assignment with MCC in Paraguay, where he is working in farm work and maintenançe for Gemeinde Kommittee at a leprosy station.

Hugh and **Janet Sprunger**, members of First Church, Berne, Ind., and GC missionaries in Hong Kong, worked for the North American Chinese Mennonite Council this summer. From mid-June through mid-August, the Sprungers visited Chinese congregations in Canada and the United States.

Mary Sprunger of First Church of Champaign-Urbana, Ill., has been awarded the Women's Lectureship Stipend by AMBS, Elkhart, Ind. This year at the seminary she teaches one course in history each semester and does research.

Orlando and **Eula Sprunger** and **LeRoy** and **Barb Yoder**, all of First Church, Berne, Ind., are the most recent participants in the two-week MENNO service project in Colombia, South America.

Sonia Weaver was winner of the first prize of $1,500 in the 1987 Swackhamer Prize Essay Contest, sponsored by the Nuclear Age Peace Foundation, Santa Barbara, Calif. Her essay was on "Three Steps My Family and I Can Do Now to Encourage Peace." Weaver is a member of First Church, Bluffton, Ohio.

Lisa Weidner, First Church, Bluffton, Ohio, has begun a one-year term with the Intermenno program in Haarlem, the Netherlands, where she cleans and works in the kitchen at a Mennonite church and nursing home for the first six months.

Dawn and **Doug Yoder Harms**, Mennonite Church of Normal, Ill., most recently of Goshen, Ind., are in Portugal on three-year MCC assignments as community and church workers in Lisbon.

On MCC assignments for three years in Tele-Tele, Lesotho, are **Ellen Davis-Zehr** and **Dennis Zehr** of Tiskilwa, Ill. They are serving as development workers. Dennis is a member of Willow Springs Mennonite Church of Tiskilwa. Ellen was most recently a member of Plow Creek Church, Tiskilwa.

To our contributors

The next issue of the *Central District Reporter* will appear Dec. 27.

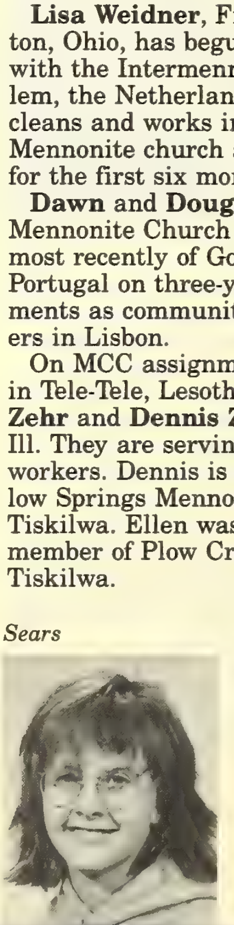
Copy and photos for the Jan. 24 issue should reach the following address (the new Central District office) by Dec. 6:

Central District Reporter
Evelyn Krehbiel, Editor
103 W. Elm St.
Bluffton, OH 45817.

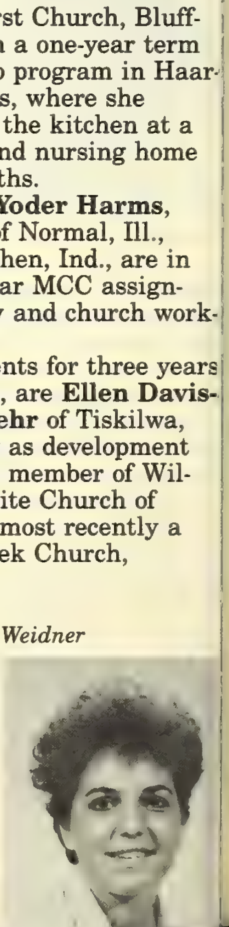
We ask that articles be typewritten and double-spaced. If you compose on a computer, please do not justify the right margin, since natural line length is helpful to know for estimating article length. We urge you to keep a copy of all material submitted.

Yoder Harms family

Sears



Weidner



Nov. 9 was the 50th anniversary of the Crystal Night of 1938, when a pogrom was launched throughout the Nazi empire. Synagogues were put to the torch, Jewish stores were smashed and looted, and many Jews were assaulted or arrested. The hierarchical church was silent about this outrage. Fifty years later the bishops of East and West Germany and Austria, in their first postwar joint statement, have expressed their repentance and sorrow.

In a controversial case involving the murder of four people in a rural village, Tutela Legal—the human-rights office of the San Salvador archdiocese—concluded that guerrilla forces carried out the killings. Local residents told reporters that the killers identified themselves as members of a nearby army brigade when they arrived to take the victims from their homes. Tutela Legal director Maria Julia Hernandez called on the guerrilla high command to investigate the case, punish the guilty parties and "comply with the fundamental guarantees of the civilian population, in accord with the norms of international law." (*National Catholic Reporter*)

French police arrested 40 people they identified as followers of right-wing political and religious groups after a suspicious fire in the Parisian multiscreen movie house where the controversial film *The Last Temptation of Christ* was being shown. The Oct. 22 fire left 13 injured.

NEWS

Mental health and disabilities people go international

Chicago (MCC)—A seven-member committee and three-member administrative team, charged with responsibility to find an "appropriate response to the needs of mentally ill and disabled people outside North America," met here Oct. 22. The newly formed International Mental Health and Disability Committee is a joint committee of Mennonite Central Committee, MCC Canada and Mennonite Health Services (MHS), representing MCC U.S.

An October 1987 agreement states that the committee's objectives include working with international partners to discern needs, promote awareness, encourage development of services, provide training and support the development of a grass-roots self-help advocacy movement.

The committee includes Herman Bontrager and Florence Driedger, named by MCC; Aldred Neufeldt and John Elias, named by MCC Canada; and Larry Nikkel, Dennis Rupel and Marian Stroud, named by MHS. The administrative team includes Carl Good, executive director of MHS; Paul Myers, MCC secretary for the Middle East and South Asia; and Henry Enns, MCC consultant for disabilities concerns.

In an opening devotional, Elias, executive director of Saskatchewan's Mental Health Services, spoke of the opportunity to meld the various strands of mental health and disability work in Mennonite history and start afresh.

Carl Good sketched events leading to the committee's formation. The committee is new, but MHS has worked in South America, with MCC support, since the late 1960s. An international committee was started in 1982, and in 1984 a set of guidelines was drawn up for a joint International Program of Mental Health.

MHS is convinced of the "validity of working at mental health and developmental disabilities internationally," Good said. But fitting this mission into MCC's structure has been slow since "MCC operates geographically rather than according to special interests or programmatically."

The committee also talked about how MCC decides when to begin a new work. Some urge waiting to assist until a community articulates a need for a mental health or disabilities program. Others want to carry a new vision to communities that have not yet articulated a need for such programs.

The Committee also discussed what needs MCC should respond to and in what order. "In many places in Asia, available resources do not permit moving beyond basic needs. Dealing with mental health is seen as a luxury," said Paul Myers.

"Even in countries where basic needs are the only focus, we can work at prevention by getting nutritious food to children age 2 and under to decrease retardation possibilities," recommended Marian Stroud, associate superintendent of Medina County (Ohio) Achievement Center.

The committee will create a mission statement, make a three-year plan, enlarge the circle of people committed to the mental health agenda and catalogue mental health and disability programs and needs with help from MCC overseas secretaries and country representatives.

Henry Enns challenged the group to think of awareness training sessions, resource kits and creative dialogue with MCC staff. Aldred Neufeldt, professor at the University of Calgary, was elected chair of the committee. *From a report by Jane L. Halteman*

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- Hostel parents for Burkina Faso
- English teachers for China Educational Exchange
- Evangelism/pastoral workers for many countries
- Bible teacher and youth worker among African Independent Churches in Botswana.

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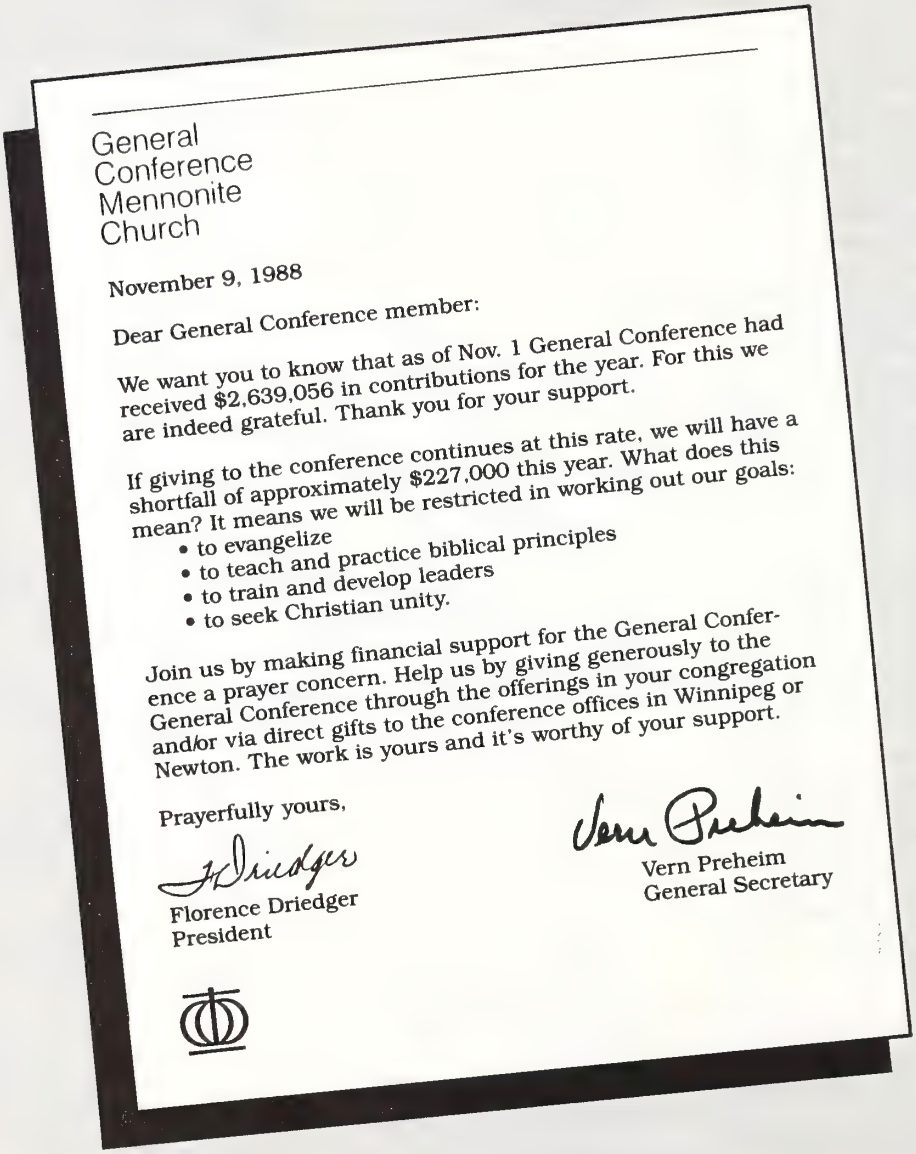
Send letter of application, resume and transcripts and arrange for three letters of reference to be sent to Dr. Arden Slotter, Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817. An AAEO employer.

Rockway Mennonite Collegiate, Kitchener, Ont., on Oct. 21 hosted grade five, six, seven and eight students and parents interested in becoming better acquainted with the school and its academic program for grades 7-13. The morning included a student chapel, music and drama presentations, recreation and get-acquainted activities. In the afternoon students and parents toured classrooms and facilities.

Two of Toronto's top science students have been barred from visiting a NASA base in Houston. Miahi Gorun, 18, and Maciek Siarkiewicz, 16, were barred because they were born in Eastern Europe. Both are landed immigrants who will eventually become Canadian citizens. They attend Marc Garneau High School, which is named after Canada's first astronaut in space. The school is an official NASA resource center in Canada. "They think we want to go down there to spy; that's ridiculous," said Gorun. Ron Thorpe, the school's program coordinator, called it "NASA paranoia."

Mennonite Central Committee has been asked to pack vegetable seed kits in Bangladesh for families suffering from the flooding there. The vegetable seed kits, which will cost about $50,000 U.S., will be distributed to about 100,000 families through OXFAM and its network of non-governmental organizations. Each kit contains five types of seeds. These rehabilitation efforts will supplement MCC relief efforts already under way.

An open letter to members of the General Conference



General
Conference
Mennonite
Church

November 9, 1988

Dear General Conference member:

We want you to know that as of Nov. 1 General Conference had received $2,639,056 in contributions for the year. For this we are indeed grateful. Thank you for your support.

If giving to the conference continues at this rate, we will have a shortfall of approximately $227,000 this year. What does this mean? It means we will be restricted in working out our goals:

- to evangelize
- to teach and practice biblical principles
- to train and develop leaders
- to seek Christian unity.

Join us by making financial support for the General Conference a prayer concern. Help us by giving generously to the General Conference through the offerings in your congregation and/or via direct gifts to the conference offices in Winnipeg or Newton. The work is yours and it's worthy of your support.

Prayerfully yours,

F Driedger
Florence Driedger
President

Vern Preheim
Vern Preheim
General Secretary

NEWS

German Mennonites talk about abortion

Stupferich, West Germany (MWC)—The issue of abortion served as the focus for addresses at the recent annual meetings of the Verband deutscher Mennoniten-Gemeinden here.

Guest speakers included a married couple named Blechschmidt, both of whom are medical doctors. In a talk called "The Human Being—a Person from the Start," Mrs. Blechschmidt talked about the early development of the child, speaking of life as a unit of physical being and the soul.

"Human life is a witness of God's love. To stand by this life is in agreement with Jesus' words, 'Whatever you did for one of the least of these brothers of mine, you did for me,' " she said.

Mr. Blechschmidt presented slides on human embryology.

Andrea Lange, reporting in *Bruecke*, the official publication of the German Mennonite churches, noted that the speakers' purpose was not to condemn anybody but to call on congregations to take seriously the problems of unplanned pregnancy and to stand by such people with counseling and practical help. She added that in West Germany, one of the richest countries in the world, there are annually nearly 200,000 abortions, which should be a matter of concern for Christians.

More than 1,000 Christians have been arrested in Ethiopia since April. Many of the arrests are for violating the ban on public worship services in much of the country. A large, thriving network of house churches exists, involving perhaps more than 2,000 homes in the capital city of Addis Ababa alone, according to one estimate. Most traditional churches have been closed over the last 14 years and many leaders imprisoned. (*Gospel Herald*)

Canada jails more people than most other Western democracies. This should change, said the Canadian Sentencing Commission in a 600-page report. Jail sentences, it said, are expensive and serve only to separate the offender from society, not to rehabilitate. Jail sentences should only be given to the more serious and violent offenders, it said, while others should be given community service orders, fines or probation. The commission also said there should be more consistency in sentences and that victims should be able to make a statement about how the crime had affected them.

Thirty to 40 percent of gay teenage boys and 20 percent of teenage lesbians attempt suicide in the United States, while only 10 percent of their heterosexual peers do, the Youth Suicide National Center reported recently. Health-care professionals attributed the attempts to isolation, loneliness and alienation from family and friends.

NEWS

Manitoba radio stations will air weekly MWC broadcasts

Winnipeg (MWC)—Mennonite World Conference has announced the launching of "Mennonite World Conference Report," a five-minute radio program that will be aired twice-weekly on Radio Southern Manitoba.

The program will be presented each Friday at 9:15 a.m., with a repeat broadcast sometime during the stations' regular Saturday evening magazine program, which airs from 7:00 to 7:30.

Radio Southern Manitoba, a Mennonite-owned network, can be heard across the province of Manitoba and into Ontario and Saskatchewan. It includes stations CHSM at Steinbach, CFAM at Altona and CJRB at Boissevain.

According to MWC Canadian office director John Dyck, "The purpose of the 'MWC Report' is to inform Manitoba Mennonites about the global Mennonite family, about the ongoing program of the Mennonite World Conference."

The radio network is donating the air time for the broadcasts. Producer will be Robert Nickel of Winnipeg.

"We're trying to get an all-world flavor for the theme," said Nickel.

The program will continue through the July 24-29, 1990, Assembly.

The Radio Southern Manitoba network will provide on-air publicity for the broadcasts and will also advertise them in appropriate newspapers and magazines. MWC will be responsible for publicity in church bulletins and conference publications.

January 1989 at

Associated Mennonite Biblical Seminaries

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COMMENTARY

Guns and slogans

"Guns don't kill people—people do" is a slogan of the (U.S.) National Rifle Association. As with many slogans, this one has an element of truth. But slogans often give only half truths. People accept the half-truth without thinking much about it.

Suppose we said, "Baseball bats don't kill people—people do." Or, "hand grenades don't kill people—people do." Note the difference. The first sounds silly, but the one about grenades sounds dangerous. Although both weapons can kill, there's more reason to fear the grenade than the baseball bat.

A grenade is not much larger than a gun, and as long as the pin is in place, it is about as safe. So why shouldn't people stock grenades and guns in their homes for defense against intruders? Obviously grenades are too dangerous.

But what about guns? Are they not similarly dangerous? Guns are quite similar to grenades in their threat to bystanders. If my child took up a loaded gun I'd worry as much as if it were a grenade. But I wouldn't worry as much if the child took up a stick or club.

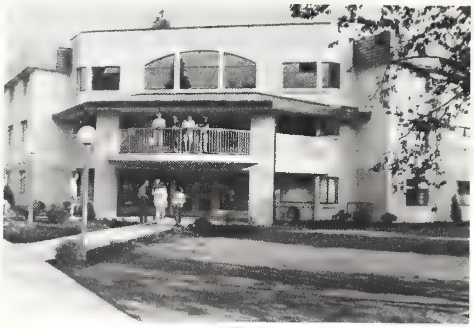
"Guns don't kill" implies that the danger isn't in the gun but in the person holding it. This is partly true. The gun lying loaded on the ground is of little threat without anyone near to fire it. But in any person's hand, if it's loaded it becomes a dangerous object. The danger isn't created by the motives of the handler, as the slogan suggests.

Suppose we'd put a danger rating on these things that have been used as death instruments: poison, torch, acid, knife, ice pick, club, gasoline, water, gun, grenade. All can be lethal in the hands of the insane or enraged. But not all pose danger in the ands of a child. Guns pose danger in all hands, not just in the hands of the malicious.

We need restrictions on gun handling. In considering this issue we must think clearly, maturely, noting the proximate dangers of any and all weapons. We also must be aware of biases, our own as well as others'. A bias for gun-use freedom makes people accept half-true slogans. Bias against gun usage can make concerned people condemn all gun use, including hunting.

Guns are powerful, deadly instruments. They have a legitimate place and use but should certainly not be freely handed to the immature or untrained. Guns deserve great respect, even fear. Our Christian concern is that they not become too readily available, dangerous objects in anyone's hands. *Stanley Freed, 175 Morris Road, Harleysville, PA 19438*

Columbia Hall (right) is a new 96-bed student residence at Columbia Bible College, Clearbrook, B.C. It officially opened Sept. 25 and is filled to capacity for the fall semester. One hundred eighty-one full-time and 73 part-time students were enrolled for courses at the college.



Owners of McDonald's franchises in West Germany are asking their employees to withhold their contributions to the Evangelical Church. They are upset because the church recently donated the equivalent of $15,000 (U.S.) to an anti-McDonald's campaign. Opponents of Germany's most popular fast-food chain accuse the restaurant of contributing to the malnutrition of Third World people and the destruction of their forest land. Some Third World nations, say the protesters, export beef cattle to meet debt obligations, thus depriving their own people of needed sustenance, according to *One World* (October issue).

RECORD

deaths

Ralph Weber, 60, Newton, Kan., died Nov. 5. He was pastor at Central Heights Church, Durham, Kan. He pastored various churches in the Western District Conference and formerly managed the Faith and Life Bookstore in Newton. He is survived by his wife, Doris; three children and their spouses, Jim and Jean Weber, Newton; Miriam and Lance Dale, Newton; Ruth and Nathan Claassen, Beatrice, Neb.; and five grandchildren.

workers

Myron Augsburger inaugurated a new preaching series Nov. 16-18 at Associated Mennonite Biblical Seminaries, Elkhart, Ind. He combined sermons and commentary on preaching to launch the Lederach Preaching Series. The series has been established with an endowment gift from Paul M. and Mary Lederach, Franconia, Pa., to Goshen Biblical Seminary.

Muriel Bechtel is pastor at Warden Woods Church, Scarborough, Ont.

Bohn

Philip and *Julianna Bontrager Bender*, Altona, Man., who recently began a three-year term with Mennonite Board of Missions of the Mennonite Church, have been named as mission partners with the Commission on Overseas Mission of the General Conference. COM mission partners are workers who want to have fraternal relationships with COM while serving under other mission agencies.

John Bohn, a COM/Africa Inter-Mennonite Mission worker in Lesotho, was recently asked by the executive of the Lesotho Evangelical Church, a mainline denomination, to serve as secretary of a commission of inquiry to investigate an internal conflict in its ranks. African Independent Church leaders reacted favorably, saying, "It is good that the AICs are having an opportunity to help out the LEC."

Paul Boschman, pastor at West Abbotsford (B.C.) Church, and his wife, *Mary Anne*, were honored Aug. 21 at a farewell gathering.

Three Mennonite Mutual Aid counselors have been named to represent the health, life, retirement and auto aid plans: *Steve Brydge*, Newport News, Va., serves the eastern region; *Lee Von Gunten*, Berne, Ind., and *Don Short* of Short Associates Inc., Fort Wayne, Ind., serve the central region.

Charles Cooper was installed Nov. 13 as pastor at Grace Community Church, Chicago.

Nick A. Dyck has begun as pastor at Taber (Alta.) Church.

Karen Enns is dean of women at Rosthern (Sask.) Junior College.

David Epp left his position as lead minister at North Kildonan Church, Winnipeg, on Aug. 1.

Shauna Fast, Faith Church, Newton, Kan., and *Joy Goertzen*, Tabor Church, Goessel, Kan., recently began part-time work at Faith and Life Bookstore, Newton.

Harold Peters Fransen is pastor at Mississauga Church, Georgetown, Ont.

Ferdinand Funk began Oct. 1 as assistant to the pastor at North Kildonan Church, Winnipeg.

Lowell Gerber, pastor at Olivet Church, Clearbrook, B.C., resigned effective June 17. *Henry Born* was installed as senior pastor July 17.

Grasses

Orland Gingerich is pastor at Preston Church, Cambridge, Ont.

Betty and *John Grasse*, Akron, Pa., COM/AIMM workers, will return to Zaire in late December after an extended leave.

Ellwyn and *Ruth Hartzler*, Grace Church, Pandora, Ohio, have been on a three-month voluntary service term in Akron, Pa., in the Self-Help Crafts center.

Harry Hyde and *Erwin Rempel*, COM executive secre-

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Europe 89A	*June 12-July 1*	*Jan Gleysteen, Steve Shenk*
Europe 89B	*July 3-21*	*Wilmer Martin, John L. Ruth*
England/Scotland 89	*August 10-25*	*Arnold & Rhoda Cressman*

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Several recent short-term occupations of bombing ranges near Goose Bay, Labrador, have forced temporary suspensions of NATO low-level military flight training, and have put more public attention on the concerns of the Innu people about the harmful environmental and social effects of this training, according to Canadian Press. The Innu have long contended that the flights scare away the caribou—an important source of food—and are traumatic for children in the flight path.

A vigil outside the U.S. Capitol to draw attention to the needs of homeless people landed 27 people in jail recently—19 from Eastern Mennonite College and eight from Justice House, a Mennonite-affiliated community of formerly homeless people in Roanoke, Va. The Justice House residents and their leader, Mennonite pastor David Hayden, had invited the EMC community to join them in a demonstration in Washington. Hayden is one of 10 people who were fasting for 48 days in Washington to call attention to the need for affordable housing for everyone in the United States. Hayden's fast was scheduled to end on Election Day, Nov. 8.

Delinquent loan notices were to be sent to 90,000 U.S. farmers—right after the Nov. 8 presidential election. The farmers must restructure their debts or risk foreclosure of their farms, the U.S. government's farm loan agency, the Farmer's Home Administration, reported Oct. 24.

RECORD

tary, recently presented major papers for the fall AIMM board meeting at Morton, Ill.

Rufus Jutzi is interim pastor at Tavistock (Ont.) Church.

George Klassen, *Rudy Janssen Sr.* and *Grant Sawatzky* were ordained June 12 as lay ministers at First Church, Calgary.

Vernon Leis is pastor at East Zorra Church, Tavistock, Ont.

Vernon Lohrentz is interim pastor at Arvada (Colo.) Church.

Stan Martens began as interim pastor at West Abbotsford (B.C.) Church in August.

Gordon Martin is pastor at Cassel Church, Tavistock, Ont.

Ray Martin is assistant pastor at Wellesley (Ont.) Church.

Steve Martin is the associate pastor at Stirling Avenue Church, Kitchener, Ont.

Gerald Neufeld is assistant to the pastor at Poole Church, Milverton, Ont.

James Nickel began as youth pastor at North Leamington (Ont.) Church Sept. 1.

Wilhelm Pauls concluded his many years of ministry at First Church, Calgary, July 31.

Nhien Pham, pastor at Calgary Vietnamese Church, was ordained June 19.

Alvin Rempel began Nov. 1 as assistant pastor at Grace Church, Winkler, Man.

Cornie Rempel began as interim chaplain Aug. 15 for one year at Eden Mental Health Center, Winkler, Man.

Waldemar Regier began this fall as pastor at Waterloo-Kitchener (Ont.) United Mennonite Church.

Ernie Sawatsky has resigned as pastor at Lethbridge (Alta.) Church effective August 1989.

Bob Schellenberg resigned Aug. 31 as camp director and provincial youth worker for the Conference of Mennonites in Alberta.

Harold Schlegel is interim pastor at Hillcrest Church, New Hamburg, Ont.

Larry Schram, associate pastor at First United Mennonite Church, Vancouver, will become pastor at Kelowna (B.C.) Gospel Fellowship in summer 1989.

Laverne Siemens was recently affirmed as lay minister at Gretna (Man.) Bergthaler Church.

Lemuel So began as pastor at Logan Chinese Church, Philadelphia, in October.

Willis Sommer, assistant professor of business at Bluffton (Ohio) College, presented "A Theology of Investments" Nov. 4 at the college. It included a concern for peace and justice issues as well as economic interests.

Pam and *Peter (Jock) Tolmay* are co-pastors at Listowel (Ont.) Church.

Siaka Traore, a Burkina Faso church leader, has been invited to visit constituent churches and attend Normal '89.

Steve and *Dorothy Wiebe-Johnson*, Belmont Church, Elkhart, Ind., who recently began a four-year term with Mennonite Board of Missions, have been named as mission partners with COM.

Nicholas P. Wolterstorff, professor of philosophy at Calvin College, Grand Rapids, Mich., gave the annual theological lectureship at AMBS, Elkhart, Ind., Nov. 10-11. He has authored or co-authored 10 books. His most recent work, *Lament for a Son*, was reviewed in *The Mennonite* in September 1987.

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Administrator. The Herbert Nursing Home, Inc. is a 54-bed Level 3 Care Home operated by the Saskatchewan Conference of Mennonites. The position of administrator will be open Dec. 1.

Duties: Chief executive officer reports to the board of directors

Qualifications:
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- skills in community relations
- commitment to Christian service
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Submit application to Len Harder, chairman, Herbert Nursing Home Inc., Box 520, Herbert, SK S0H 2A0.

A notice to our readers

You know the line: "Due to increasing publishing costs, we must increase our subscription prices." Unfortunately, it's true. But think. It's been two years since we increased the price individuals pay. And it's still a good deal, only 75¢ an issue for U.S. subscribers. And if you're part of a group subscription—something we recommend—you save even more, paying less than 67¢ an issue.

This increase is to take effect Jan. 1, 1989. But if you renew before that date, you'll still get *The Mennonite* at our current rate and save money. With what you save, you may want to order a gift subscription for a friend or a student you know, or you can send a donation so we can send our conference magazine to people in prison who request it.

Here are our current rates (left), then those that take effect on Jan. 1 (right):

Individual:		
one year	$16 (U.S.), $19 (Canadian)	$18 (U.S.), $21 (Cdn.)
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Austin (Texas) Mennonite Fellowship invites Mennonite retirees traveling south for the winter months to attend its worship services. The fellowship meets at the Seventh-day Adventist Church located one block east of IH-35 and highway 183 at 301 Anderson Lane. Sunday services begin at 9:30 a.m. For more information call (512) 442-3951, or write to 2205 S. Lakeshore Blvd., #205, Austin, TX 78741.

Robert Hull, secretary for peace and justice for the Commission on Home Ministries of the General Conference, is a co-author of a 212-page manual on tax withholding. Hull wrote the first chapter of *Fear God and Honor the Emperor: a Manual for Military Tax Withholding for Religious Employers*, published in loose-leaf form by the Friends Committee on War Tax Resistance in cooperation with New Call to Peacemaking. It is available for $11 plus $2.50 shipping from the Friends World Committee for Consultation, 1506 Race St., Philadelphia, PA 19102, (215) 241-7250.

Ten farm and church groups have begun a three-year educational program exploring the linkages between U.S. trade policies, agricultural and economic development in poor nations and the impacts of these policies on U.S. agriculture. The Kellogg Foundation of Battle Creek, Mich., has awarded $401,500 to Bread for the World Education Fund on behalf of the consortium to enable the program. "We believe there is a long-term congruence of interests between U.S. farmers and poor people in developing nations," said Arthur Simon, president of Bread for the World.

RESOURCES

books

Crime is a peace issue is an 11-by-17-inch poster available from the MCC Office of Criminal Justice, Box M, Akron, PA 17501.

Daniel W. Van Ness calls for an approach to corrections that holds offenders responsible for "restoring their victims" and provides opportunities for reconciliation in his book **Crime and Its Victims** (InterVarsity Press, 1986, $7.95).

Crumbling Walls . . . Why Prisons Fail ($12) by Ruth Morris is available from the author at 198 Grandravine Drive, Downview, ON M3J 1B7.

The following are available from Network for Community Justice and Conflict Resolution, 298 Frederick St., Kitchener, ON N2H 2N5, (519) 744-6549: **Mediation Primer: a Training Guide for Mediators in the Criminal Justice System, Directory of Canadian Dispute Resolution Programs** ($10.95), **Membership Handbook** ($4), **VORP Resource Kit** ($5), **Mediation and Family Violence Resource Kit** ($10), **Healing Wounded Sexuality: Creative Responses for Victims and Offenders** ($10) and **The Sounds and Sights of Conflict Resolution** ($3).

Model Residential Juvenile Sex-Offender Treatment Program by Joseph Heinz, Suzanne Gargaro, Kevin Kelly (1987, $23) is available from Safer Society Press, 3049 E. Genesee St., Syracuse, NY 13224.

Homicide in Canada: *a Historical Perspective* (1987, $40) is available from the Canadian Centre for Justice Statistics, Statistics Canada, Ottawa, ON K1A 0T6.

Battered but Not Beaten: *Preventing Wife Battering in Canada* by Linda MacLeod (1987) is available free from Canadian Advisory Council on the Status of Women, Box 1541, Station B, Ottawa, ON K1P 5R5.

Jubilee is the monthly newsletter of Prison Fellowship, Box 17500, Washington, DC 20041-0500, (703) 478-0100.

A resource to offenders and their families is **Mennonite Steering Committee on Corrections**, a bimonthly newsletter published at 21786 County Road 45, Goshen, IN 46526.

Light for My Path (Faith and Life Press, 1988, $5.95), written for adults, covers the six biblical themes found in the grade 3-8 version of *The Foundation Series*. It is available from Box 347, Newton, KS 67114, (316) 283-5100. A leader's edition is available for $7.95.

The ninth book in the Faith and Life Bible Studies series is **My People Says your God** by Burton Yost (Faith and Life Press, 1988, $4.95, $6.25 in Canada), a verse-by-verse study of Jeremiah.

From *Strangers and Pilgrims*

Strangers and Pilgrims is the untold story of the Canadian Mennonite colonies of Latin America in photographs compiled by Abe Warkentin. It is available in German and English for $34.95 (Canadian) plus shipping ($2.50) from *Die Mennonitische Post*, Box 1120, Steinbach, MB R0A 2A0.

Truth can never be fully seen and understood from a single viewpoint or perspective, says author Vern S. Poythress in **Symphonic Theology:** *the Validity of Multiple Perspectives in Theology* (Zondervan, 1987, $9.95).

The Way God Fights by Lois Barrett (Herald Press, 1987, $4.95, $6.96 in Canada) argues that the Old Testament picture of God as warrior points toward and is consistent with the New Testament gospel of peace.

"Pathology of any sort produces at least some area of powerlessness, . . . [which] tends to lead to a compensatory striving for power, and thence directly or indirectly into the snares of Satan," writes author Marguerite Shuster in **Power, Pathology, Paradox:** *the Dynamics of Evil and Good* (Zondervan, 1987, $22.95).

In the second volume in the Believers Church Bible Commentary series, **Genesis** (Herald Press, 1987, $17.95, $24.95 in Canada), Eugene F. Roop considers the significance of this book within the biblical tradition for the ongoing community of faith.

films

A 10-minute slide set about the Normal '89 youth gathering is available for use by congregations belonging to the General Conference or the Mennonite Church. For more information contact Patrice Claassen, Box 347, Newton, KS 67114, (316) 283-5100.

Powerful Images: a Women's Guide to Audiovisual Resources is available for $12 plus $2.50 shipping and handling from Womanbooks, 656 Amsterdam Ave., New York, NY 10025.

The seventh edition of **All God's People** brings an international perspective to the video series. The overseas story shows three Christian renewal fellowships of Burgos, Spain, reaching out in ministry to drug abusers and criminals. It can be rented for $8 or purchased for $24.95 from Lois Hertzler, MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

—compiled by Gordon Houser

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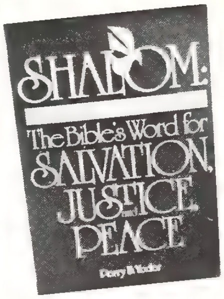

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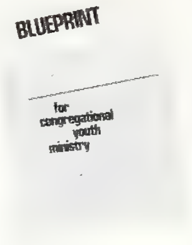

Blueprint for Congregational Youth Ministry

by Lavon Welty
foreword by
Dr. Barbara Varenhorst

Youth Ministry is more than a regular youth group meeting. For youth ministry to be effective it must be integrated into the full life of the congregation. *Blueprint for Congregational Youth Ministry* shows you how.

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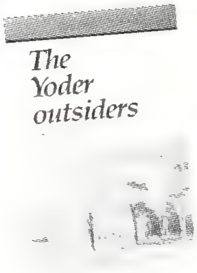

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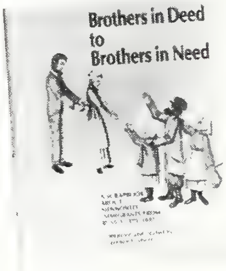

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REVIEWS

books

Wholeness for the world

The Different Drum: Community Making and Peace *by M. Scott Peck (Simon and Schuster, 1987, 334 pages)*

Reviewed by Gordon Houser, assistant editor

Scott Peck, whose book *The Road Less Traveled* remains on the best-seller list more than five years after it came out, has ventured on new, though related territory in his new book.

While his earlier book described a journey of psychological and spiritual development, *The Different Drum* extends that journey toward wholeness beyond the individual. In his new book he uses anecdotes and offers detailed advice about forming community.

As in his earlier book, Peck begins this one with a bang, an uninhibited statement that sums up the message of the book: "In and through community lies the salvation of the world." He goes on to show both the destructive individualism that exists in our world and the hunger for community that he encounters in his travels. "The status quo," he writes, "is murderous. If humankind is to survive, the matter of changing the rules is not optional." Simply put, we must learn to cooperate, or we will die.

Peck's outline of steps in community making are instructive, and the stories he tells will hold readers' interest. For example, he lists four stages of community making—pseudocommunity, chaos, emptiness, community—and tells of incidents he has witnessed in community-making workshops he has led.

Although he addresses the difficulties of forming and retaining community, I believe Peck is too simplistic about the pain and the obstacles to building community. When he moves into "The Solution," Part III of the book, he walks on even shakier ground. He covers broad areas—the arms race, the church, the U.S. government—without adequate attention to the complexities of each.

To be fair, one book cannot do justice to such a discussion. And Peck's purpose, I believe, is to inspire people to start communities. He writes, "The rules of communication are the rules of community-making, and the rules of community-making are the rules of peacemaking." In this he is correct, and he is pointing to the heart of our dilemma and our hope.

The
Different Drum
COMMUNITY MAKING AND PEACE
M. Scott Peck, M.D.
Author of THE ROAD LESS TRAVELED
BLUEPRINT
for congregational youth ministry

To cover what he misses, Peck invites people who are forming community to seek help from the Foundation for Community Encouragement, which he and nine colleagues formed in 1984.

Peck has written an urgent book full of challenge and insight. His subject is central to our Anabaptist beliefs and terribly relevant to our world. *The Different Drum* needs to be read, discussed and acted upon.

Youth in church

Blueprint for Congregational Youth Ministry *by Lavon J. Welty (Faith and Life Press, 1988, 123 pages)*

Reviewed by Jerry L. Holsopple, Box 306, North Newton, KS 67117

Blueprint offers the congregation both a look at what youth ministry is like in many situations and a vision of what it could be. Welty may paint the current situation too strongly for some congregations, but many have little ministry with youth. Even for churches appearing strong, the seven settings for congregational youth ministry (worship, Sunday school, youth group, mentoring, peer ministry, family life, catechism) should be examined, and the youth ministry team concept should prove invaluable. Some congregations will not achieve the seven settings, others may find even more to be a part of their ministry with youth, such as quizzing or drama teams, choirs, service teams, internships within other programs, or teaching classes.

Welty writes, "The purpose of congregational youth ministry is to provide both an atmosphere and specific experiences that will welcome and integrate youth into the community of faith and facilitate their being and becoming unique expressions of God's love in the world through a dynamic disciplined relationship with Christ."

He rightly critiques the church for throwing all of their ministry marbles into the youth group, but he is tempted to throw too many in himself when service and missions, quizzing and involvements with other congregations are in the youth group category. I would like to see Welty deal with how youth are enabled to do ministry outside the congregation and how becoming Christian will probably not happen if the congregation only focuses on what happens within itself. He focuses primarily on the formal relationships and settings, but informal times may model more effectively the inclusion of youth and the congregational faith identity.

Other helpful foci are the individual within the group, relationships instead of program and the use of the life cycle. Welty looks at special life events and how they provide ministry opportunities, but congregations should be encouraged in even stronger words to examine their use of ritual. One ritual that I notice in many of my visits is the fellowship meal. What do the symbols of this meal mean to youth? Is it primarily meal or community? Since youth base so much of their learning on experience as opposed to the bare words, congregations need to examine the non-verbal communication that flows from their congregational life.

Along with Welty I hope the church does not resort to marketing its programs, as influencers and persuaders, but can be a place where personal identity and faith are nurtured.

Ministry and theology

Skillful Shepherds: an Introduction to Pastoral Theology *by Derek J. Tidball (Eerdmans, 1986)*

Reviewed by David Bartow, Box 36, Zionsville, PA 18092

Although he was a teacher at London Bible College when he wrote this book, Tidball later returned from teaching to the pastoral ministry.

He writes out of a concern that much pastoral practice is not sufficiently related to theological study. Theology removed from ministry and ministry that is purely pragmatic are both poor servants of the church in his eyes.

continued on next page

continued from previous page

He sees this book as an evangelical introduction to pastoral theology, grounded in a conservative view of Scripture. I found him knowledgeable in his application of Scripture.

After wrestling with a definition of pastoral theology, Tidball surveys Scripture and church history for insights on meaningful pastoral theology. He concludes by reflections on the topics of belief, forgiveness, suffering, unity and ministry.

I especially appreciated looking at the Scriptures as pastoral documents.

I also enjoyed seeing the pastoral side of many church leaders that I have studied, often in a critical way.

Tidball's reflections on five topics in the last part of the book are a good springboard for thinking about pastoral ministry in our situation. His analysis of doubt and its role in the lives of the faithful is helpful.

I wish he would have explored in more depth the idea he picks up from Scripture that pastoral ministry is not necessarily a one-person task. Many times Scriptures suggests a plurality of ministry. Perhaps he would have done more along this line if he had included the Anabaptists in his historical survey.

While written for pastors, this book will also benefit lay people, since the pastoral ministry belongs to the whole body of Christ, not just to one paid leader.

Kingdom living

Taking Discipleship Seriously *by Tom Sine (Judson Press, 1985, 79 pages)*

Reviewed by Floyd Bartel, Box 291, Newton, KS 67114

The length of this book is deceptive; Tom Sine could have written a much longer volume on the topics he covers. Many books on discipleship today emphasize personal discipleship. In this book Sine reminds us that this is a partial view. Jesus' call is a call to corporate discipleship as a church, as well as a call to a personal walk. It is a call to practice justice and righteousness in the world as well as personal holiness. It is a call to make disciples as Jesus made disciples. Conversion means a new spiritual condition and a new lifestyle, new values and a new sense of vocation.

This book is not so much a "how to" book as the author's statement of a biblical view of discipleship as kingdom living. The chapter titles suggest the scope of the book: Discipleship and the Master; God's Intention for the Human Future; The People of God—the Presence of the Kingdom; Seeking First the Kingdom; Creative Lifestyles, Creative Vocations, Making Disciples. Each chapter develops the position and gives examples to illustrate it. For example, in the chapter on creative vocations he includes stories of people who chose to change their economic vocations to become more involved in their ministry vocations.

This book can be used in discussion groups. There are questions at the end of each chapter. It is Anabaptist as well as evangelical in perspective. Sine is a consultant in research and planning, a world concern consultant in futures planning and professor at Seattle Pacific University and Fuller Theological Seminary. He is also an active member of the board of Evangelicals for Social Action. Sine is the author of *Mustard Seed Conspiracy*.

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LETTERS

P.S. from Colombia

A friend passed on Eligia Murcia's article (Sept. 13 issue) to me. I appreciate her tribute to Gerald Stucky and the other General Conference missionaries at the Colegio Americano near Cachipay, as well as her tribute to her mother. A lot of other former students at this school would say "amen" to what Eligia wrote and have often expressed their gratitude to God, to the Stuckys and to the rest of us orally or in personal letters.

However, there is one correction. When we started the school in 1947 under the auspices of the General Conference Foreign Mission Board (now COM), we realized that there were other evangelical (Protestant) families not from Agua de Dios, the leper colony, whose children were denied entry into public schools or, if admitted, were persecuted because of their faith. So the FMB and we decided to reserve 20 percent of the capacity for children not from Agua de Dios. In this proportion, 80/20, the support came from the American Leprosy Mission and from our General Conference board. So Eligia and her brother were not an exception; in other words, they were not the only ones received whose parents did not suffer from Hansen's disease. It may have been that when their mother applied the ratio of 80 to 20 was exhausted and that the exception was in this respect. *Mary Becker Valencia, Apartado Aéreo 53-024, Bogotá 2, Colombia*

Oct. 5

Write to us

The first thing missionaries check at the end of each day is the mailbox. We have discovered that older missionaries, too, long for letters from home. Remember us not only through prayer but also through letters of support and encouragement. It's amazing how much joy letters bring. I'm beginning to understand why letters make up about half of the New Testament. *Andy Wade, #4 Min Chuan Road, Meilun, Hualien 97047 Taiwan, ROC*

Oct. 10

Not Mennonite yet

The Mennonite reinforces my faith in my fellow Christians. I salute you. Vision 2001 is another wonderful challenge. But why wait until 2001? Let's start tomorrow. We could start by eliminating words that divide us, like "ethnic Mennonite." In my circle we dislike it so much we refer to it as the "E-word." Do you think that in God's kingdom there are E-word Mennonites and non-E-word Mennonites? I propose utilizing the term "typical Mennonites" instead. And in the near future, maybe in 2001, we can drop that label, too. I am not a Mennonite . . . yet, but I'll see you at Normal '89. *Ellis Flores, 20 Lauradale, Jacksonville, NC 28542*

Oct. 19

In defense of Campbell's

Regarding the letter of Gretchen T. Williams (Oct. 11 issue): I think she has done schools such as Hopi Mission School a disservice. As beneficiaries of the Labels for Education program, over the past two years HMS has been able to obtain two computers, a portable sound system, a set of encyclopedias, clocks, a TV set, a VCR and a variety of smaller items, items far beyond the range of our operating budget. I fear that readers may dismiss this program as supportive of an unjust corporation.

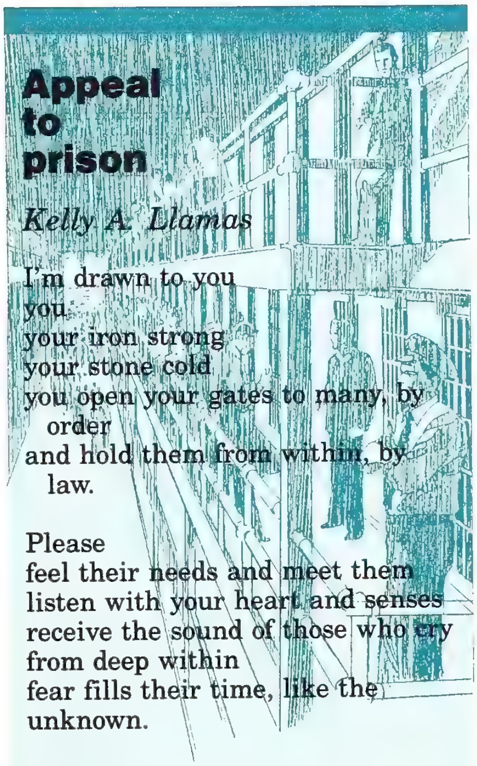
We request only that *users* of Campbell's products send us their labels. Most of the families of children in our school cannot afford to buy Campbell's, and we certainly exert no pressure on them to do so. However, many consumers throughout the country choose to buy Campbell's products.

Williams' proposal that consumers send the difference between the price of Campbell's and lower-priced products ignores consumer psychology. It just would not happen. In addition to our label program we do solicit monetary donations, but even these do not meet our ordinary budget needs. Also a small school like ours could not begin to obtain the equipment we receive through the program at a cost comparable to that Campbell's gets.

As to the plight of migrant workers employed by farmers contracting with Campbell's, that dispute was settled in 1985. As a former resident of south New Jersey, I can attest to Campbell's concern for the people of Camden, one of the most depressed cities in the country. When most other corporate employers were fleeing the dying city, Campbell's remained as one of only two large corporations, maintaining its headquarters in Camden.

This year Hopi Mission School hopes to obtain a van, requiring 975,000 labels. We ask our friends across the country to continue sending the labels of the Campbell's products which you already use. For those whose conscience does not allow them to use Campbell's products, we more than welcome their donations. *Patricia J. Huhn, principal, Hopi Mission School, Box 39, Kykotsmovi, AZ 86039*

Oct. 25



Appeal to prison

Kelly A. Llamas

I'm drawn to you
you
your iron strong
your stone cold
you open your gates to many, by
  order
and hold them from within, by
  law.

Please
feel their needs and meet them
listen with your heart and senses
receive the sound of those who cry
from deep within
fear fills their time, like the
unknown.

As
humankind on the inside goes
  about
their work
families go about their lives
time within, is passed over, like
dreams, opportunity and passion.
Facial lines carve into flesh, gray
replaces brown.

And
you're still cold as stone
and iron strong
as the seasons unfold
Shalom for all is a continuous
  prayer
as
I'm drawn to you

Kelly A. Llamas, Moundridge, KS 67107, is an M-2 sponsor and a nurse in an oncology unit.

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editorial

Testimony time for VOM plus a (Quaker) patron saint

Good marks for victim-offender ministries are tumbling in from all corners. "It's an outstanding program," says Joe Walden, director of juvenile probation for Fresno (Calif.) County. "It's one of the few programs where we give a total and complete endorsement. It could be expanded a hundredfold" (reported by Byron Burkholder).

Nancy Carey, Winnipeg, has a testimony: "The fellow who kicked the side of my car in said he was sorry for what he put me through, and I could feel forgiveness. This [victim-offender mediation] process gives closure. That kind of thing doesn't happen in a court of law" (reported by Wilma Derksen).

Richard Jones, a constable, also from Winnipeg, has a testimony: "Going to court doesn't resolve anything. In fact, it heightens the antagonism. Mediation works. Anything that can be done to bring some meeting of the minds is desirable."

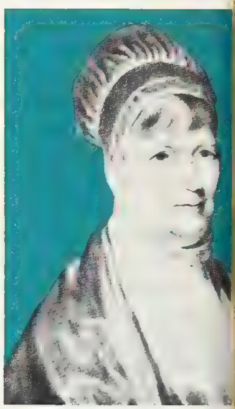
"We're in a crisis," says Howard Zehr of Mennonite Central Committee U.S.'s office of criminal justice in Elkhart, Ind. "The retributive system is not working. It defines crime as a violation against the state; the method of dealing with criminals is to punish and deter by imposing pain. Restorative justice, on the other hand, defines crime as a violation of one person by another; justice is seen as the restoration of right relationships."

Dennis Witman, director of a victim program in Batavia, N.Y. (reported by Ron Rempel), believes that there are better ways to "obligate" an offender than prison. And he goes out of his way to spend time with victims. He prepares "pretrial affirmation agreements" to give the judge "informed judgment criteria." He wants churches to develop more "recognized rituals" for victims.

But what happens when the victim is not available for face-to-face contact with the offender? What happens to the offender who has been in prison for years and years?

I believe that in such cases a substitute is needed, someone to stand in for the original victim, someone for the offender to see and relate to. It is clear to me that our person-to-person visitation programs begin to fill this bill.

When wrong is done, it needs to be made right. When sin entered the world, sacrifice was needed. A price needed to be paid. Enter Jesus. Enter those who follow Jesus.



Enter, in addition, a "patron saint" who should be claimed by those who visit prisoners. Have you heard of Elizabeth Gurney Fry (1780-1845)? Converted to Christianity in 1798, married to Joseph Fry in 1800, she was recorded as a Friends minister in 1811. Along with managing a large household (she bore 11 children), she maintained a longing to be "of even greater service to God."

In the winter of 1813 Elizabeth Fry visited London's Newgate Prison for the first time and was appalled by the filth and inhumane treatment of prisoners. She organized a group of women to take in clothes and food, and in time started a program of employment for the prisoners. Rehabilitation was a new idea in 1817. A biographer, Chris Nordquist, says that Mrs. Fry's radical approach of "kindness" and "humanity" resulted in the once-depraved prisoners being clothed and in their right minds. Many were moved to repentance. The Spirit's anointing upon her was unmistakable.

But her influence came with struggle. She wrote, "Oh, that I could prosper at home in my labours as I appear to do abroad. Others appear to fear for me that I am too much divided." But her conclusion was, "It matters not where we are, or what we are about, so long as we keep our eye fixed on doing the great Master's work, and that whatever we do may be done to His glory." May it be so for all of us.

Dennis Lehman, Berne, Ind., has written some poetic lines for us: "The church must imitate God with love/ Bringing hope, life and grace from above,/ Until through all the earth extended/ Temptation to use the gun has ended."

Herein is some of the light that we celebrate as we begin the Advent season for 1988. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

103:23 DECEMBER 13, 1988

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*"For unto you
is born
this day. . ."*

Christmas greetings from The Mennonite *staff:*

Muriel T. Stackley
Gordon Houser
Sharon Sommer

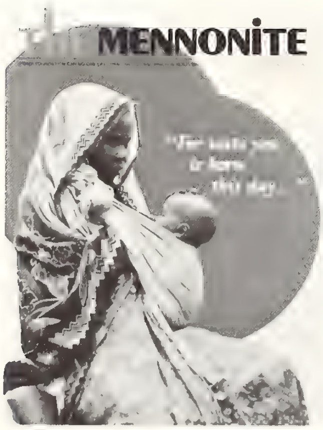
Dave Linscheid

prologue

Gift-giving is happiest when it goes both directions. Last Friday I said good-bye to Emelio, a refugee en route from Central America to Canada, for whom it was enormously important to give as well as receive. He hesitatingly accepted a cassette tape of Spanish songs and offered what he had, a cup of coffee. Even though I had a deadline to meet, I knew I had better accept. I'm glad I did. He made good coffee, and we experienced the mutuality of liking it with milk and sugar.

We who prepare *The Mennonite* have been given a gift by you this year: increased circulation. After a substantial dip in subscribers three years ago, due mainly to the Conference of Mennonites in Canada needing to cease its subsidy of subscriptions, we're on a climb. Those of you who read the fine print in the adjacent column know the facts: 10,905 in September, 10,923 in October, 11,188 in November, 11,260 in December. Some of these are students who, we trust, will continue to be informed and participating members of our conference, subscribing on their own after their student subscriptions have run out.

With one voice, we say thank you for the affirmation. Thank you for our welcome tasks of bringing you this magazine. God's blessings to you this Advent season. *mts*



In anguish at our complicity with the world's pain and in joy at the coming of Jesus, who redeems, we commemorate.

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Credit: Cover photo by Oxfam America

The Mennonite is available on cassette tape. The past 12 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

THE MENNONITE

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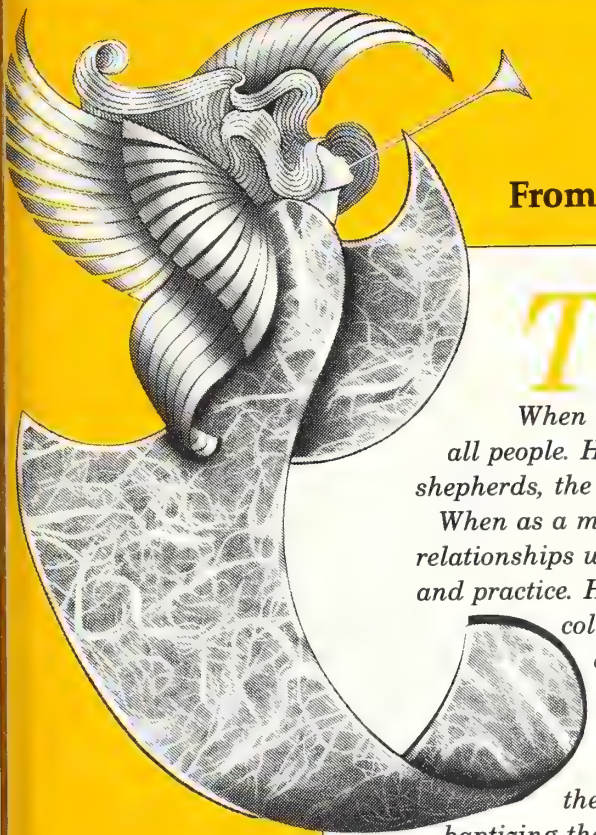


From our conference president, Florence Driedger

The angel said, "I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord" (Luke 2:10b and 11).

When Christ came to this earth, the angel announced that he came for all people. He came not just for the rich or the religious. He came to the shepherds, the wise men and all those who would listen.

When as a man Jesus lived out that announcement through his relationships with many peoples, he went beyond the boundaries of tradition and practice. He spoke to children, he healed women, he ate with the tax collector, he asked water of a Samaritan woman, and he invited a motley group of 12 men to be his disciples. He came for all peoples, and many became his people.

After the resurrection, he knew his time on earth was limited. Even though some of his disciples doubted, he left them the challenge to "go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always to the very end of the age" (Matthew 28:19, 20).

Not only did Jesus enable many people to become God's people, he also passed that challenge on to his disciples. In Acts and other books in the New Testament, we read how the disciples carried out that assignment. Paul traveled well beyond the boundaries of Palestine. Peter, though reluctant, related to the Roman centurion. Philip engaged the Ethiopian eunuch in a dialogue that led to his baptism. All moved beyond the boundaries of their culture and their countries.

The message continued through the ages. It was because of the disciples, the many descendants of the faith, and because some of these moved beyond the boundaries of their cultures, that our forebears received the gospel. We are among the many peoples that have become God's people.

As we enter Advent and the Christmas season singing, "Joy to the world, the Lord has come," let us remember that Jesus came for all the people that they might have joy. And as we face the New Year, let us receive the challenge that Jesus left with his followers. God has promised to be with us as we make disciples of all nations, as we teach and as we obey.

May each of us experience the joy of Christ's coming to this earth, open our hearts to many people near and far and love them so that we all may become God's people.

Florence Driedger is a member of Peace Mennonite Church, Regina, Sask.

Seven Christmas greetings

From Helen Friesen, Donald W. Fry, Tim Greenhow, Geraldine Harder, Eva Hiebert Klink, Luis Elier Rodriquez and Gerry Wedel

God's mysterious ways. Shortly before Christmas a young man in our community died of a brain tumor. Since his wife and I had often sat together during rehearsals of our community choral society, I felt moved to send her a sympathy card with a personal message.

About three months later I met her on the street in town. She stopped to tell me something unusual that happened at her farm home.

"The other day I noticed something white sticking out of a bush close to the house. It was good I had on my boots, for I had to walk over some leftover snowdrifts to get it.

"Guess what. It was a letter addressed to me. Inside was your sympathy card with your message. I don't know how it got there. Maybe I dropped it accidentally as I was walking back to the house after going out to the mailbox. There was lots of mail right after the funeral.

"How very strange," she continued, "for the message on the card and note was just what I needed that day." *Helen Friesen, Box 256, Butterfield, MN 56120*

Be born in us today

Never to be the same again. One Christmas that I remember with crystal clarity is from 1971. In many ways it was no different from others: cards, cookies, gifts and visits I have long since forgotten. But this Christmas was my first real Christmas. I was 20 years old and had been through the motions before, but I had never really taken Christ's birth seriously. This Christmas was different. I believed and was touched to the core of my being.

I remember clearly the candlelit service at the Lutheran church in which I grew up. Everyone was singing hymns. I tried but couldn't. I was overwhelmed with emotion at the realization that it was all true. God coming as a baby, the angels singing praise, the shepherds, everything—all true. And because it was true, I knew I could never be the same again. The way I viewed life, the way I lived life, everything was all fresh and new, never to be the same again. Anyone who is in Christ is a new creation. The old has passed away. The new has come. (See 2 Corinthians 5:17.)

The gift of a new heart, a new life, a clear reason for being—all these were given to me in 1971 when I trusted in Christ. All the Christmas goodies and a new life, too. What more could a person ask for Christmas? *Donald W. Fry, pastor, Emmanuel Mennonite Church, 305 E. Main, Reinholds, PA 17569*

Heaven burst its seams. I marvel at the story of a poor Jewess delivering her first baby in a barn, far from the support of her mother or sisters, tired but unable to resist curious visitors in the middle of the night. Who would have thought that God would want to show himself as a member of a low-income household in a conquered, occupied nation?

Would I have recognized the Christ child? Would you?

A poor Jewess delivered her baby in a barn. (This refugee mother brings her baby to an infant health center in Gaza.)

I find in the Christmas story God's irrepressible, exuberant joy. Our God has a wonderful sense of ironic humor. A baby is born in a barn. Heaven bursts its seams. Angelic celebrations split the skies and spill out onto the countryside. The night shift gets in on the action. For the scientist who just might think that hosannas in the clouds are a hallucination, God places a star in the sky that stays around for at least two years, long enough to guide the kings from the east.

In one event with all the trappings of poverty and weakness God begins a process to victory, shows us a different value system, demonstrates total self-confidence in being able to achieve goals against all odds, then tops it with joyous celebration. Lots in the Christmas story gives sober thought, but so much more turns that sober thought into praise and celebration. *Tim Greenhow, Box 365, Maseru 100, Lesotho, attends Maseru United Church, pastored by Harris Waltner, a missionary under the Commission on Overseas Mission.*

Two donkeys. Two gray donkeys in the Philadelphia zoo fascinated me. Donkeys have two streaks of darker hair on their bodies in the shape of a cross. The longer streak goes down the middle of their backs and the cross piece goes over their shoulders. I was amazed at the Creator's plan to place the symbol of the cross on their backs.

Milton Harder

Mary rode one donkey on Christmas Eve. Mary, pregnant with Jesus, did not know that 33 years later her son would ride a donkey's colt into Jerusalem with waving palm fronds and happy children singing. Jesus could have ridden a horse or in a chariot to announce that he was to be king. He preferred to ride a gentle gray colt with a cross on its back.

No one will ever forget that parade. Jesus rode the colt into Jerusalem. Soon a wooden cross would be waiting for him on a hill.

Christmas Eve and Palm Sunday were happy celebrations, but both occasions include the cross-marked backs of the donkeys. *Geraldine Harder, 323 N. 16th St., Geneva, NE 68361, is a member of Faith Mennonite Church in Geneva.*

How much is the treasure worth? The wise men's treasures brought to the infant Jesus are gold, frankincense, myrrh. You know how valuable gold is. Financial reports each day report the current gold prices. Have you heard the latest on frankincense? Is frankincense the best incense? Even the best incense goes a long way and costs little. Is frankincense close to being worthless? Myrrh is also a mystery. Does it have any value?

Norilynn Epp

Make God's presence among us a reality. (This family lives in the Husn Refugee Camp in Jordan.)

Values were different in Jesus' day. Because of this, think about the treasures you have been storing and leaving idle. These may include your management skills (household and business), your organizational skills (how you get so much done), your accounting skill (keeping the checkbook balanced). They're hidden, but they are an integral part of you. They may seem to have no apparent value.

Take your treasure to God. The worthless becomes priceless. Let God and the community of God's family fit the treasure into the priceless masterpiece of living together to make God's presence among us a reality. *Eve Hiebert Klink, 904 Oxford Lane, Fort Collins, CO 80525, is a member of Boulder Mennonite Church.*

Follow a star that leads to God. The wise men see the star and glimpse a message, an important piece of news in their lives. They don't see only a star or only a child. They discover the wholeness of what they observe and follows its sign.

In the smile of a person we can see more than a face, a facade or an outward appearance. In many things a star can appear that shows the way.

We often only see the contours of something and we don't take note of the message within. In this consists the wisdom of the wise men: in looking for what the star wanted to show them they saw a revelation.

Wise men find that other king—a child, powerless and helpless. (This mother and child are from Cambodia.)

RNS

The wise men opened themselves to the extent that they left their own world in order to put themselves on the road the star showed them. The star took them to Jerusalem. They found "two kings." First, Herod, a symbol of power, success, prestige, self-sufficiency. They didn't recognize him as a king. The star did not point to him.

The star continued. They followed until they found the other king, a child, powerless and helpless. Poverty did not confuse the wise men. They bowed down and worshiped. The presence of God is not in the world in power and riches but in the impotence and weakness derived from love.

The wise men went back to their land by another road. Anyone who experiences God so simply and deeply cannot return along the same road.

Are we sufficiently wise to look for the way of the star? Do we get out of our own world to look always for that something more and something new? Do we find God in the kings and rulers of this world? In the successful ones? In those for whom everything seems to be going well? What is the meaning for us of the child and the star? *Luis Elier Rodriguez, Aibonito, Puerto Rico, is Mennonite World Conference vice president for Latin America.*

Gifts. I look forward to Christmas with anticipation and with weariness.

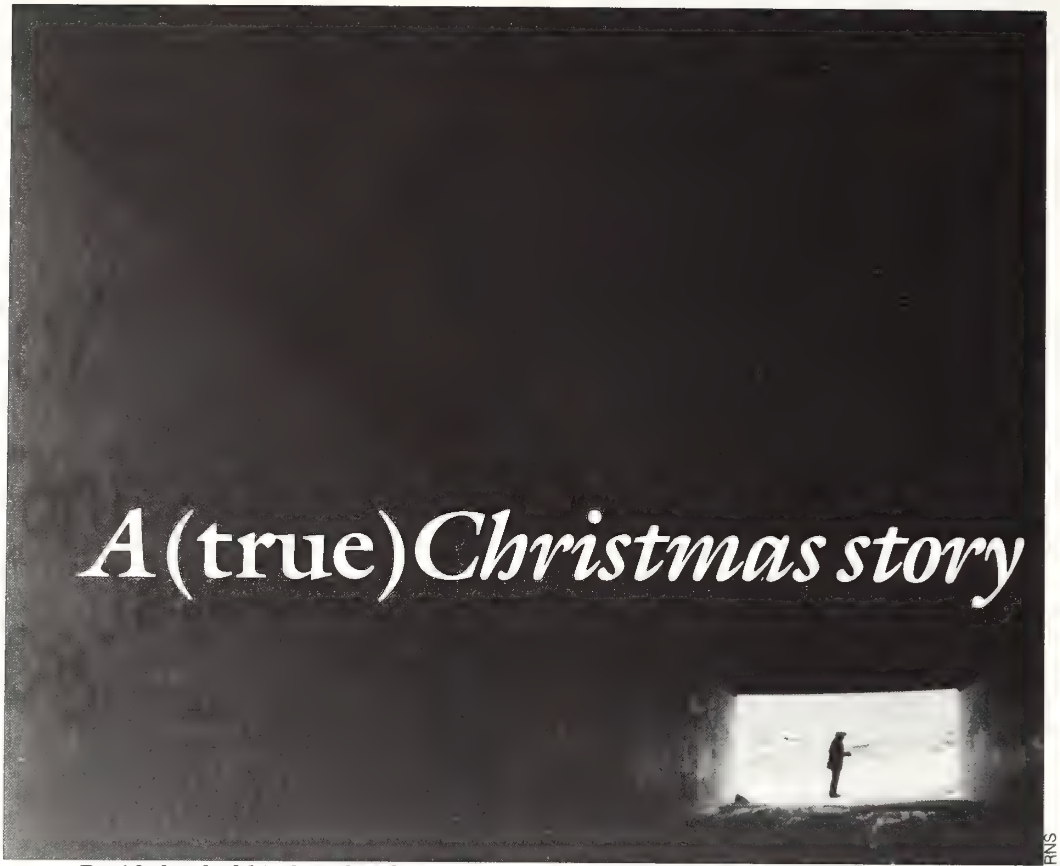
While Christmastime always brings joy, it also leaves me disappointed. Not disappointed at the gifts I get or give but at what I have really accomplished through the many years of celebrating Christmas. Have I given the gifts that were really needed—and what are those gifts?

Have I made someone happier with my gifts of a shirt, a bike, perfume, food? For a little while, yes, I think there was happiness. But what did they really need? Physical suffering is abundant. Mental anguish is also abundant. Amid the hustle and bustle, many are lonely.

The question for me has become not what shall I buy or make or give, but what can I do to help? What do they need from me? Do they need my time? A listening ear? An encouraging word? Understanding?

This Christmas I will again give my traditional gifts, but hope to also give some gifts that people really need. We need the gift of each other. *Gerry Wedel, member of Eden Mennonite Church, Moundridge, Kan.*

A (true) Christmas story



RNS

David clenched his fist when he thought about the 28-percent interest they were being charged by one company.

Edward Cornelson

Mary dropped the bundle of letters on the kitchen table with a sigh. She sorted through the pre-Christmas mail—fliers, sales, shopping specials and bills. Always more bills.

She didn't need to open the envelopes. She knew what was in them. With the end of the year approaching, creditors wanted their money back. Months earlier, those same envelopes contained good news about loans which would help them to keep farming. Now each notice was one more weight, dragging down the dream that she and David had worked so hard to achieve.

She looked around the kitchen, remembering happy family times around the table. They had laughed and joked, shared about the day. But now it was different. David was short-tempered. The three children—Joel, Anna and Lisa—listened in silence while Mom and Dad battled about the budget. There just wasn't enough money.

David and Mary had bought the farm at what they thought was a good price. Now, several years later, they realized it wasn't a good deal. The price had been too high. A farm just like theirs across the road was now for sale at half what they had paid.

Many unexpected needs arose. Some bush needed clearing. Raising chickens required feeding trays, lights and waterers. Keeping a few cattle meant building fences. The little old house needed repairs. It was more than they had counted on.

They worked hard, but both Mary and David knew that they were in over their heads. They had been guided by enthusiasm rather than by careful planning. Some "good" advice had not been good. During the first years they overspent. Now they were underspending. Both brought negative results.

David had prepared a simple but tasty supper. He always cooked during the week while Mary went to work. On weekends the children counted on her making something special. Lately there were fewer treats.

When supper was over, Joel and Anna hurried outside to complete their house in the snowbank near the bushes. Lisa was too small to go out. Anyway, she didn't have winter boots.

The dishes were washed and placed back into the cupboards. David put another log on the dying fire and began paging through the Christmas sales. "Can we buy Joel a pair of skates for Christmas?" he asked.

Mary shook her head. "We can't afford to. Maybe we can find a good used pair at the MCC store."

David threw the fliers into the fire. "Why did you do that?" Mary asked.

"Because it's better if the children don't see too many of these," he said.

They watched the Christmas advertisements burn, each lost in their own thoughts. David clenched his fist when he thought about the 28-percent interest they were being charged by one company. Mary worried that the hydro company would actually cut off their power. Both were fighting an overwhelming sense of helplessness.

All three children were happy when bedtime came. Joel was proud of the three-room snowhouse. "Mom, can we have a little lunch in our snowhouse on Saturday? Could you and Dad come too?"

"Can we go to Grandma's this Christmas?" asked Anna.

"It's so far away," Mary began to answer.

"I know," said Anna, "it costs too much."

David and Mary sat close together after the children had gone to bed. They watched the fire burn while they held their favorite mugs. The hot tea tasted good. It seemed like a good time for Mary to tell David what she had heard today about a new plan to help farmers.

"I heard at lunch today that the Mennonite church has started a new work with farms and farmers," she said tentatively, knowing that David was adamantly opposed to receiving charity. To her surprise he was interested.

Both were silent. They recalled hurtful experiences in the past in which the church had also been involved.

"Why don't we write a letter?" Mary asked. "Let's do it together. We both know that we need help. There is no harm in asking."

"Yes, but what can the church do?" he said.

"I don't know, but let's believe and try."

Mary had always been the letter writer. She took a sheet of used computer paper and wrote:

Dear Friends, We heard about your work with farms and farm families. The hole we have dug for ourselves on our little farm is too deep. We need help. We have learned our lesson. During the past two years our books are balancing, without our bad debt, that is. We so much want to stay here. We love our farm home and want to raise our children here if at all possible. Is

there anything you can do to help us?
Sincerely, David and Mary

She held the letter in her hand. David took her other hand and prayed, "Dear God, we've asked so many times, maybe it won't hurt to ask again. May this letter result in us receiving a helpful response. We need help. Amen."

More snow fell the following week. Temperatures dipped. The Christmas rush at Mary's workplace picked up noticeably. The old car continued to make it to town and back.

On Friday night, just after supper, the phone rang. The caller said, "I received your letter. I would like to come and see you. May I visit you tomorrow?"

Saturday morning was cold and clear. The children were indoors watching cartoons. Every now and then Joel sent Anna to peek around the corner to see what Mom and Dad and the strange man were doing. The three adults sat around the kitchen table. Papers lay strewn over the entire table.

After lunch the men went outside and walked from building to building. David was freer now, gesturing with both hands. Mary watched through the kitchen window. Somehow she felt light, even a little hopeful.

Before the man from the city got into his car, he stepped onto the little porch and promised to write or phone within two weeks. "I'll discuss your situation with a farm specialist and with my committee," he said.

Two days before the promised deadline, Mary recognized the awaited letter in the mailbox. She entered the kitchen quietly, almost fearfully. She and David read the letter: "We believe the following plan will help you straighten out your finances. If you are in agreement, I am willing to try to raise $10,000 of interest-free money for a three-year period. This money will pay off your debts. With your present earning power and careful budgeting practices, the goal of becoming financially healthy on your little farm can be accomplished in six years." The letter concluded with a P.S. "We hope this plan will contribute to you having a Merry Christmas!"

Words were inadequate. A star of hope had appeared.

Ed Cornelson, 59 St. Dunstans Bay, Winnipeg, MB R3T 3H6, is a farmer, also employed part time by Mennonite Central Committee Canada in ministry to farm families. He is a member of Fort Garry Mennonite Fellowship.

Im Jiriyis

Loren Lybarger

The morning light lingers in the creases
of your soft wrinkled face,
its pliant rays rope their ways
between the metal bars on the windows
and twine with your gray hair . . .

Illuminated, on a creaking kitchen chair
you sit reading a matins meditation,
with your elbows wedged into the grain
of a short-legged table and your
brow bending into hands that crib
your countenance of concentration . . .

Between the fingers your lips whisper
inaudible words into the silence
of a still life: "Even though
I walk through the valley of
the shadow of death . . ."

". . . may God give you the strength."
My hailing flogs your solitude
and you pry your face from
your fingers to look at me . . .

Even so you smile, gently
inviting me to step from my self-reflections
into the light, into the mourning
for a moment of friendship.

Loren Lybarger is a Mennonite Central Committee volunteer teacher of English as a foreign language at a private school for Palestinian Arab boys in Beit Jala, West Bank (adjacent to Bethlehem). He wrote this poem about the cook at his school, who has become like a mother to him. Her 40-year-old son Jiriyis was shot dead by Israeli soldiers at close range last July for being on the fringe of a demonstration. This was written about a moment when Loren chanced to visit her while she was reading her Bible after Jiriyis was shot.

How shall we keep Christmas?

Elaine Sommers Rich

Choose meaningful activities that honor the Lord Jesus Christ. Christmas can be a season of prayer, meditation, giving.

Peppernuts and snow on pine branches are no more inherently related to Christmas than are squirrels in maple trees, sauerkraut or sukiyaki. Our first task in keeping Christmas, as any missionary knows, is to disentangle the enfleshment of God from layers of culture.

I have two different traditions related to Christmas. The first is the Amish-Quaker-Puritan "anti-Christmass." As a kind of cultural shorthand, in this article I shall call this my *Howard-Miami* tradition. The second is the German, Old English "Celebrate Christmas!" I shall call this my *North Newton* tradition.

I grew up in the Mennonite Church. My congregation paid no attention to the church year. We did not have Advent wreaths. We did not have a tree in the church. I heard Jeremiah 10:2-6: ". . . the customs of the people are false. A tree from the forest is cut down. . . ." The minister sincerely interpreted this as a warning against Christmas trees. (It was, in fact, originally a warning against making idols.)

MANY PEOPLES BECOMING GOD'S PEOPLE
NORMAL 89

Fourth in a series of articles published jointly by *The Mennonite* and *Gospel Herald* in preparation for the combined sessions of the Mennonite Church and the General Conference Mennonite Church, Aug. 1-6, 1989, in Normal, Ill.

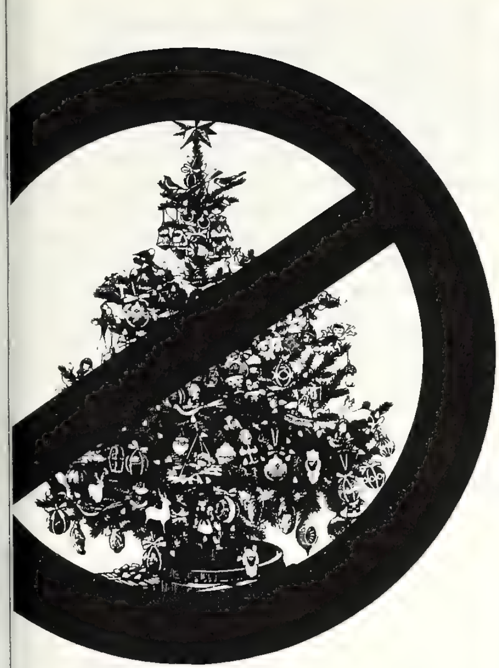
We did sing Christmas music in the church. We had a special children's program on a Sunday night. We had wonderful family get-togethers at Christmastime. We gave inexpensive presents. We went caroling. Our parents told us that as children they had set plates on the kitchen table on Christmas Eve for the *Christ-Kind* (Christ child) to fill with edible goodies. There was no service at the church on Christmas Eve nor on Christmas Day. The clearly conveyed impression was that much of the celebration of Christmas was worldly, even pagan, and not to be participated in by the followers of Jesus. I appreciate my Howard-Miami heritage and believe that much of it is valid.

As a bride I moved to North Newton, Kan., to live among Mennonites whose Christmas traditions were different. The Bethel College Mennonite Church belonged to the Western District of the General Conference. Their forebears had come from Europe, many from Russia in 1874.

Beginning at the end of November, excitement filled the air. Women asked one another, "Have you begun your Christmas baking?" Kitchens smelled of anise. In the church was a huge Advent wreath on a homemade wooden base from which streamers went up to a center pole. It looked like the charming ones in the drawings of the German nun Hummel. On Christmas Eve the church was packed. A tall, lighted tree stood at the front of the sanctuary. Greenery and lights decorated the windows. People celebrated Christmas in their homes and in the church with much genuine joy, a joy neither secular nor commercial. My friend, who moved from the North Newton tradition to the Howard-Miami tradition east of the Mississippi, said, "How empty Christmas Eve seemed! No church service!" I appreciate my North Newton heritage. I believe that much of it is valid.

How can I bring the Howard-Miami and North Newton traditions together? Only by meditating deeply on the coming of Jesus into the world and by consciously making choices about how I will celebrate that event. To me Christmas means family, worship, Christian community and remembering those in need.

Each year I get out the Advent wreath our family made in a church workshop over 20 years ago, the wreath we used for over a decade in Japan when our four children were still with us. I put up a small tree and decorate it with ornaments meaningful to me—an *origami* (paper-folded) crane made by Miss Koide's old mother in Japan; a crocheted cross made by now-deceased neighbor Pauline Krehbiel



Raid; a cross-stitch given me by my refugee friend Lov on one of her first Christmases in this country; a delicate, tiny angel which Honora Becker, long deceased, brought us one year when we lived at Goerz Hall in North Newton; a diminutive painted bread-dough doll our daughter-in-law Sally made the first year she was in our family; a wee brown ceramic baby made by Bluffton artist Darvin Luginbuhl. My husband could do without the tree, but he does not interfere.

I also set up our olive-wood creche. I enjoy the daily mail and appreciate each card and letter, praising God for each sender. Last year, at my husband's suggestion, we sent cards to Christians in the Soviet Union who are imprisoned for their faith. We obtained the names and addresses from Georgi Vins (Box 1188, Elkhart, IN 46515-1188).

How shall we keep Christmas? Certainly not be feeling guilty because we haven't done this or that. People should not feel compelled by social custom to give expensive gifts, bake for a month or send cards. Each family and individual should choose meaningful activities that honor the Lord Jesus Christ. "This man regards one day more highly than another, while that man regards all days alike. On such a point everyone should have reached conviction in his own mind" (Romans 14:5-6).

Christmas is not what we do but what God did. I heard a woman say, "This year we didn't put up a single decoration, send out a single card or give even one present. But it was still Christmas."

Christmas can be a season of prayer, meditation, giving. It should be a time of special gratitude to God for the great gift of the Lord Jesus Christ. We can consciously choose how to keep Christmas, whether through such widely diverse activities as baking peppernuts and springerle to delight family members, writing a special check to our mission board or inviting in friends on Christmas day to share sauerkraut and sausage or sukiyaki and rice.

Elaine Sommers Rich, 112 S. Spring St., Bluffton, OH 45817, is a member of First Mennonite Church, Bluffton.

Mary and Joseph go to Bethlehem

Doug Reichenbach

Christian friend,
You are so pregnant with life and love.
Forget the former things, don't dwell on your past.
See, God is doing many a new thing in you.
See how it is springing up in you, almost in spite of yourself.
God is surely behind it. Can we not perceive it?

Yes, but are we ready for it?
Is the world ready for it?
Is the church ready for it?
Am I ready for it?
Here you come, ready or not.

In no time you will be due.
You've already birthed a "child" or two,
and what children they have been!
But this is going to be something altogether new.
Something we have never before seen.

I know that sometimes you feel taxed to the limit of your strength.
It's a taxing thing to be stretched to love's full length.

The revelation of God in you awaits its appointed time;
it will not prove false. Though it lingers, wait for it;
it will certainly come and will not delay.

I'm waiting.
You've asked and received.
It hasn't come easily, but you've believed.
You're coming along. You're well on your way.
It won't be long. It will be any day.
You belong, that's what I say.

Come, Lord Jesus.
Continue to make your presence felt in my friend.

Doug Reichenbach, Box 67, Wayland, IA 52654, is pastor at Wayland Mennonite Church.

Hundreds of Salvadorans have been abducted, tortured and executed by right-wing death squads in the past 18 months, a recent Amnesty International report stated. The killings, carried out by uniformed police, military units and plainclothes gunmen, have occurred with tacit government approval, Amnesty reported. The El Salvador government claimed the killers are part of uncontrollable, independent extremist groups.

Give Peace a Chance is the name of a board game invented by 9-year-old Michelle Alexander of Fresno, Calif. The game stresses cooperation, awarding points to players who do good deeds—share food, plan joint space missions—and withdrawing points from those who, for example, abuse human rights. Marketed by Michell's mother through a company called Peace Works, Inc., the game retails in toy stores for $20-$24; so far it's sold more than 4,000 copies. Profits are shared with peace organizations. (*Glamour*, November)

NEWS

First Anabaptist Roundtable meets in Chicago

Whither Anabaptism in 21st century?

Chicago (Meetinghouse)—Although no one stated clearly what an Anabaptist is, about 150 people claiming that name met at the Bismarck Hotel here Nov. 18-20 to discuss where Anabaptists should be headed on the eve of the 21st century.

The idea for a "roundtable" of Anabaptists originated with Myron Augsburger, Mennonite pastor from Washington. He took his "dream" to the Council of Moderators and Secretaries, a group of leaders representing the Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren and the Brethren in Christ. CMS agreed to call such a meeting, but they had no budget to carry it out.

Staff of Mennonite Economic Development Associates in Winnipeg agreed to oversee registration, and expenses were covered by registration fees.

The format for each of the meeting's five sessions was this: a focus speech, responses by several designated people, general dialogue, then small group discussion around tables (thus the name).

Augsburger began with "Agenda for a Biblical People," in which he outlined six "proposals" for Anabaptists looking toward the year 2001. He called for involving people in urban mission through their professional roles. He urged a balance between discipleship and knowing the Savior.

Two themes that emerged from the first session were introduced by Curt Ashburn of Hyattsville, Md. He said, "We should stop treating businesspeople as second-class Christians and use their gifts." He called for using the expertise of businesspeople to start businesses that employ people, that make profits that can be channeled into mission projects.

Others, in the small group discussion, picked up on this theme. "Church leaders don't trust businesspeople," said one person, and "businesspeople get frustrated with how long it takes the church to get things done."

Another statement from Ashburn reverberated throughout the meetings. "It's embarrassing and shameful that there are such a small number of blacks here," he said. "We [the church] are only integrated where the government has legislated it."

In session two, Duane Ruth-Heffelbower, a church planter in Fresno, Calif., spoke on "Discipleship: Perceiving Our Calling." He outlined a "theory of personality" based on the writings of early Anabaptists: people are created good, people can change, we can participate in the divine nature, personality is shown by behavior. In regard to the latter point he quoted Hans Denck: "No one can know Christ unless he follows him." Proclamation of the gospel and doing good works must go together, Ruth-Heffelbower said.

Participants discuss issues around the table.

Among the responses, Robert Hostetter, Chicago, said, "We are called to imagination, to think incisively and sufferingly about our moment in history, to see the ambiguities of our time." He added that we tend to romanticize our martyr past and to talk to each other rather than listen.

Imagination, mentioned numerous times during the remainder of the meetings, became a catchword. It seemed to mark a recognition that answers to how we are to be disciples in our pluralistic age are not readily apparent and require some imaginative thinking.

Soon discussion focused on discipleship and evangelism. David Chiu, Saskatoon, said he wants to share good news. "Why are we comfortable with persuading people about peace but not with evangelism?" he asked.

Among the respondents, Arlene Miller, Elizabethtown, Pa., asked, "Does our lifestyle reflect our priorities?" José Ortiz, Goshen, Ind., said he appreciates that people have gone to other countries or to cities, but he doesn't like that

Jim King (MCC)

Carol Green, left, and Sally Enders pose for a photo in Green's new home. Green bought this three-bedroom home with help from members of St. Philips Cathedral and from Charis Community Housing, both in Atlanta. Enders is a Mennonite Central Committee worker in Atlanta with Charis. Charis is also renovating an old Atlanta prison, called the Atlanta Stockade, that it purchased in 1987. The three buildings in the four-acre complex will include about 65 studio and efficiency apartments and office space and facilities for community workshops and meetings.

Mexican bishops blasted the United States in mid-November, charging that most of the blame for international drug trafficking should be placed on consumer nations, of which the United States is the largest. The ultimate solution, they said, is the "cleaning up of the society" that creates demands for drugs.

NEWS

they have left. "Servanthood is a lifetime commitment," he said. Elizabeth Soto, Elkhart, Ind., observed that not one of the major speakers was a woman.

Regarding urban mission, David Myers, Oak Park, Ill., asked, "Are we in danger of making the same mistakes in urban mission that we've made in foreign mission?" David Whitermore, Chicago, said that a big problem is that the suburban churches do not want to help inner-city churches.

Merle Good, Lancaster, Pa., cautioned care about language. "Urban is often used as a smokescreen," he said. "Mennonites are becoming more suburban, not more urban."

Racism also focused as an issue. Bill Hayes, Columbia Md., said, "We should be color conscious, not color-blind." It's only when we recognize our differences that we can be inclusive. Lindsey Robinson, Salunga, Pa., added that we cannot address racism until we understand that we live in a racist society; "We take it in, just like we breathe polluted air."

Paul Hiebert, Pasadena, Calif., spoke on "Community: Understanding Identity" in session four. He presented five images of community: as caste, as crowd, as club, as corporation and as clan, then asked three questions: What kind of community should we be (realistically)? How can we build community? How can our community be a witness to the world?

In response, Ralph Lebold, Waterloo, Ont., outlined differences between the United States and Canada in their approaches to pluralism—the melting pot idea (U.S.) vs. multiculturalism (Canada). Harold Miller, also of Waterloo, said, "I've been a Canadian long enough to feel like an outsider in this conversation." The U.S. context, he said, had dominated.

In the final session, David W. Shenk, Mountville, Pa., spoke on "Redefining the Vision." He mentioned "current winds that we should be aware of.," For example, two new language groups are added annually to the Anabaptist family, and one new congregation is added daily. Anabaptists around the world have their own stories. For example, the Massai are becoming Mennonites because Mennonites taught them that Jesus loves cows, and a tribe of former headhunters are becoming Mennonites because they no longer fear birds.

In response, Dale Schrag, Newton, Kan., called for more attention to history. "We are ahistorical," he said. "We confuse genealogy and history." We must know who we are, he emphasized, in order to move in a pluralistic world.

The roundtable ended with a worship service that focused on Jeremiah and Jonah. Chris Michael, Elgin, Ill., in her sermon, "Seek the Welfare of the City," called on participants to feel the hurts of the city and put aside their smugness. "We find shalom as we seek shalom for others," she said.

In a final time for general responses, Ivorie Lowe, Markham, Ill., referred to the woman at the well in John 4 and the fear she must have felt. "Let's get rid of our fears," she said.

Sue Minnich, Goshen, Ind., called people to leave with a sense of dis-ease. One newcomer to the Mennonite faith, David Fourqurean, Durham, N.C., in a small-group discussion felt this. "Where," he asked, "is the unity? All I see is conflict."

Indeed, what is meant by Anabaptist was never made clear, and no formal statement emerged from the meeting. The unity, the shared Anabaptist beliefs, remained largely unstated, assumed.

Meanwhile, the dialogue, while cordial and affirmative of Anabaptism, represented many viewpoints. The growing pluralism of our world was at least partially evident, and participants were encouraged to leave the hotel during breaks and experience some of the urban life being discussed.

For many, this roundtable was only a beginning. For some, who are more interested in doing mission than talking about it, the meetings included too much theory and not enough strategy. Most, however, deemed it worthwhile and desire another one, with perhaps a different mix of people. *Gordon Houser, assistant editor,* The Mennonite

Sound bites from the Roundtable

- Evangelism must be done in an attitude of mutuality.
- Radical discipleship is evangelism.
- Every area of life needs to be made sacred.
- The low admissions of minorities to schools is a tragedy.
- Money in the church is seen as sacramental.
- Among Hispanics the ministry of the table does not work as well as the ministry of the word.
- We need to recognize the powerful influence of currents like materialism.
- Whites need minority education.
- If Mennonites who work in the city lived there and sent their children to schools there, things would change.
- Let's get together in small groups at tax time to discuss finances.
- A teacher in Pennsylvania earns enough to buy 30,000 eggs a month; in Tanzania a teacher earns enough to buy 82 eggs a month.
- As a young person, I'm glad to see that church leaders aren't perfect.

Jonathan Larson, Africa Inter-Mennonite Mission/Mennonite Ministries missionary in Botswana, interrupted recent consultations with African Independent Church members to return to Gaborone at the time of the visit of Pope John Paul II. He had a few words with the pope, long enough to arrange for a number of AIC leaders to meet him and give him a visual image of these churches.

Mennonite Health Services and the Mennonite Central Committee Canada Mental Health Program invite college or graduate students pursuing careers in mental health fields to apply for scholarships. The scholarships will be between $500 and $1,000 and are available to students studying in Canada or the United States who have not received Elmer Ediger scholarships previously. Applications and supporting data must be received by Feb. 1, 1989. MHS will announce winners April 15, 1989. For applications write Mennonite Health Services, Box M, Akron, PA 17501.

Mennonite Mental Health Services has changed its name to Mennonite Health Services in order to reflect a new, broadened mission. MHS will now guide and support a variety of health-care programs previously operated by other Mennonite agencies and institutions as well as guide its mental health institutions and sponsor mental health and developmental disabilities advocacy programs for congregations and families.

NEWS

What about theological education for Canadians?

Elkhart, Ind. (AMBS)—Constituency and seminary representatives asked the crucial question at Associated Mennonite Biblical Seminaries in October. AMBS as a binational school has had a Canadian enrollment ranging from one-fourth to one-third over the last 10 years. For Mennonite Biblical Seminary the enrollment of Canadians has been as high as 52.2 percent.

The General Board of the Conference of Mennonites in Canada last April initiated "a plan to develop at least a two-year seminary program in Canada related to Elkhart [AMBS]." Forty-nine people grappled with the needs of theological education for Canadian Mennonites, identified appropriate ways of meeting those needs and reviewed implications for AMBS.

According to seminary presidents Marlin E. Miller and Henry Poettcker, implications for AMBS "might go in the direction of encouraging one or more junior seminaries in Canada or of providing the kinds of resources and program at AMBS that would better meet the specific needs of Canadian students or of making adjustments at AMBS to compensate for having fewer Canadian students."

Ralph Lebold, president of Conrad Grebel College, Waterloo, Ont., presented the historical developments of theological education in Canada. The conference-based theological program in Ontario has generated interest in ministry and has directed students to AMBS to finish their studies. He said the Master of Theology program at Conrad Grebel is not intended to prepare people for ministry and ordination.

Three students described their study in Canada and at AMBS. Bruce Hiebert, M.Th. graduate of the Vancouver School of Theology, said he came to AMBS to contact other Mennonites and because of its good program.

Linda Burr, Kitchener, Ont., after a year in the Inter-Mennonite Leadership Training Program in Ontario, said she values the cross-cultural interaction with Americans, internationals and people with overseas experience. She appreciates the size and diversity of the faculty and the readiness of the seminary to respond to students' requests. Canadians, she added, are concerned about how well they will be prepared for ministry at home.

David Brubacher, pastor at Poole Mennonite Church, Millverton, Ont., is enrolled as an AMBS student and taking courses at Waterloo (Ont.) Lutheran Seminary. He has "grabbed education on the run" and appreciates the flexibility of having theological education programs available alongside ministry.

Gerald Gerbrandt, dean and professor of Old Testament at Canadian Mennonite Bible College, Winnipeg, cited practical, contextual and political reasons for new or expanded programs in Canada. People should prepare for ministry in the context in which they will work, he said. Also, theological center(s) in Canada would provide home settings for ecumenical dialogue. *John Bender*

Take these things seriously, says AMBS consultation

- Maintain Associated Mennonite Biblical Seminaries as a strong center, both qualitatively and quantitatively.
- Be sensitive to other programs.
- Be an umbrella for regional centers.
- Continue cross-border interchange of students and faculty.
- Communicate the AMBS story.
- Continue to counsel on ministry options.
- Give more attention to the nature and workings of a binational institution.
- Look at binational ordination requirements.
- Identify the problems and possibilities of having Canadian students spend only one year at AMBS.

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in your will.

For more information call Gary Franz at (316) 283-5100, or write him at Box 347, Newton, KS 67114, USA.

The **Commission on Overseas Mission** is in need of a variety of persons to fill some **urgent** needs:

- Hostel parents for Burkina Faso,
- English teachers for China Educational Exchange,
- Evangelism/pastoral workers for many countries,
- Bible teacher and youth worker among African Independent Churches in Botswana.

For more information, please call or write Bruno and Wanda Derksen Bergen, Personnel Services, Box 347, Newton, KS 67114, (316) 283-5100.

First United Mennonite Church, Vancouver, is accepting applications for the position of senior pastor. The person should have strong expository preaching skills and show administrative leadership within a team concept. Knowledge of the German language would be an asset. This position becomes available as of Feb. 15, 1989.

Send resumes or inquiries to Hans Krueger, FUMC Search Committee, 659 E. 52nd Ave., Vancouver, BC V5X 1G8, or call (604) 325-5856 (evenings).

Manhattan (Kan.) Mennonite Fellowship members participated in a re-creation of secret worship gatherings that marked early Anabaptism. The Oct. 16 gatherings took place in attics, basements and storm cellars and included silent prayer, the reading of favorite Anabaptist Scriptures, informal sharing and the Lord's Supper, shared in ordinary baskets and pitchers. The morning concluded as participants gathered again at the church building for reflection and sharing.

The United States allocates development funds according to its strategic interests and not the needs of the countries involved, a recent Interfaith Action for Economic Justice study charged. The study also claimed that Economic Security Funds were used for military security aid and not development alone. Nearly 75 percent of EAF aid went to Israel, Egypt and nine countries granting U.S. military-base rights, while less than 10 percent went to low-income countries. Nine of the top 20 U.S. military-aid recipients were human rights abusers, the study reported.

A mentally handicapped South Carolina man's death sentence was unanimously overturned by the South Carolina Supreme Court in a recent decision, although his 1985 murder conviction still stands. The court ruled that the man, Limmie Arthur, unknowingly forfeited his right to a jury trial. Prosecutors must now accept Arthur's life prison term or prosecute another death sentence.

Hubert Brown commissions his commission

Hesston, Kan. (GCMC)—"I come to you as a product of Mennonite home mission efforts," said Hubert Brown to the Commission on Home Ministries at its November midyear meeting. "I thank God that our paths crossed.

"As I look about I see there has been an explosion of human need in North America," continued the commission's executive secretary. "We as the people of God and as the Commission on Home Ministries have a tremendous opportunity before us to make a lasting and dynamic impact on this continent for Jesus Christ."

The opportunity is great, Brown said, because "the foreign mission field is coming to America. Twenty-five percent of foreign-born people who are now residents in the United States arrived on our shores or crossed our borders between 1975 and 1980.

"Faith, compassion and action are the foundation of home ministries. Jesus calls us to a Good Samaritan Christianity," he said.

"This is the beginning of a new era for CHM," said chairperson Dorothy Nickel Friesen, Manhattan, Kan., in response to Brown's presentation. "You've commissioned all of us."

In a later session, staff and members struggled with how to implement the Many Peoples program.

The Many Peoples program "needs to happen on the congregational level," stated member Willis Busenitz, Busby, Mont. "Every single church needs to ask, 'What can we do?' "

Leonard Wiebe, Aurora, Colo., noted that the vision will come to fruition as we see more ethnic churches.

To help facilitate cross-cultural church planting, members approved a recommendation that proposed a meeting of black General Conference leaders to discuss how to reach the wider black community. Currently only three black churches are members of the General Conference.

continued on next page

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Sharpen your 1989 Mission Agenda at OMSC

Jan. 16-20: YOUR WILL BE DONE: MISSION IN CHRIST'S WAY. Dr. Eugene L. Stockwell, Commission on World Mission and Evangelism, World Council of Churches.

Jan. 23-27: MISSION IN THE AMERICAS: A LATIN AMERICAN PERSPECTIVE. Dr. C. René Padilla, Latin American Theological Fraternity.

Feb. 20-23: CAN THE WEST BE CONVERTED? A symposium on the thesis of Lesslie Newbigin, led by Dr. Vernon C. Grounds, Dr. Charles C. West, and Professor Samuel Escobar. Cosponsored by Princeton Seminary Center for Continuing Education, *at Princeton, New Jersey.*

March 6-10: HISTORICAL PATTERNS AND FUTURE IMAGES OF MISSION: THE TWENTIETH CENTURY AS ANOMALY. Dr. Ted Ward and Dr. Ruth Tucker, Trinity Evangelical Divinity School. Cosponsored by Mennonite Central Committee, Mission to the World, SIM International, and World Relief.

March 13-17: CHRISTIAN CONVERGENCE AND RENEWAL IN AFRICA. Dr. Lamin Sanneh, Harvard University.

March 28-31: BIBLE TRANSLATION AND MISSION: THE ROLE AND USE OF COLLOQUIAL SCRIPTURE. Dr. William A. Smalley, United Bible Society

April 4-7: CRUCIAL ISSUES IN WORLD MISSION. Dr. Gerald H. Anderson, Director, OMSC.

April 11-14: CHRISTIAN MISSION UNDER AUTHORITARIAN GOVERNMENTS. Dr. James M. Phillips, Associate Director, OMSC.

April 17-21: WHEN CHRISTIANS MEET OTHER FAITHS: CASE STUDIES IN MISSION. Dr. Alan Neely, Princeton Seminary. Cosponsored by Maryknoll Mission Institute, *at Maryknoll, New York*

April 24-28: PLANNING, DOING, AND EVALUATING MISSION IN AN URBAN WORLD: Dr. Raymond J. Bakke, Lausanne Associate for Urban Evangelism. Cosponsored by Billy Graham Center, Christian and Missionary Alliance, Latin America Mission, Overseas Missionary Fellowship, Southern Baptist FMB, SIM International, and Worldteam.

WELCOME TO OMSC

A recent seminar on "Education for Third World Church Leaders," led by Dr. Ted Ward, drew participants from a score of agencies and as many nations.

Registration/tuition: $50 for seminars (note CAPITALIZED titles); these begin Monday afternoon and conclude Friday noon. All other courses $35; these begin Tuesday morning and conclude Friday noon, with afternoons free for research, consultation, and recreation.

Publishers of the *International Bulletin of Missionary Research.*

Overseas Ministries Study Center
Gerald H. Anderson, Director
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Sweden's cattle now have grazing rights. Chickens will roam from cramped cages, pigs will have separate bedding and feeding spaces, and slaughtering must be "as humane as possible"—all under Sweden's recently approved animal-welfare law.

As the United Nations opened its 43rd General Assembly on Sept. 20, it was receiving high praise for recent breakthroughs in negotiating solutions to international conflicts between Iran and Iraq, South Africa and Namibia, and Afghanistan rebels and the Soviets. The superpowers, who have been unsuccessful in unilateral efforts to end these same conflicts, cautiously added praise. The United Nations, says Delton Franz of the Mennonite Central Committee Washington office, with its 15 member-nation Security Council and its trained mediation and peacekeeping forces, provides a constructive alternative to making war.

A group calling itself Madison (Wis.) Mennonite Church meets twice a month on Sunday evenings for singing, prayer, fellowship and study. Average attendance is about 24 adults and 15 children. "We are looking for a pastor," said Mark Ediger, "trying to develop a vision of what kind of church we would like to be and working on reaching beyond our General Conference/Mennonite Church/Mennonite Brethren base."

CHM continued

They also agreed that the North American Chinese Mennonite Council would help CHM select a one-quarter-time staff person to work with Asian ministries. The position is to be funded by CHM.

Members also had the chance to examine several different models for the division of the General Conference budget. In the present system, both the General Board (GB) and the Division of Administration (DA) receive their funds from the three commissions and Mennonite Biblical Seminary.

"The problem has been that the same constraints have not applied to the General Board and Division of Administration as the commissions," said member Malcolm Wenger, Newton, Kan.

Carla Reimer

Alberto Quintela, St. Paul, Minn., Many Peoples coordinator, and Willis Busenitz, Busby, Mont., member of CHM U.S.

Ted Stuckey, GC treasurer and business manager, responded, "The Division of Administration and General Board are service agencies for the commissions. If you're willing to pay for it, we're willing to give."

The overall consensus of the group was away from the current model to one where GB and DA would be limited to the same budget increase or decrease as the commissions and seminary or one where GB and DA would receive a certain percentage of the budget.

In other action, Marco Güete, secretary for Hispanic ministries, and Robert Hull, secretary for peace and justice, were reappointed to three-year terms. Secretary for evangelism and church development Donald Yoder's resignation was accepted with regret. Yoder has worked for CHM since September 1979. His resignation is effective Sept. 1, 1989. He is leaving to pursue job possibilities in the areas of church planting and pastoral ministry.

Next year's CHM midyear meeting will be held in conjunction with the Mennonite Indian Leaders Council meeting in Oklahoma. *Carla Reimer*

Mennonite Central Committee (MCC) announces three administrative openings at its Akron, Pa., headquarters:

- **Area secretary for South Asia/Middle East.** Provides administrative responsibility for MCC programs in India, Nepal, Bangladesh, Lebanon, Egypt and West Bank.
- **Secretary for personnel resources.** Provides general oversight of the personnel department and related personnel functions.
- **Director of personnel development.** Provides services for the growth and development of personnel, especially for headquarters staff and program leadership people.

Contact John A. Lapp, MCC Executive Secretary, Box M, Akron, PA 17501, (717) 859-1151.

MVS applications up

Chuck Neufeld, director of Mennonite Voluntary Service, reported that the number of volunteer applications was up 25 percent over last year. He also noted that Mennonite Voluntary Service has received many requests to start voluntary service units from churches. Thirty-eight people, ranging in age from late teens to 60s, attended the most recent orientation for volunteers.

Santa didn't come
for the poor.
Jesus did!
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(316) 283-5100
General Conference Mennonite Church

"Our goal is to eliminate pollution at a profit," said William Jewell, a Cornell University engineer who transforms raw sewage into purified water in his greenhouse experiment. The experiment involves an artificial swamp of cattails and elephant grass in hydroponic troughs. The water runs through the plants' roots and is cleaned. "We're looking at a whole new generation of waste treatment that's cheaper and much more efficient than anything that's available now," Jewell said.

A Quaker lawsuit filed Nov. 22 against the Immigration and Naturalization Service and Attorney General Richard Thornburgh would exempt religious organizations, on religious grounds, from employer sanctions in the 1986 immigration law. "Executing this law is fundamentally against the core values of our religious faith," said James Matlack, American Friends Service Committee spokesperson. Employer sanctions, criticized by Matlack because they "make employers part of the police force," also were opposed by the U.S. Catholic bishops at their recent conference in Washington.

More Colombians die from diseases caused by U.S. tobacco products than do Americans from Colombian cocaine, according to the American Association for World Health. And according to *Harper's*, the Nicaraguan government owns one-eighth of its country's land, while the U.S. government owns a full third of land in the United States.

RECORD

CALENDAR

Jan. 6-8, 1989—Music and worship leaders seminar, Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

Jan. 19-21—Mennonite Central Committee Canada annual meeting, Calgary

Jan. 20-22—An Alcohol Abuse Prevention Workshop, Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

Jan. 26—MCC U.S. annual meeting, Phoenix, Ariz.

Jan. 27-28—MCC annual meeting, Phoenix, Ariz.

Feb. 22-24—Conference for Multi-Staff Congregations, Bahia Vista Mennonite Church, Sarasota, Fla.

March 2-7—Council of Commissions, Newton, Kan.

Canada

Feb. 1-4—Conference of Mennonites in Canada Council of Boards, Winnipeg

Feb. 17-18—Conference of Mennonites in Alberta, Coaldale

Feb. 17-19—Conference of Mennonites in British Columbia, Peace Church, Richmond

Feb. 24-25—Conference of Mennonites in Manitoba, Altona

Feb. 24-25—Conference of Mennonites in Saskatchewan, Swift Current

March 31-April 2—Mennonite Conference of Eastern Canada, Kitchener

July 31-Aug. 1—Conference of Mennonites in Canada, Normal, Ill.

Central

April 13-16—Central District Conference, Camp Windmere, Roach, Mo.

Eastern

May 4-6—Eastern District Conference, Camp Men-O-Lan, Quakertown, Pa.

Northern

June 15-18—Northern District Conference, Bethel Church, Mountain Lake, Minn.

Pacific

June 15-18—Pacific District Conference, Seattle Pacific College

Western

Oct. 27-29—Western District Conference, Buhler, Kan.

Mennonite and Brethren Marriage Encounters

Jan. 6-8—Black Rock, Quarryville, Pa.

Jan. 20-22—North Canton, Ohio

Jan. 20-22—Lebanon, Pa.

Jan. 27-29—Twin Falls, Idaho

Feb. 3-5—McPherson, Kan.

Feb. 3-5—Sarasota, Fla.

Feb. 17-19—Goshen, Ind.

Feb. 17-19—Wilsonville, Ore.

Feb. 24-26—Bird in Hand, Pa.

March 3-5—Fargo, N.D.

March 3-5—Niagara Falls, Ont.

March 3-5—Seattle

March 10-12—Lewisburg, Pa.

March 10-12—Morton, Ill.

April 7-9—Calgary

April 7-9—Erie, Pa.

April 7-9—Spruce Lake, Canadensis, Pa.

April 21-23—Black Rock, Quarryville, Pa.

April 21-23—Washington, Iowa

May/June—Ontario Pastors' Encounter

June 2-4—Fresno, Calif.

July 21-23—Black Rock, Quarryville, Pa.

For registration information contact Mennonite and Brethren Marriage Encounter, Box 347, Newton, KS 67114, (316) 283-5100.

WORKERS

The following people recently began Mennonite Voluntary Service assignments.

Hazel Bergen, North Star Church, Drake, Sask., began a one-year term Aug. 14 as a social worker aide for Inter-Faith Task Force in Denver. Her parents are Beatrice and Henry Bergen of Drake.

Scott Bergen, Foothills Church, Calgary, began a one-year term Sept. 1 as a child-care worker at Friendship Day Care Center in Hutchinson, Kan. His parents are Arnold and Linda Bergen of Calgary.

John Black, Duke Chapel, Durham, N.C., began a 10-month term Oct. 31 as a teacher at Hopi Mission School in Kykotsmovi, Ariz. His mother is Libby Black of Gastonia, N.C.

Bonnie Braathen, Aquinas Pastoral Center, Grand Rapids, Mich., began a one-year term Aug. 29 as a day staff recreation coordinator in Cincinnati. Her parents are Clifford and Joan Braathen of Detroit.

H. Bergen

S. Bergen

Black

Braathen

Bill Burdine, LaSalle Street Church, Owensboro, Ky., began a one-year term Sept. 2 as a home repair technician for Mennonite Housing Rehabilitation, Inc., in Wichita, Kan. His parents are Robert Burdine and Joan Graham of La Porte, Ind.

Laine Burns, Mt. Signal Baptist Church, Chelsea, Ala., began a two-year term Nov. 7 as a developmental disabilities assistant at Wheat Ridge Center in Arvada, Colo. His mother is Mila Burns of Sterret, Ala.

Susan Campbell, Wesley United Church, Cambridge,

continued on next page

Joy Mennonite Church is the name of the new Mennonite congregation in Oklahoma City. Church planters Mark and Gayle Wiens said the name "communicates a positive, hopeful outlook about the Christian life and our church. It says church is something we enjoy, not a duty or an obligation we do to please someone else." The church started its public worship services on Oct. 30.

Had he been on the Arctic ice pack where three gray whales were trapped, Aqqaluk Lynge says he would have done the sensible thing and killed them for dinner. The bad publicity would have been less painful than the farce of southerners running to rescue whales while continuing to ignore northern issues, the Member of Parliament from Greenland told a news conference ending a three-day meeting in Toronto on Arctic cooperation. "It would be better to eat them than using enormous ice-breakers and helicopters (despite the fact) that environmentalists and the animal-rights movement are killing the Inuit culture right now," said Lynge.

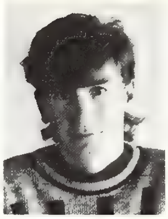
The Chilean people's no vote clearly demonstrated their desire for democracy and brought spontaneous celebrations in the streets, reported Rich Sider, who observed the Oct. 5 plebiscite. Sider, Mennonite Central Committee secretary for Latin American and the Caribbean, was invited to be an election observer by Fellowship of Reconciliation. The plebiscite was a simple yes or no to current military dictator Augusto Pinochet. The no vote means Pinochet will serve one more year, after which elections will be held.

RECORD

Burdine

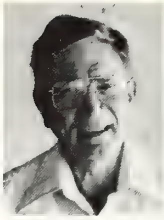
Burns

Cressman


Derksen

Embree

Enns


Ellis Gerber

Goertz

Campbell

Catanese

Dyck

Edmonds

Epp

Edna Gerber

Hamm

Hildebrand

Ont., began a one-year term Sept. 1 as women's advocate for Casa de Esperanza in St. Paul, Minn. Her mother is Carol Campbell of Cambridge.

Elizabeth Catanese, St. Roberts Bellermire Church, Warrington, Pa., began a one-year term Nov. 1 as a volunteer with an agency which provides social services to prisoners in San Francisco. Her parents are Marie and Ralph Catanese of Warrington.

Greg Cressman, Nith Valley Church, New Hamburg, Ont., began a two-year term Sept. 5, half time as a case worker for Victim Offender Reconciliation and half time in children's ministry at St. Paul (Minn.) Fellowship. His parents are Jeanette and Orval Cressman of New Hamburg.

Shawn Derksen, Foothills Church, Calgary, began a one-year term Sept. 1 as a transportation coordinator and van driver for the Lorraine Center in Wichita, Kan. His parents are Henry and Linda Derksen of Calgary.

Becky Dyck, Winkler (Man.) Bergthaer Church, began a one-year term Aug. 13 as a child-care worker at Community Mennonite Day Care Center in Markham, Ill. Her parents are David and Eileen Dyck of Winkler.

Martin Edmonds, Olive Branch Church, Waterloo, Ont., began a two-year term Sept. 5 as a teacher/advocate of the homeless in St. Paul, Minn. His mother is Patricia Oertel of Dundas, Ont.

Madelene Embree, Port Williams (Nova Scotia) Baptist Church, began a one-year term Sept. 10 as a food service facilitator for Ark Interfaith Family Shelter in Oklahoma City. Her parents are Charles and Heather Embree of Port Williams.

Wendy Enns, Bethel Bergthaler Church, Winkler, Man., began a one-year term Sept. 9 as a child-care worker at Beatrice (Neb.) Day Care Center. Her parents are Betty and William Enns of Winkler.

Mark Epp, Wildwood Church, Saskatoon, began a 10-month term Sept. 1 as a child-care worker at Friendship Day Care Center in Hutchinson, Kan. His parents are Delmer and Elsie Epp of Saskatoon.

Edna and *Ellis Gerber*, Mountain Lake (Minn.) Evangelical Mennonite Brethren Church, began two-year terms Oct. 1. They are taking care of office work and bookkeeping for Mennonite Housing Rehabilitation, Inc., in Wichita, Kan. His mother is Fairy Gerber of Orrville, Ohio.

Pauline Goertz, Peace Church, Richmond, B.C., began a two-year term Sept. 5 as a recreation worker for Boys and Girls Clubs in Fresno, Calif. Her parents are Anne and Walter Goertz of Richmond.

Marcia Hamm, Herbert (Sask.) Church, began a one-year term Oct. 17, half time as social worker for Samaritan Services and half time as a peace education worker for Project Plowshares in Brandon, Man. Her parents are Mary and Peter Hamm of Herbert.

Rosalin Hildebrandt, Eben-Ezer Church, Clearbrook, B.C., began a nine-month term Oct. 31 as a teacher at Hopi Mission School in Kykotsmovi, Ariz. Her parents are Helen and Henry Hildebrandt of Clearbrook.

Dorothy Isaac, Dunnville (Ont.) United Mennonite Church, began a two-year term Sept. 5 as an administrator and outreach worker for Westside Neighborhood Housing Service in St. Paul, Minn. Her parents are Erika and

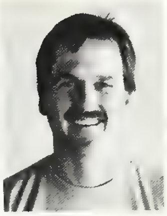
Nicaragua has filed a claim against the United States for $12.2 billion (U.S.) in reparations and damages. The claim comes in response to the World Court's 1986 ruling that the United States had violated international laws and agreements by promoting, financing and directing aggression against Nicaragua. The court ruled at the same time that the United States was liable for damages. (*The CEPAD Report*)

An Assembly of God pastor and his family fled from Los Guindos, Nicaragua, after contras beat the pastor's wife and assassinated his 19-year-old son. Victor Manuel Tercero was shot at point-black range on the night of Aug. 2 after eight contras broke into his family's home and took him outside. His mother, Juana, was beaten when she resisted the contras' actions. Victor fought with the contras for five years until accepting amnesty in December 1987. His father, Juan Tercero, fled with his wife and other children following the murder. (*The CEPAD Report*)

A black woman was recently elected the first woman bishop in the history of the Episcopal Church. Barbara C. Harris, 58, a priest at Philadelphia's Church of the Advocate, was suffragan, or assistant, bishop for the eastern Massachusetts diocese. The diocese is the largest in the United states, with 192 missions and parishes and more than 150,000 members.

RECORD

Isaac


Juhnke

Longacre

McComb

Ratzloff

Sawatsky

Trifone

Whitty

Koepplin

Lichti

McPharlin

Miller

Sawatzky

Shantz

Ernest Isaac of Canfield, Ont.

Tom Juhnke, First Church, McPherson, Kan., began a two-year term Oct. 17 as a construction coordinator with Habitat for Humanity in Denver. His parents are Marvin and May Juhnke of McPherson.

Laurie Koepplin, First Evangelical Lutheran Church, Dillon, Mont., began a one-year term Aug. 29 as an English-as-a-second-language teacher and a community service worker for Mennonite Community Church in Fresno, Calif. Her father is Clarance Koepplin of Dillon.

Greg Lichti, Listowel (Ont.) Church, began a two-year term Sept. 5 as a community organizer for West Side Citizens Organization in St. Paul, Minn. His parents are David and Mary Ann Lichti of Listowel.

Cara Longacre, Akron (Pa.) Church, began a one-year term Sept. 12 on the day-shelter staff at The Gathering Place in Denver. Her father is Paul Longacre of Akron.

LeAnne McComb, Southminster Presbyterian Church, Nashville, Tenn., began a two-year term Oct. 15 as support staff for the Women's Place in St. Catharines, Ont. Her parents are Robert and Sharon McComb of Antioch, Tenn.

Janet McPharlin, Parkway Pentecostal Church, Collingwood, Ont., began a two-year term Sept. 5 as a preschool teacher in St. Paul, Minn. Her parents are Don and Julie McPharlin of Collingwood.

Jane Miller, The Assembly, Goshen, Ind., began a two-year term Sept. 1 as a project coordinator for Habitat for Humanity in St. Paul, Minn. Her parents are Phylliss and William Miller of Goshen.

Michelle Ratzloff, Buhler (Kan.) Church, began a two-year term Sept. 1 as a community awareness and office assistant for the Pastoral Care and Education Center in Dallas, Texas. Her parents are Donald and Sharon Ratzloff of Buhler.

Jonathan Sawatsky, Altona (Man.) Bergthaler Church, began a 10-month term Oct. 8 as a child-care worker at Community Mennonite Day Care Center in Markham, Ill. His parents are Ella and Wes Sawatsky of Altona.

Lona Sawatzky, Grace Church, Brandon, Man., began a one-year term Sept. 1 as a child-care worker at Community Mennonite Day Care Center in Markham, Ill. Her parents are Helena and Jake Sawatzky of Brandon.

Brenda Shantz, Stirling Avenue Church, Kitchener, Ont., began a one-year term Sept. 6 as an assistant recreation therapist at the Salvation Army Adult Day Care Center in Cincinnati. Her parents are D. Roy and Elaine Shantz of Kitchener.

Ed Trifone, Ascension Church, Oak Park, Ill., began a 10-month term Nov. 1 as an office manager for Pride Saskatoon. His parents are Henry and Mary Trifone of Oak Park.

Cadmon Whitty, Hutterian Brethren, Rifton, N.Y., began a one-year term Sept. 1 in refugee work in St. Paul, Minn. His parents are Franzi and Richard Whitty of Rifton.

Wiebe

Nikki Wiebe, Bakerview Mennonite Brethren Church, Clearbrook, B.C., began a one-year term Sept. 1 as child-care worker at Friendship Day Care Center in Hutchinson, Kan. Her parents are Ben and Elsie Wiebe of Aldergrove, B.C.

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U.S. insurance companies now own more than 5 million acres of U.S. farmland—a 27 percent increase over 1986—resulting mostly from foreclosures in the past eight years, the University of Minnesota's Land Stewardship Project reported.

An innovative jail alternative in Cloud County, Kan., is "house arrest." A woman who recently received such a sentence from Judge Richard Wahl is a prisoner in her own home. She can care for her 2-year-old daughter. She can shop for groceries and do laundry. But when she answers the telephone and the computer speaks, she knows the law is looking over her shoulder. "This is your On-Guard verification check. . . . Please state your name, the time and insert your bracelet," the computer instructs. She does so, making sure the bracelet monitor fits correctly into a slot on a black box beside the phone.

The Nicaraguan government has called off church-mediated talks with Indian rebel leader Brooklyn Rivera following the signing of a peace treaty with a large contingent of Rivera's followers on the country's remote Atlantic coast. The talks had been recessed since May, when Rivera, coordinator of the Indian umbrella group Yatama, was last in the capital city of Managua to talk with Tomas Borge, the Nicaraguan interior minister. The negotiations were scheduled to resume in June but were delayed by Borge's hospitalization for surgery.

RESOURCES

books

Psalms: the Divine Journey by Mark S. Smith (Paulist Press, 1987, $4.95) introduces the world of the psalmists.

John Paul Heil takes the unique approach of reader-response criticism in **Paul's Letter to the Romans** (Paulist Press, 1987, $9.95).

The Art of Clinical Supervision: *a Pastoral Counseling Perspective*, edited by Barry K. Estadt, John R. Compton and Melvin C. Blanchette (Paulist Press, 1987, $12.95), is divided into four parts, each devoted to a particular phase of supervision.

Various facets of effective preaching are developed in **Preaching: the Art and the Craft** by Walter J. Burghardt (Paulist Press, 1987, $11.95).

Foundations of Christian Ethics by John C. Dwyer (Paulist Press, 1987, $8.95) outlines the basic issues in ethics, then treats them in detail.

According to Leo Thomas in **The Healing Team:** *a Practical Guide for Effective Ministry* (Paulist Press, 1987, $8.95), the ministry of healing prayer belongs to the category of worship and is at the heart of the church's ordinary ministry of pastoral care.

Congregational Health Ministries Handbook, edited by Edwin F. Rempel, is a resource for providing health ministries in and through congregations. It is available for $3 each from Mennonite Health Association, Box 370, Elkhart, IN 46515.

In Muriel Leeson's **The Bedford Adventure** (Herald Press, 1987, $4.50, $6.30 in Canada), the lead character learns something about Christian history while solving a present-day problem.

Speaking of Silence: *Christians & Buddhists on the Contemplative Way*, edited by Susan Walker (Paulist Press, 1987, $12.95) is a collection of essays and conversations by contemporary Buddhist and Christian teachers.

Anthony T. Padovano emphasizes the spiritual dimension of the marriage relationship in **Love and Destiny:** *Marriage as God's Gift* (Paulist Press, 1987, $3.95).

Minister's Guide to Financial Planning by Kenneth M. Meyer (Zondervan, 1987, $7.95) provides counsel on how to be prepared for the special needs and financial challenges associated with the minister's life.

"The Hispanic population in America has increased by 60 percent over the last 10 years, yet less than 10 percent is Christian," writes Alex D. Montoya in **Hispanic Ministry in North America** (Zondervan, 1987, $9.95).

A Christian Guide to Sexual Counseling: *Recovering the Mystery and the Reality of 'One Flesh'* by Mary Ann Mayo (Zondervan, 1987, $16.95) is a resource for Christian counselors and pastors.

Fifty years of experience among Mexican Americans in South Texas are capsulized in **What God Has Done** by Anna Hiebert Esau (Kindred Press, 1987, $18.50, $25.50 in Canada).

Has the Church Misread the Bible? *the History of Interpretation in the Light of Current Issues* by Moises Silva (Zondervan, 1987, $12.95) guides the reader to a renewed appreciation for the difficulties of biblical interpretation.

Gerald Buss sets out to reveal the situation of believers in the Soviet Union today in **The Bear's Hug:** *Christian Belief and the Soviet State, 1917-1986* (Eerdmans, 1987, $8.95).

Tending the Vision, Planting the Seed by Elaine Stoltzfus ($5) is a summary of Mennonite Central Committee's work in Haiti. It may be ordered from MCC Latin America Dept., Box M, Akron, PA 17501.

Two hardback novels from Paulist Press are **The Threshing Floor** by Jennifer Russell (1987, $16.95), set in 14th-century England, and **Ruined for Life** by Elizabeth Christman (1987, $10.95), set in contemporary Chicago.

A group of concerned South African evangelicals met in September 1985 and drew up the document **Evangelical Witness in South Africa:** *a Critique of Evangelical Theology and Practice by South African Evangelicals* (Eerdmans, 1987, $3.95).

The Christian's Future by George R. Brunk III (Herald Press, 1987, $1.50, $2 in Canada) emphasizes that God's actions in the past are the key to how God will act in the future.

—compiled by Gordon Houser

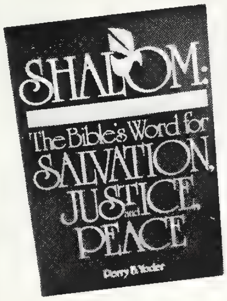
La Casa of Goshen (Ind.) is seeking a full-time **home management counselor**. Needed immediately with training and experience in nutrition, nursing or social work. Ability to work with low-income Anglos and Hispanics in individual and group settings; bilingual in English and Spanish. Responsibilities include counseling and teaching in nutrition, food buying, laundry and general home care.

Contact Arden Shank at La Casa, 108 E. Lincoln Ave., Goshen, IN, (219) 533-4450.

First Mennonite Church, Burns Lake, B.C., invites applications for the position of full-time pastor, with experience preferred. Church membership 130. Applicant should be of strong Anabaptist orientation and have strengths in the following areas:

- preaching
- teaching
- counseling.

Resume including training, experience and references should be directed to Gerald Dyck, Chairman, Pastoral Search Committee, Box 581, Burns Lake, BC V0J 1E0, (604) 692-3959.



SHALOM: The Bible's Word for Salvation, Justice, and Peace

by Perry B. Yoder

"(Perry Yoder's *Shalom*) takes its place alongside John Yoder's *Politics of Jesus* and Millard Lind's *Yaweh is a Warrior* as a major Mennonite contribution to a biblical theology of peace and justice."
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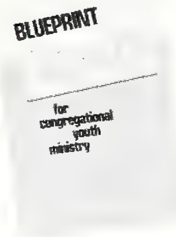

Blueprint for Congregational Youth Ministry

by Lavon Welty
foreword by
Dr. Barbara Varenhorst

Youth Ministry is more than a regular youth group meeting. For youth ministry to be effective it must be integrated into the full life of the congregation. *Blueprint for Congregational Youth Ministry* shows you how.

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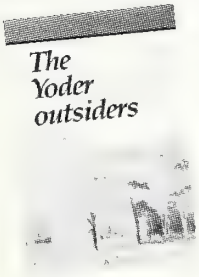

The Yoder Outsiders

a novel

by James D. Yoder

They were outsiders in an orthodox and closed Mennonite community in Missouri. How does a family who left the Anabaptist faith regain it? What obstacles do they meet? Division of the sexes, seating arrangements, speech, clothing, hairstyles and more.

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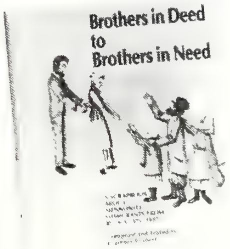

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"It was 108 degrees in late August 1983 when our healthy young son, Ernie, came home from a daily double football practice and collapsed."

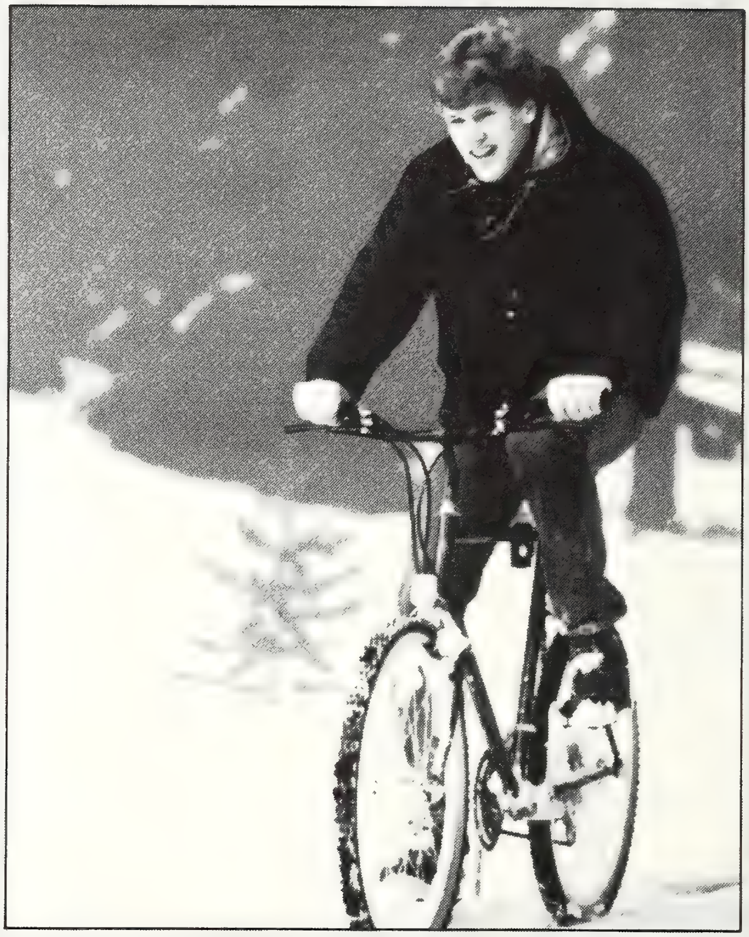
Teamwork restored Ernie's life

"I remember the day so clearly," says De Thomas, Eugene, Ore. ***"I saw all the life gone from him!*** Ernie's teammates told us he'd blacked out during practice after being hit in the head by two players. He wasn't the same after the incident. Initially, we saw many doctors and received conflicting diagnoses.

"The next few years became a nightmare. We dealt with Ernie's uncertain health, insurance companies, school authorities, hospitals, doctors and medical expenses daily.

"Ernie gradually got better. But our expenses convinced me I needed to work again. I committed my paychecks to medical expenses. Six months later I fell and ruptured two discs. ***Lying flat on my back I prayed for God's love to be known to me."***

The Thomases' congregation, North Park Community Church, was instrumental in giving aid. MMAA and its North Park congregational representative negotiated with the three hospitals to whom the Thomases owed the greatest amount of money, asking them to write off the debt. Each accepted an Emergency Aid grant from MMAA's Sharing Fund as payment in full.



"We rejoiced, thinking of the goodness and love God had shown through North Park, MMAA and our community—but most of all through his son," says De. "Today Ernie has come a long way. ***It's a rich blessing to see him well and alive each day."***

Your participation in MMAA helps the church respond to the needs of families like the Thomases.

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Mutual Aid
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LETTERS

Either corny or profound

One would have to be either brave or reckless to come forth with anything positive on *The Last Temptation of Christ.*

Gordon Houser's review of the film says that "this Jesus of *The Last Temptation* . . . is clearly not the Jesus of the Gospels" but is rather a product of Nikos Kazantzakis' imagination. Are we to assume that the product of one's imagination cannot possibly be a portrayal of the Christ of the Gospels? The Gospels themselves add some imaginative details here and there, which is why they do not agree on many of the details of Jesus' ministry.

Houser continues: "Kazantzakis' Jesus is a man racked with doubt, a tormented prophet. . . ." Is such a portrayal of Jesus not true to the Gospels? Lest there be any doubt on this point, the letter to the Hebrews should be consulted. Houser concedes that the Christ portrayed in the movie is "refreshingly more human" than most such portrayals on the screen, but that "it's implausible anyone but a lunatic would follow him." Since when has Jesus entered the "smart people" set? The call of Christ is clearly to "self-denial" and "taking up *his* cross" and following him to *his* death. Sounds lunatic to me.

Houser and other reviewers have stumbled over the anachronistic Brooklyn accent of Judas. Did you want to hear the story in Aramaic? Is it not every generation's task to translate the story into the vernacular?

The "weird scene" showing Jesus taking his heart out of his chest and showing it to his disciples is either unbelievably corny or provocatively profound, depending on one's interpretation of such symbolism. Millions of stained-glass windows in churches around the world depict the bleeding heart of Jesus. I would argue that this scene should tip off the viewer as to the way in which Scorsese is trying to tell the story. It is a story laden with the symbols of blood, snakes, lions, miraculous happenings and fantasies.

I was drawn powerfully into the story, realizing that I had to let my imagination play along with it. I did not think the film was far from the truth of the Gospels, especially the Gospel of John, from which most of the imagery is drawn. *Melvin D. Schmidt, 414 S. Main, Bluffton, OH 45817*

Oct. 28

Too modern

Thank you for sending me *The Mennonite* free for two months. I appreciate the gift, but at the same time I have to tell you that I do not appreciate your magazine. I find too much modern teaching in it that strays away from the truths of the Bible. The role of women and pushing women into ministry is strictly forbidden in the Bible. Peace and justice issues make people displeased and working against the governments. There seems to be hatred against the U.S. government, by no means taught in the Bible. We are to obey our governments, pray for them and pay our tribute to them as Jesus did.

I know that our conference is pushing and educating the people on these issues. According to the Bible it is completely wrong. There is also the homosexuality issue, which should be considered as an abominable sin, according to the Bible.

My hope and prayer is that God may change our people's minds and go back to the truths of the Bible.

For this reason I do not want to subscribe to *The Mennonite* right now until I see a more Bible-oriented magazine. *Mrs. Alice Tiessen, Route 5, Leamington, ON N8H 3V8*

Nov. 1

Native Ministries correction

Regarding "Forty Years and a Small, White Log Cabin" (Oct. 25 issue), several corrections need to be made.

The building did stand empty from 1976-1983 (except for storing items for community residents); however, the building was not torn down. [My husband] Neill and I moved to the area in 1976 and continue to be the itinerant pastors to the community. We first held services in that nearby building spoken of in the 1965 entry and, later, in the school gym when this former church building (formerly a youth center) was torn down.

The community decided to *renovate* the log chapel for use as a church building once more. The dedication of the chapel was held on Sunday, Oct. 18, 1987.

July 9-10 were the dates of the weekend celebrations hosted by Matheson Island residents in honor of Native Ministries work on the island for 40 years now. The chapel was the focal point of the weekend activities, and many former MPM/NM members saw it for the first time that weekend; however, the community and ourselves as current staff had been using the chapel and had properly dedicated it months earlier. *Edith von Gunten, Box 219, Riverton, MB R0C 2R0*

Nov. 2

Take appropriate leadership

Mennonites are great fad followers. We became interested in minority groups in the '60s after it was in our best interest to do so. We became interested in community issues after the counterculture movement brought them into vogue. After we saw sound theological reasons and found a method we could tie to our own Anabaptist tradition, we incorporated such discussion into the church. We became interested in the feminist movement after it was an issue in society. Is this because of our compassion and sense of justice, or has the rightness of the issue pushed us to the point where we can do no other?

I believe strongly in each of the above issues. [But] we've let society set the agenda rather than the people of God taking appropriate leadership. Once the issue is no longer an interest in society we too lose interest and return to original patterns of behavior. (Case in point: growing occurrences of openly expressed racism.)

The latest fad is telemarketing. Shall we again jump on the bandwagon and use this rude manner to sell the church? I trust we are more sensitive to people's privacy than is the general public, who'll do anything to gather information. Can we not find a more caring and appealing manner to expand the cause of Christ? We become more than willing to interrupt the home life of the unknown someone "out there" who is unfortunate enough to have received our call.

Such an approach is not in keeping with our Anabaptist theology. Our understanding of church membership is one that calls people to a faith and lifestyle of discipleship and not to some attraction of a gimmicky program. Such an approach would leave me with a negative attitude toward the church calling me. In fact it would take all my Christian powers to remain civil to such an intruder, and it would do nothing for the cause of Christ. *John A. Miller, 2445 - 23rd Ave. S.W., Calgary, AB T2T 0W3*

Nov. 3

REVIEWS

books

Biblical prophets

Meet the Prophets: a Beginner's Guide to the Books of the Biblical Prophets—Their Meaning Then and Now *by John Miller (Paulist Press, 1987, 250 pages)*

Reviewed by Perry Yoder, 3003 Benham Ave., Elkhart, IN 46517

From the subtitle it is evident that professor Miller has taken aim on three targets. First, he has chosen to address himself to "beginners," those at the entry level to biblical studies. Second, his focus is on the prophetic books while not neglecting the personalities whose names these books bear. Third, he is concerned with the continuing implication of the messages of these books.

With regard to the first target, the author has hit the bull's eye. The book begins with four succinct chapters covering the historical, cultural, theological and literary background so essential for understanding the prophetic books. This material is written simply and in most cases introduces the reader to a safe consensus within scholarship on the issues involved.

Miller devotes two chapters to each prophet he considers a major figure. Each chapter on the prophetic figure begins with a helpful section discussing the structure and composition of that prophetic book. Here the beginning student is given a map to the terrain to be traversed.

One may quibble here and there—should not prayer or liturgical material (e.g. the "doxologies" in Amos) be added to the types of material found in the prophetic books?—and wish at times that subjects were treated more extensively (the similarity between Mari prophecy and Israelite prophecy). Nevertheless Miller has given us a valuable and usable book.

Rich food

Whistling in the Dark: an ABC Theologized *by Frederick Buechner (Harper & Row, 1988, 116 pages)*

Reviewed by Gordon Houser, assistant editor

Whistling in the Dark is a companion volume to Buechner's earlier *Wishful Thinking*. The earlier book, subtitled "A Theological ABC," provided humorous and thought-provoking definitions of the central terminology of Western religion. In this book Buechner turns his witty pen on more ordinary words and gives them a theological bent.

The words he "theologizes" run from "Abortion" to "Zero" and include "Algebraic Preaching," "Born Again," "Friends," "Holocaust," "Nakedness," "Suicide," "Tourist Preaching," "X-Rated" and many more, 105 in all.

Although not as pithy throughout as was *Wishful Thinking*, this book offers the same gentle wisdom and reflects Buechner's honest and entertaining look at our 20th-century American culture and church life in light of biblical teaching. He has a way of enticing you with his witty words, then leaving you with a pang in your heart and a thought or two swimming in your head, struggling to be realized.

Here are a few (too few) excerpts. *Patriotism:* "All 'isms' run out in the end, and good riddance to most of them. Patriotism for example." *Old Age:* "Both the old and the young get scared sometimes about what lies ahead of them and with good reason, but you can't help feeling that whatever inner goldenness they're in touch with will see them through in the end." *X-Rated:* "The chances are that the loneliness and sadness of it then may leave deeper scars on the 45-year-old than the gymnastics of it on a 13-year-old child."

This is a great book for picking up every so often and reading a selection here or there. Like rich food, it must be eaten a little at a time. *Whistling in the Dark* is rich and nourishing.

Ways to pray

Prayer and Temperament: Different Prayer Forms for Different Personality Types *by Chester D. Michael and Marie C. Norrisey (The Open Door, 1984, 190 pages)*

Reviewed by Kurt Neilson, 1812 W. Cullerton, Chicago, IL 60608

Co-written by a Catholic laywoman and a priest, *Prayer and Temperament* is the fruit of years of retreat experience and an intensive survey called the Prayer Project. Basing its insights and suggestions on the Myers-Briggs personality typing, a Jungian-inspired system, the book categorizes personality types as to their dominant drives, strengths and shortcomings, as well as their spiritual "centers" or inclinations. Drawing from Catholic traditions of spirituality, the authors identify each personality type with a given tradition in spirituality and the saint from whose inspiration the spirituality stems. Finally, they suggest how one can pray more comfortably and effectively from one's personality strengths and activate one's "shadow-side" or partially buried traits, which are often opposed to those traits more visible and obvious.

This book is a precious gift for any who are seeking creative, personal and authentic ways to pray, who feel dissatisfied with older liturgies or disciplines, who never could pray in a certain way, who perhaps never could read certain books of the Bible without becoming restless or bored.

films

Resilient children

Salaam Bombay! *directed and produced by Mira Nair*

Reviewed by Gordon Houser

This sad yet exhilarating film is dedicated to the children of the streets of Bombay. Nair, whose previous films have been documentaries, trains her practiced eye on 10-year-old Krishna (Shafiq Syed) and the people he encounters when he comes to Bombay.

Having been told to leave home by his brother and widowed mother until he can repay his brother 500 rupees for a bicycle Krishna destroyed, the boy is abandoned by a circus manager. He leaves his small village and goes to the city to earn the money. He lands a job delivering tea and lives amid squalor. His best friend is the junkie Chillum, who deals drugs for the local pimp and drug lord. Other friends are a prostitute and her 8-year-old daughter. He develops a crush on a teenage Nepalese virgin who has been sold to the neighborhood brothel.

The authentic feel of the film is powerful. The cast of children, drawn from the Bombay streets, interact amazingly well with the adult actors. While it is tempting to portray these children as innocent victims, Nair is able to ennoble them by showing their resilience and beauty in their hard encounters with poverty, crime and betrayal.

bible

Through other eyes

Stephen Penner

This time, reading through the New Testament, I committed myself to read from the point of view of the underprivileged or poor or oppressed. I would try to see what the Bible has to say from an angle other than my own (white, male, American, comfortable). The Christmas story opened up for me. The words were familiar, but I discovered newness. It began with the genealogy of Jesus.

Matthew's genealogy begins with Abraham and runs to Jesus. Noticeable are several references to women: Tamar, who bore Perez and Remah, fathered by Judah; Rahab, the prostitute; Ruth, who was a foreigner. And finally the text tells us of Uriah's wife, Bathsheba.

All these women remind me of what is unacceptable in my world. Tamar/Judah, Rahab, Bathsheba/David—these are stories that I find awkward to explain to my children.

These were real people. They made real mistakes. They are recognizable. Reading these verses as one close to the world's underbelly, I thought to myself, "I know people like this." Moreover, they are good enough to be placed in the first verses of the New Testament, right in the lineage of Jesus. People who had experienced tough times are mentioned as part of Jesus' family tree.

In Matthew 2 my mind wandered to Luke and his description of the stable and the manger. I thought about the humble circumstances into which Jesus was born. I remembered how our last two boys were born in hospitals under the cleanest conditions.

Reading the story from my new perspective I was reminded that giving birth to a baby in a stable is not unknown today. A woman in an African village may not find it so unusual that Jesus was born in a barn. For many, Jesus' birth describes life the way it is.

Reading on, I came to King Herod, a devious tyrant. He tried to dupe the wise men. He ordered the male babies of Bethlehem killed. Many political rulers today are just like that. Acting unreasonably, they make unfair demands. They take away land to serve their own interests or the interests of corporations. They can be tricky. They can cause the innocent to suffer.

If I were a South African black, forced to live in a destitute area without access to the total society, I would compare the wicked King Herod with my rulers. And in El Salvador many people live in terror of the military. Friends or relatives have suffered at the hands of the military. The woman whose husband has been killed by the military understands Herod. Reading from her perspective, I would liken King Herod to the government.

Matthew tells us that an angel told Joseph to take Mary and Jesus to Egypt. This they did, leaving under the cover of darkness to distance themselves from Herod. We can imagine them moving slowly and steadily southward, Mary holding the baby Jesus, probably riding a donkey. Mary and Joseph and Jesus were refugees in Egypt.

All over Central America people are displaced. Many live in refugee camps, having fled violence in their homeland. In Africa, too, people find it unsafe to live in their hometowns, so they leave. As I read from the perspective of people in Central America, it doesn't sound unusual.

UNICEF

Refugees know exactly what Joseph and Mary felt, throwing the essentials together, wrapping up a baby and taking off for the unknown. They know the uncertainty of where they will rest the next night. A Southeast Asian child who has fled to a refugee camp on the Kampuchean border understands this story well.

Reading the Christmas story in this new way made me take the birth of Jesus more seriously. The story became vital. In North America the story is an idyllic tale of good and evil, often retold by children dressed in robes in our carpeted churches. We watch, intrigued by the cute ad libbing. The Christmas story becomes a fairy tale. We have not actually experienced the kinds of events described in it.

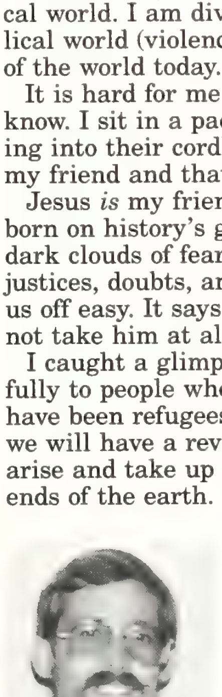
The poor and oppressed understand the Christmas story because it describes circumstances they have experienced. It is recognized as truthful because it describes their world.

Reading through the eyes of the poor reminded me how much closer people of developing countries are to the biblical world. I am divorced from the hard realities of the biblical world (violence, deceit, poverty, oppression) and much of the world today.

It is hard for me to feel the hopelessness many people know. I sit in a padded pew and allow smiling faces, crooning into their cordless mikes, to assure me that Jesus is my friend and that he loves me.

Jesus *is* my friend and he does love us, but that love was born on history's grindstone. It was nurtured under the dark clouds of fear. It did not ignore this world's pain, injustices, doubts, ambiguities. It is a love that does not let us off easy. It says that we must take Jesus seriously or not take him at all.

I caught a glimpse of how Jesus communicates so powerfully to people who have lived under oppression or who have been refugees. I believe that when we understand this we will have a revival of compassion. Like Jesus we will arise and take up the cross. We will follow him even to the ends of the earth.



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EdiTORIAL

Our battered world cries for the Word

One of the shocks of my life came yesterday (Nov. 21) when on the evening news I heard the strains of "Take my life and let it be consecrated, Lord, to Thee." The shock was who was singing it and for what reason.

A group called Christian Identity was singing it. Christian Identity is a new coalition of white supremacist groups, representing a springboard for racial Armageddon. It had a gathering in Arkansas and allowed a National Public Radio news reporter to attend. Following some preaching came the singing of "Take My Life." After the singing came a hearty meal, which included affirmative action horror stories and racist jokes.

Christian Identity's purpose is to put the Bible at the service of racism and anti-Semitism, to establish "God's all-white kingdom in America." It determines to move away from the theology of war represented by some constituent groups, and work within the system (pamphlets, electronic media, psychological warfare, recruitment).

The preacher at the Arkansas event interpreted Jesus' sharp answer to the Canaanite woman in Matthew 15:21-28 as a case for racial purity. (He did not explain how he jumps from Jesus' words to a position of excluding Jews.)

This morning (Nov. 22) came the news that the U.S. Air Force's Stealth bomber (or B2) would on this day be unveiled in the California desert. By the time you read this, the bomber will probably be test flying. Crews of two or three (they're not sure which) will give instructions to computers, which will fly the bomber.

Built with radar absorbing composite material, the bomber "can penetrate the most sophisticated radar defenses of the enemy." Eventually there are to be 132 of them, at a cost of $68 billion. Given the billions of dollars already spent developing the B2, it is unlikely that my government will change its mind (even presented with diplomatic, environmental and economic reasons to the contrary) and be converted.

I consider these two stories examples of battering, battering people and battering the world. Both are illustrations of words being raped. The word "consecrated" in the hymn is being used and abused to rally hatemongers. The word "security" is being used and abused to justify the worship of weapons. The results of both rape cases are the tears of the victims. In Story #1 the tears include those of the family of the young black Ethiopian killed by "skinheads" in Portland, Ore., last week. The victims in Story #2 include people who would benefit from wiser spending of my country's income.

As a wordsmith I am acutely aware of the care needed in putting words together. Words are the paltry and immense tools available to speak to each other whether on paper or out loud. I have reason to take personally the opening lines of John's Gospel: "The Word became flesh and dwelt among us, full of grace and truth."

How absolutely exhilarating that the incarnation of the God of creation into human flesh is best described by the word Word. Another symbolic word could have been chosen, I suppose. Like "tree" or "heaven" or "earth" or "wind." No. Word. The infallible Word.

We Mennonites are among those who care deeply about words. We say that Jesus meant what he said when he instructed, Let your yes be yes and your no be no. (In other words, don't rape the language.)

We tend to believe that printed words should in themselves be beyond dispute. But Jesus himself cleared that one up, certainly about our puny human words and even, it appears, about the sacred word. "You search the Scriptures, because you think that in them you have eternal life; and it is they that bear witness to me" (John 5:39). Only Jesus the Word can bring life.

One of the most stunning combinations of words is Paul's in Galatians 4:19: "I am again in the pains of childbirth until Christ is born in you" (NIV). Our battered world needs this birth, this Word. *Muriel T. Stackley*

THE MENNONITE

OTHER FOUNDATION CAN NO ONE LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST

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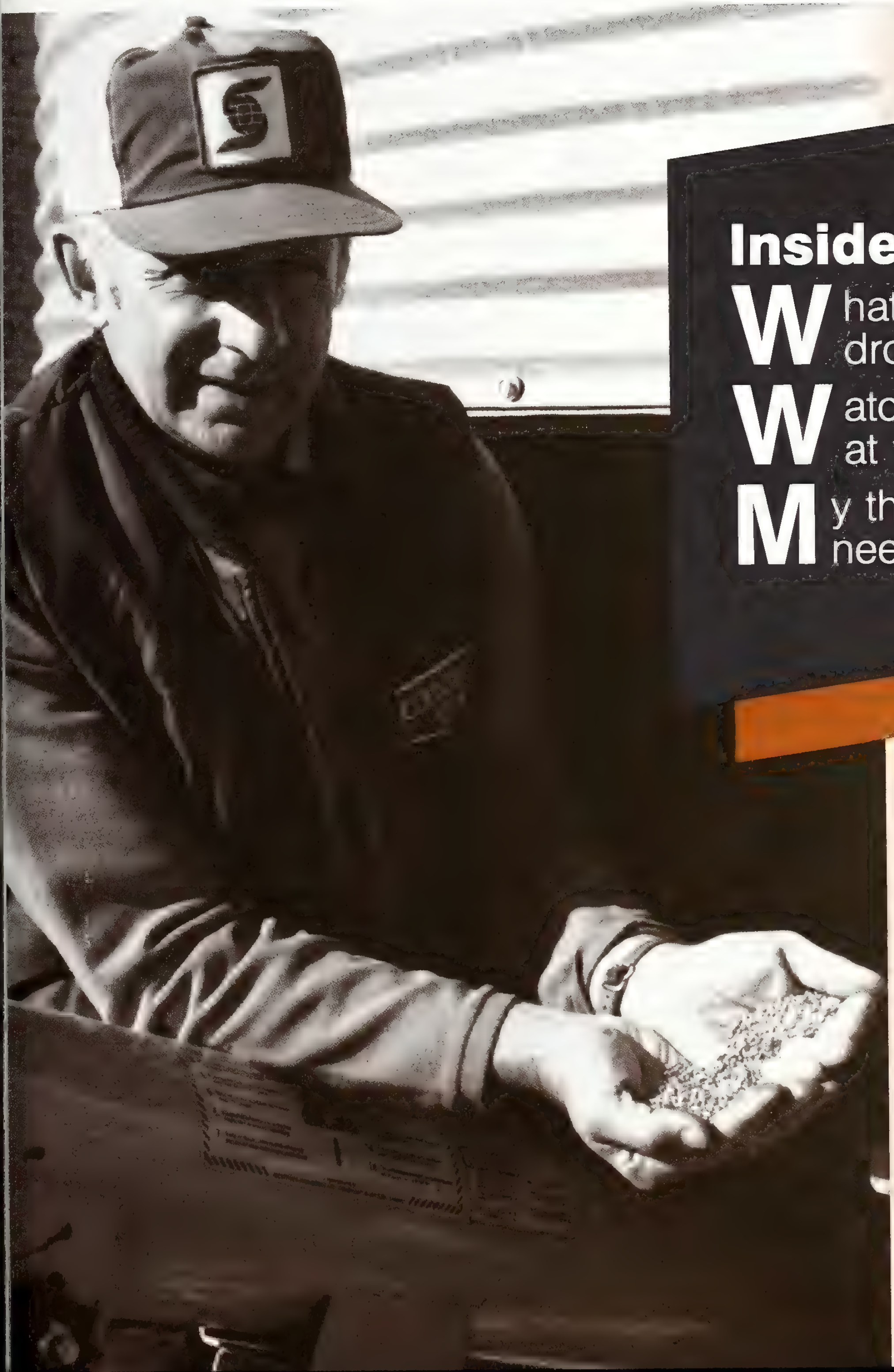


Inside:

What does a drought mean?

Watch God at work.

My thirsty soul needs community.

PROLOGUE

The grains of wheat in Ed Cornelson's hands (on the cover) remind me of the waning days of the year. They are almost gone. Thus endeth the year of our Lord 1988.

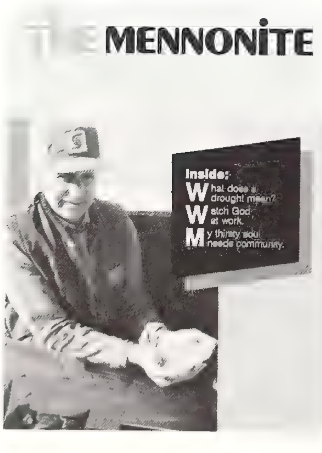
This was the year of the Russian millennium of Christianity. "It may well be," says Walter Sawatzky, staff person for Mennonite Central Committee Canada's East-West Concerns, "that as the proponents of *perestroika* continue to progress they will continue to give printing and importation licenses, not only to satisfy the needs of believers, but also to stimulate broader societal reflection on spiritual values." Praise God.

This was the year of the 300th anniversary of the Germantown anti-slavery petition. "It symbolizes," says historian Leonard Gross, "a significant aspect of Mennonite history and faith." At the May 28 commemoration, the mayor of Philadelphia, Wilson Goode, said he was proud to lead a city that had seen such an early protest for human dignity. Praise God.

This year was also the 150th anniversary of the infamous Trail of Tears, the forced march of 20,000 Native Americans from their land in the southeastern United States. Our human tendency to inflict pain is ever with us. For a current example read Don Steelberg's article in this issue. Will we be cleansed of this tendency?

We should tell of many 1988 happenings. It was the year that Peter and Mary Derksen visited the Umsiedler (the resettling ones) in West Germany. It was the year that Bergthal Mennonite Church, Didsbury, Alta., had no pastor. (That story will come in the new year.) It was the year that Heinz and Dotty Janzen visited congregations in the Central District (see page 560). And it was the year of the drought. Can we praise God in season and out?

The next issue of *The Mennonite*, dated Jan. 10, 1989, will be about medical ethics, death and resurrection. *mts*



Manitoba farmer Edward Cornelson inspects his 1988 harvest. Ed is also the author of "A (True) Christmas Story" in the previous issue of The Mennonite.

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Credit: Cover photo by John Longhurst (MCCC)

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Dale D. Gehman

Precipitation from January to June 1988 in Illinois was 9.34 inches, 6.37 inches below normal.

What does a drought mean?

Melvin D. Schmidt

To think about the spiritual dimension of the drought we experienced this year means that we take its lessons seriously. To be open to the lessons from the world of nature means simply that we open our lives to the spiritual dimensions of what it is we are experiencing.

Drought has a long and honored history in the church and in the life of Israel. Our Scriptures were written in an arid part of the world, where people live marginally in what we consider a desert. They knew about the shortage of water. Scripture is full of allusions to thirsting, dryness, the desert, drought.

The desert is the place where God renews and saves his people. The desert is the place you go to find God and yourself. When God brought the Israelites out of the land of slavery he led them into a desert. That basic movement into the desert becomes a kind of framework for all of God's activity among his people as the story unfolds throughout Scripture.

In Revelation 12 God again intervenes to save, this time snatching the woman giving birth to a child away from the dragon, which is waiting to devour the child. The woman is taken away into the desert, where God protects her from the dragon.

The story of the people of God begins in a garden and ends in a city, but all the way in between there is the desert. The desert is where God's people are delivered from bondage, where God sustains them, where God protects them.

Our lives with God are less like pleasant strolls in the garden, and more like struggles in the desert (such as Elijah's and Jesus'). We can learn from a period of drought.

Drought teaches us that life is lived in rhythm—there is breathing out and breathing in. The tides go out and come in. The winds go back and forth, and the seasons bring cold and hot, wet and dry. We tend to think of a drought as an interruption rather than part of the rhythm of nature. We see productivity as the normal activity and drought as the abnormal.

In our own lives we likewise abhor the periods of drought. We tend to think that productivity should be constant rather than rhythmical. We tend to live our lives on the attack most of the time instead of with an ebb and a flow. When ebb time comes we get worried about loss of energy, wondering what has happened to our creativity. We think a time of dryness is the same as a time of deadness.

But dryness is not deadness. A brief look at the world of nature tells us that. Dryness is a time when energies are stored up instead of used up. Drought is not death. Drought is creative inactivity. Drought is that time of life when we become receptive, opening our lives to new truth like the land opens itself to receive the rain.

I remember the droughts of the '50s. We struggled to raise food and fodder on little rain. Fields were riddled with cracks several inches wide. I had to drive the tractor carefully to keep the front wheels out of them. Once the wheels got caught. I stopped the plow to see the cracks behind the moldboard. I looked into those cracks, wondering how far I could see into the earth.

I remember how hard those years were. We raised five-bushel wheat and baled the stubble left over from the milo crop because the cows would have nothing to eat if we didn't. It was hard to stay outside in the 122° (F) heat.

But I also remember what came

I stretch out my hands to thee; my soul thirsts for thee like a parched land (Psalm 143:6).

after the drought years. The earth seemed to have stored up a lot of energy from those lean years, for we raised some tremendous crops. The soil was mellow and soft; the drought had loosened it up. It was easy to plow and cultivate. Oxygen had gotten into the subsoil. Nitrogen had permeated the earth in all those open cracks. Water had filled them with nutrients. We saw crops that had never been seen in a lifetime. The dryness had not been deadness. The drought had been a necessary sabbatical for the earth, part of life's rhythm.

Periods of dryness in our lives, when creativity seems to dry up and energy is gone, should not be seen as useless times. Nor should they be understood as times of death. Drought is a part of our ebb and flow.

Second, the drought dramatically reminds us that we are not in control. We live with it day after day and cannot do much about it. We tinker here and there with irrigation. We helplessly watch moisture-laden clouds float by. The weather forecasters hedge their bets, speaking only of "probable showers."

But we know they are all guessing. It might start raining next week or next month, and we might have one of the wettest winters on record.

A Mennonite commodities broker who works in New York has a successful brokerage because he plots the harvest cycles of the world in terms of the biblical cycle of seven years of drought followed by seven years of plenty. He claims that he is right 80 percent of the time, when most commodities brokers are happy to be right 60 percent of the time.

But this Mennonite (who wears a long beard and a plain coat and broad-rimmed hat to work in his office in New York) also knows that he is guessing. He is not controlling anything. He is only guessing what the weather will do around the world, and he has found a method that appears successful.

Our personal periods of drought are also outside our control. We can beat our heads against the wall trying to produce growth and productivity when we are not ready for it.

I once became unhappy with my spiritual life. I thought I was stagnating. Nothing seemed to be happening. I was on hold and couldn't get off. So I thought I would change things. I began getting up at 5 a.m. every day for prayer and Bible reading. The dryness continued. I attacked the problem still more vigorously. Surely my life would take a turn if only I worked at it hard enough. Nothing yielded to my attacks. I was a college junior at the time and was seriously worried about making it through my senior year with such lethargy. I went to my professor, a wise woman named Honora Becker. I expected her to tell me I needed to get off my lazy rear, but she said no such thing. She said, "Melvin, before you come back to school next fall, do nothing and soak up some beauty. Make sure you experience something beautiful." I spent the month of August that summer in the Teton Mountains of Idaho, helping open a church camping site. I absorbed much beauty, drank it in, savored moments at the top of a long mountain climb. I went back to school and had the most productive year ever. I had to become receptive before I could work again. I could not just decide to work.

"I stretch out my hands to thee. My soul thirsts for thee like a parched land."

The psalmist knew how to draw on the analogies of nature and make them speak of spiritual realities. We do not like to think of ourselves as parched or dried up, yet there is nothing so dramatic as parched land when you are talking about receptivity.

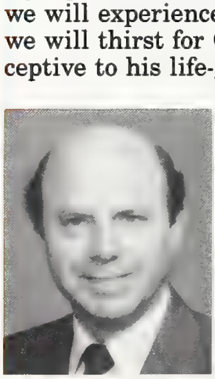
One Monday last August I decided that our raspberry plants had suffered enough drought, since we had never watered them. I saw cracks several inches wide in the ground, so I started watering, with a hose turned on full blast. The water ran most of the day and did not run more than several feet before it totally disappeared. The soil simply could not get enough, no matter how much water I poured on. This spoke powerfully to me about receptivity following a drought.

A spiritual drought brings receptivity. If we are unwilling to experience droughts we will also miss the times of receptivity.

Jesus pronounced a blessing on those who hunger and thirst. They are the ones that will be filled. Thirsting after God is a way of experiencing God. As repeatedly stated in Scripture, God is trying to lure us into the desert, where we will experience dryness and where we will thirst for God, making us receptive to his life-giving stream.

A Freeman, S.D., grain elevator and storage bin

Muriel T. Stackley



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Perestroika
and religion in the Soviet Union

Philip Bender

"Since the coming of Mikhail Gorbachev, we have started correcting the relationship between church and state. Our slogan is, 'One homeland, a common history and a common future.' Believers and churches should take their appropriate place in the construction of this common future."

Konstantin Kharchov, chairman of the Soviet Union's Council for Religious Affairs, spoke these words in a public lecture on "Perestroika and Religion in the Soviet Union" held in Coventry, England, on Nov. 14.

Addressing over 200 clergy and laity of various denominations, Kharchov, with ample documentation, affirmed that *perestroika*, or "restructuring," is having wide-ranging effects in the religious sphere of Soviet life. Kharchov reviewed Soviet church-state relationships from 1917 to the present. Maintaining that "almost all" religious people initially were attracted to the Bolsheviks because of their legal promise of freedom of conscience, separation of church and state and freedom of religious activity, "history ruled" that tensions soon set in between church and the new Soviet state with tragic results for both. "It took many years for the church to understand the new power and become loyal," he observed. "And it took many years for Soviet power to understand the task of the church under socialism."

Church-state relations, Kharchov continued, worsened under the "personality cult of Stalin," who in 1929 abolished practically all of the guarantees given the church under Lenin. "Stalin, figuratively speaking, imprisoned the decree of 1918," said Kharchov, "and many believers shared the fate of many other communists who perished."

In World War II, according to Kharchov, Soviet church-state relations improved because the church now "took the side of the Soviet people and government" and because the horror of war led many to turn toward God. "Even such a cruel politician as Stalin had to take this into consideration," and during the war some churches were reopened.

But new tensions set in after Stalin, explained Kharchov. Seeking to speed up the progress of communism, "some not-very-wise politicians came to a simple solution—close down churches." But in spite of new repression, "the faithful remained." After 1965, Kharchov said, most Soviet politicians realized that church-state relations "should change drastically, but no extraordinary measures were taken" until the coming of Mikhail Gorbachev and perestroika.

- Over the past 10 months, over 650 churches and religious organizations have been reopened, and seven monasteries have been returned to the churches.
- The Seventh-day Adventists' seminary is being reopened in December and soon four new Orthodox seminaries will also open. A location is also being sought for a new Baptist seminary.
- Bibles are again being published by state publishing houses. Thousands of Bibles, as well as other religious literature, has been admitted from Western Europe and North America. "Time was when the thought in our country was that the Bible is a bad book," Kharchov observed. "What was, was."

Kharchov conceded that perestroika has not yet redressed all the problems between the church and state in the Soviet Union.

- Churches are allowed to perform "any kind of charitable work."
- Priests and believers can be elected to Soviet councils.
- New legislation on church-state relations is pending. The 1929 Stalinist legislation restricting church activity, he said, "is still in force *de jure*, but we have abolished it in fact. Practically no one takes it into account."

There is resistance, he said, at the local level to the new measures, and, "as in the economic sphere, perestroika grows with difficulty." But in the chairman's opinion the new direction is irreversible and will reach its "logical conclusion" in new legislation. This legislation, which, Kharchov promised, will be circulated among religious organizations for discussion, "will make the life of believers what it should be under socialism."

In an extended question-and-answer period following his address, Kharchov deftly responded to several pointed but polite queries from the audience. Why were some shipments of Bibles to some unregistered churches being held? "We let goods in duty free only to churches that recognize the government."

Why was Pope John Paul II not invited to the recent millennial celebrations of Christianity in the Soviet Union? "Could you invite a person to your home who does not recognize you as master of your own home?" However, "the sooner normal relations between the Vatican and the Soviet Union are established, the better it will be."

Will churches have the freedom to evangelize? "My personal opinion is that we will come back to the first constitution drafted by Lenin, which said that every person should have the right to propagate what he believes is right, except for war and fascism."

Will Jehovah's Witnesses be granted an alternative to military service for reasons of conscience? "Lenin's 1918 law stated that those who cannot carry weapons may have alternative service. Then this decree was forgotten. Some form of this law should reappear. The only question is when."

Several questions dealt with prisoners of conscience. Kharchov insisted that in spite of allegations in the West that from 83 to over 400 people are currently in prison for religious reasons, only six are so imprisoned. Many of those allegedly imprisoned for reasons of faith, he said, are there for other reasons, such as drug abuse.

At the end of the question-and-answer period Kharchov exclaimed, "Why has no one asked me what is the situation concerning religious instruction of children?" and promptly proceeded to answer. In the pending legislation, he said, the right "to teach and be taught religion in a private way" will be guaranteed. "Maybe I will send my granddaughter to your archbishop for religious instruction," he quipped.

Philip Bender, formerly on the faculty of Elim Bible Institute, Altona, Man., is studying at the Centre for New Religious Movements, Selly Oak Colleges, Birmingham, England, B29 6LQ, in preparation for missionary service in Africa.

speaking OUT

Enter another's pain

Donald R. Steelberg

It is no secret that the ecumenical movement is in trouble.

A proposal is before the National Council of Churches to reconstruct that body to include conservative church groups, Roman Catholics and others who have never held membership. While that may not appear anti-ecumenical, it is a proposal to place the council on a narrower base than the older, open religious coalition which has worked together since the beginnings of this century.

I pastor a church in a mid-sized, middle-American city. Rather than a council of churches we have Interfaith Ministries, which seeks to bring together all religious groups. Roman Catholics and Evangelical Protestants do not participate, and lately the latter have formed their own council. Blacks have their own ministerial association.

But the fact is that even in Interfaith Ministries the cooperation is minimal. Pastors of the two largest denominations almost never participate. Scuttlebutt has it that they are too busy competing with their neighboring parishes.

What appears to be coming to pass is the vision of the poet-prophet Robert Bly, who in 1967 said, "The world will soon break up into small colonies of the saved."

We have small colonies ready to fight all over our world: Irish IRA, Muslim Shiite, Palestine Liberation Organization, the Israeli right, the Soviet old guard, Chinese Maoists, South African Afrikaner, American fundamentalists (religious or political).

But even worse than these groups' readiness to fight is the apathy strangling the rest of us.

For weeks on end Christmas was in the art class, the music class, on all the walls, in halls, in the classroom. Things have gone too far.

speaking out

When we forsake the openness with which Jesus Christ approached all peoples, we hurt ourselves most of all. We miss hearing viewpoints that, like the prophets of old, challenge us to examine our idols. Two of the gods of our culture are the great gods Competition and Number One. Still worse, we deny ourselves the experience of entering another's pain, the pain a minority person may be experiencing in a majority culture.

We deny ourselves the opportunity to hear the truth. Walter Brueggemann says that "truth-telling is the condition for peace. Without truth, no peace. Without truth-telling, no peacemaking. . . . The truth is, peace cannot be devised. It can only be permitted where the truth is told about hurt and hope" (*Christian Century*, Nov. 30).

This has been my experience in the interfaith movement in Wichita. Here I learned to know a Jewish rabbi who has since moved to Canada, a prophet confronting the Baals around him. I invite you to hear a parable he left our community. His explanation helps us experience the pain of Jews in all our communities, but it is also good truth. Our forebears died opposing a culture that had co-opted Christianity for its own ends.

Hear then David Levy's parable.

A middle-class American father walked into his son's public elementary school early one November. In passing, he noticed some artwork in the hall, thought it a bit queer but paid no attention to it.

Days went by, then weeks, and slowly but surely the little bit of artwork was joined by reams of paper—projects, all on the same theme. And there they remained, week after week, adorning the halls from end to end, covering every available bulletin board in every classroom.

Our average middle-class American father was puzzled. All the artwork was similar, limited in variety and distinctly identifiable with a segment of society with which he had little in common.

The pictures were of Audis, BMWs and Mercedes, of Rolex watches, of coffee grinders and imported coffee, of plush vacation areas and costly garments. One bulletin board even had a student wish list and thereupon was his son's request: "I want a glass of Perrier with every meal."

Needless to say, none of the items represented by this artwork could be found in this strictly middle-class American father's home nor, frankly, had he ever had any desire to own them. As he roamed the halls, what had begun as curiosity transformed into intense anger.

Our average American father proceeded to confront the principal of his son's public elementary school. There he found an immaculately dressed administrator in a painstakingly decorated office, sipping imported coffee from a contemporary mug and reading the *Wall Street Journal*. Demanding an explanation, the father received the following:

"Our public elementary school is involved in a project designed to heighten our students' awareness of quality. They have been asked to identify quality cars, quality kitchens, quality video systems and anything else that can described as 'of quality.'

"Of course, the project does not impose 'quality worship' on our students. It simply opens their eyes to the fact that one need not settle for mediocrity when one could have perfection."

In a clearly condescending tone of voice, he continued.

"Of course, we are aware that there are some members of our community, like yourself, who do not share these educational goals or who perhaps do not desire to have their children strive for the best.

"But they have no cause for alarm. After all, we are a public school; we are not indoctrinating our students. We are simply bringing what surrounds them every day in the media and the marketplace into the educational process. Besides, if you look carefully, you'll find a few Fords hanging around."

Despite his growing fury, the father refrained himself.

"Your project is imposing a sense of culture on children who are clearly not of your lifestyle," said the father. "These quality objects are part of a culture we do not practice. We do not share your pursuit of quality material objects and we are not interested in our children's curriculum being replaced with a project that is of no inclusive educational value.

"Our children are being taught values that are strictly limited to one culture, your Yuppie culture," he said. "This project has no place in the public schools, for which average Americans pay taxes just like you Yuppies.

"Furthermore," he continued, "your project irreparably distinguishes between the student who shares your cultural beliefs and those who do not. You cannot deny that some students are being singled out and made to feel different, if not inferior. A public school is not the place to erode a child's self-esteem."

The explanation. The decorations were not of the Yuppie culture, but of the Christian culture: Christmas trees, wreaths, reindeer, Santas, Christmas lights and bells and so on. The father was not your average American but a member of any of a number of minorities that do not share those cultural beliefs and symbols.

The reaction, though, is the same. Christian culture, and I am skeptical if it can be separated from Christian religion, has no place at all in the public school.

Christian culture ultimately is not public, though it may be shared by a majority of the public. Its presence in the public schools, whether token or extensive, serves only to impart a sense of superiority to those who share in it, and at best a "differentness" to those who do not.

Finally, the actual oppressiveness of its presence, particularly in my son's elementary school, makes it all the more intolerable. Were it part of a curriculum whose goal was to expose students to different cultures, there would be no objection. Or were it a token song, as there is always a token Chanukah song, perhaps its presence in the public school would be palatable. But it is not.

For weeks on end, Christmas is in the art class, the music class, on all the walls in halls and in the classroom. Things have gone too far when a Jewish child's "What I want for Christmas" wish list hangs beside those of Christian children.

The parable is reprinted by permission of The Forum, *the publication of Interfaith Ministries, Wichita, Kan. Donald R. Steelberg is pastor at Lorraine Avenue Mennonite Church, 655 S. Lorraine Ave., Wichita, KS 67211. David Levy is now living in Montreal.*

TOGETHER

Circuit riding in the Central District

Watch God at work

Heinz Janzen

On Sept. 6 Dotty and I loaded up the Central Offices car with clothes, literature and our notebook of invitations to 24 congregations and other appointments in the Central District of our conference.

Our first two stops highlighted the surprising diversity of Central District congregations. Bethel Mennonite Church, Fortuna, Mo., is an isolated rural congregation. A late-evening walk after the service gave me my best view of the Milky Way in years, because city lights are so distant. Yet Bethel averages 150 participants for Sunday worship. The spirit is upbeat. They are in touch with the wider church. One young man was heading for graduate school at Ohio State and had already contacted a Neil Avenue Mennonite Church family to arrange lodging. Others serve in Mennonite Central Committee and conference service programs. Bluffton and Bethel College graduates contribute to good leadership along with pastor Bruno Penner and his wife, Julia.

The next night was in vast Cincinnati, with crowded streets, loud music, no stars. Pastor Weldon Nisly leads a small but dedicated congregation, serving a Mennonite Voluntary Service unit and students at the colleges and universities of the river city. They rent space and are trying to break through from being a fellowship to being a full-fledged congregation. Members and MVS workers serve in many social agencies. The church sees its mission as nurturing faith, family life and mental health in a fast-paced, fast-changing urban metropolis.

Admiring the grape harvest in Tiskilwa, Ill., with Conrad Wetzel (right), associate conference minister of the Central District

In 3,200 miles we observed congregations ranging in size from 25 to 1,100; rural and urban, conservative and progressive, Amish, Swiss and mixed race. Some, unfortunately, were in deep trouble. Conflicts were sapping internal life and witness and service outside. Some had lost their sense of purpose. Drought meant severe crop losses from Ohio to Iowa.

Listening to Ted VanderEnde describe his Bible teaching materials

But we were happily surprised by the strong churches, both urban and rural. They were of varied theological stances. Common factors in the strong churches included the collaboration of mature pastoral and other leaders with a strong faith and an activist stance. They did not dissipate efforts in complaining but seized opportunities to serve and bear witness. They had an outreaching stance instead of a conserving stance. They witnessed to Christ without apology but welcomed people of all kinds of backgrounds. They were generous, willing to spend money, time and talent on programs, projects and people.

For instance, the large, rural Oak Grove Church (Smithville, Ohio) has a healthy combination of strong internal education, with outreach through a preschool, welcoming guests, and a vacation Bible school that serves a large rural area. The St. John Mennonite (Pandora, Ohio) Bible teaching program attracts members and visitors from many miles around to its rural meetinghouse. The Markham (Ill.) Mennonite Church attracts black and white people through strong worship, education, a day-care center and its Hope Community Center.

When Dotty and I said, "Tell us about your church," the most common answer was, "We're a family." Both rural and city churches value their churches as places of warmth and love. By this they seemed to mean a place for love and recognition for which everyone longs. But they also want a community of faith in a society that is more and more perceived as pagan and alien.

Our visit was also seen as a family visit, akin to parents visiting far-flung children. We encountered old friends and made new ones everywhere. Sometimes we were surprised, such as seeing Warren and Nina Friesen and their two children in Cincinnati, having just moved from Duluth. We were welcomed with expressions such as, "At last you came. We feel like we live at the end of the line." Our church agencies have well-financed publicity, but our faithful congregations, the heart of church life, need recognition and commendation in addition to fund raising letters.

We were impressed by the number of congregations ministering to "the Lazarus at their gate" and arranging church life according to the ethos of the people rather than succumbing to a franschised, McDonald's kind of uniformity.

- Neil Avenue, Columbus, works with students at Ohio State.
- First Mennonite, Wadsworth, Ohio runs a senior citizens' housing complex, as does First Mennonite, Berne, Ind.
- Plow Creek at Tiskilwa, Ill., model economic sharing and simple life.
- Flanagan (Ill.) supports a chaplain in the nearby Illinois state prison.
- Meadows (Ill.) is tied into the large Meadows Mennonite Home.
- Calvary Mennonite, Washington, Ill., has started a black Mennonite church in nearby Peoria.

Children at Markham (Ill.) Church's day-care center

Strong congregations are a blend of loyalty to the district and General Conference with a healthy self-direction under the guidance of Word and Spirit. They value and use conference resources of print and people but feel free to go elsewhere for needed resources or to produce their own.

We saw God at work in people everywhere, even in troubled congregations. Men and women are faithfully and joyfully serving in creative ways, despite all kinds of obstacles. Our asking about their churches led to surprisingly long lists of good things and often made them feel better about their congregations.

We finished our trip exhausted but grateful for the privilege of learning so much about our conference churches in the Central District. People in our home church in Kansas were our supporters and prayer partners. We would commend others to visit other congregations from time to time to see God at work.

Dotty and Heinz Janzen are co-pastors of Trinity Mennonite Church, Hillsboro, Kan. They were in pastoral leadership in Central District Conference from 1956-1963 and held offices in the district. They supplied the photos for these articles.

Ideas for ministry

The improbable Dale Schertz

How do you keep a minister for 43 years?" asked my wife, Dotty, during our September visit to the Zion Mennonite Church, Goodland, Ind.

"Don't pay him anything," chorused the dozen people present. Zion is located among the cornfields of western Indiana near the junction of U.S. 24 and I-65.

Zion recently celebrated its 90th anniversary with a homecoming festival, attended by 100 people. Their average attendance is 25. One high schooler and one grade schooler are taught on a one-to-one basis. The rest of the church functions like a joyful adult Sunday school class. Pastor Dale Schertz, 68, preaches regularly and teaches a Sunday evening Bible study. They meet once a month for Christian fellowship, with a rotating schedule of, for example, games or a box supper auction.

Dale grew up in the Anchor, Ill., community, as did his wife, Virginia, of Evangelical United Brethren background. Feeling called to pastoral ministry, he studied two years at Moody Bible Institute and two years at the Bethany Bible School of the Church of the Brethren. 1945 brought graduation, marriage and a call to serve the Zion Church. Using some modest savings, he began tenant farming that year, continuing until four years ago, when he sold out and moved to nearby Remington. At the peak he cultivated 330 acres, raising corn, soybeans, hogs and cattle.

A disastrous bout with polio in 1952 kept him from ministry and farming for many months. He was in an iron lung for a week and was hospitalized for eight more, followed by summer-long physical therapy. Church members farmed his land and fed his animals for a year. He recovered enough to continue farming and pastoring, though now he tires more easily than many his age.

What gave him staying power? He and his congregation faced the usual ripples and conflicts. The people wanted their way, and he did not want to be run over. But they mellowed and learned to compromise. Furthermore he continued to have a deep sense of call to the pastoral ministry. He remembered one of his Bethany professors saying, "Let this not be a one- or two-year deal but a lifetime." Dale and his congregation look on these past 43 years as a good chapter in their lives, both individually and as a congregation.

But is Zion at ease (Isaiah 6:1)? No. Over the years the congregation has reached out to its community so that now most members do not have Mennonite forebears. At one time they had a vacation Bible school with 60 children, many drawn from the community. Now rural demographics have reduced the potential for growth.

They continue to give to district missions, to our conference and to Mennonite Central Committee. Dale Schertz is a skilled woodworker. A 12-foot-long wooden train he made brought $2,200 at the 1987 Michiana MCC Relief Sale. Other Zion craft items push up relief sale items above $3,000 yearly. A women's society meets once a month to sew, quilt and roll bandages for mission and relief causes.

Members participate in Mennonite Disaster Service as well as helping sick neighbors with farm work. Many help with a monthly worship service in a nearby nursing home.

The "Lazarus at their gate" is the 95-year-old Chatauqua Conference Center nearby. Members help with the three-times-yearly conferences, attracting visitors from all over the United States.

Schertz leads the happiest congregation Dotty and I visited last September. No wonder he has stayed.
Heinz Janzen

Dale behind the pulpit that he made

Evangelism and church development staff members of the Commission on Home Ministries (General Conference Mennonite Church) and Mennonite Board of Missions (Mennonite Church) are planning a new seminar on developing small groups for both discipling and outreach. Staff are interested in hearing from people who have had experience with small groups designed for discipling and outreach. Contact Ed Bontrager, MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523.

Who Owns the Land? is a national conference on land tenure and land ownership to be held Jan. 27-29, 1989, at Notre Dame Center, Omaha, Neb. The conference is an attempt to create a community of action from diverse cultural and ethnic and backgrounds. Workshops include "Land Speculation and Corporate Ownership," "Specific Legal Cases: Native Americans, Blacks, Chicanos, Asian-Americans," "Migrants, Tenants and Miners: Why Those Who Work the Land Don't Own It," "Pending Legislation: the Good, the Bad and the Ugly." Registration is $20. For more information write Michael Carter, Box 11489, Omaha, NE 68111-0489.

NEWS

Two conferences held simultaneously

'Agriculture needs a revolution'

Aurora, Neb.—More than 100 people from 13 states and the province of Manitoba met at Heartland Faith and Farming Conference I here Dec. 4-6 to focus on "Horizons of Hope" and to hear presentations on "The Goal and Soul of Agriculture."

The Heartland conference was held simultaneously with the Laurelville (Pa.) Faith and Farming V Conference, where approximately 50 participants centered their thinking around the same theme. Keynote addresses, discussion and conference wrap-ups were shared via a telecommunications system.

Leon Neher, a farmer from Quinter, Kan., and former college teacher and Church of the Brethren minister, spoke on "The Goal of Agriculture." He began with poetry that spoke of "a horizon of hope as wide as the great prairie sky."

To fulfill the goal of agriculture, he said, may require becoming involved in a new revolution to confront the contemporary colonialism of agribusiness interests and monopolies. Using a Gandhian spinning wheel as a symbol of the peaceful revolution that he envisions, Neher said that to revolt in a positive way, as Jesus, Moses, Gandhi and Martin Luther King Jr. had done, was to refuse to be a part of the system either as an exploiter (colonizer) or by playing the inferior role of being colonized.

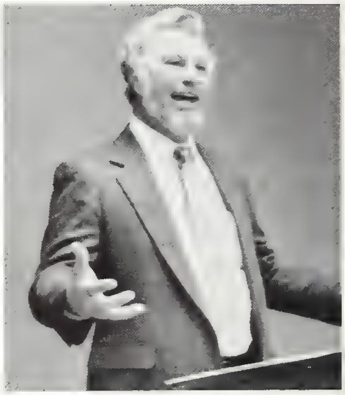
He suggested four steps: (1) Live frugally within your means; (2) Make capital available at no interest or low interest to young people and to those taking innovative actions; (3) Become involved in producing energy in order to be not only consumers of energy; (4) Stop colonial vertical integration by integrating several steps in the agricultural cycle (such as processing and marketing) at the family farm and local community level.

Neher's keynote address, presented by telecommunication to the Laurelville conference, was followed by a joint question-and-answer period. Telecommunication also connected the two conferences for the Laurelville keynote address by Calvin W. Redekop, professor of sociology at Conrad Grebel College, Waterloo, Ont., who spoke on "The Soul of Agriculture."

Participants challenged Redekop's suggestion that the form of agriculture is not important to the "soul" of agriculture, that agriculture is becoming more and more "rationalized" in systems that represent commercial or communal farming instead of family farming, that this is a historical trend that we should not attempt to alter and that systems should not be supported if they are not economically efficient.

Despite their focus on the more controversial parts of Redekop's message, participants of both conferences seemed to agree with his statement that "to preserve the soul of agriculture we must care for the soil of the earth, clean up the fouled nest wherever we see it, stop the destruction of nature and the environment, restore that which has been destroyed and help others care for the earth in the same way."

In three worship sessions, Sterling, Ill., Mennonite pastor S. Roy Kaufman led the Heartland group to consider the prophetic voices of Ezekiel, Isaiah and Hosea and their messages of shalom—restoration of the whole creation. Kaufman said that as we begin to understand how redemption comes within the context of God's whole creation, we must set limits in our use of the earth's resources and find the proper scale of our lives in relation to the rest of nature.


Leon Neher

Conference participants could choose to attend three of six workshops: "Rural Family Stress" by Dan Lord, Prairie View, Wichita, Kan.; "Success: Have We Adopted Society's Yardstick?" by Mark Epp, farmer, Henderson, Neb.; "Rural Churches, Today, Tomorrow" by Ron Bowell, Brethren in Christ pastor, Abilene, Kan.; "Creation Theology" by Art and Jocele Meyer, MCC staff, Fresno, Ohio; "Government and Agriculture" by Chuck Hassebrook, Center for Rural Affairs, Walthill, Neb.; and "Farms, Not Arms" by Robert Hull, secretary for peace and justice, Commission on Home Ministries, Newton, Kan.

Women's and men's caucuses focused concerns. "Stories of the Land" were told by Michael Cotter, Austin, Minn., and a multimedia presentation, "Loving the Land," pro-

STOP
ARMEME KILLS ALREADY TOD

Wolfgang Bartels (MCC)

A protest against armament at Hahn Air Force Base in West Germany

More than 4,000 individual military facilities sit in West Germany—a densely populated country no larger than the state of Oregon. The U.S. military maintains well over 1,000 of these. Nearly 3,400 nuclear warheads are deployed in West Germany, most under U.S. control. Nuclear weapons are so highly integrated into each bloc's military defense plan that any military conflict in Europe could quickly turn into a nuclear war. The fear of hostile forces capturing nuclear weapons in a conventional attack, for example, would almost certainly lead to a "use 'em or lose 'em" mentality. The West German peace movement has made military policy a matter of national debate.

Argentina and Brazil's potential nuclear arsenals threaten "a full-fledged nuclear arms race" in South America, the Washington-based Carnegie Endowment for International Peace warned Nov. 15. A Carnegie Endowment report urged establishment of an Argentine-Brazilian nuclear non-proliferation treaty as a "top non-proliferation priority for the coming year."

NEWS

Church planters will gather in Hesston for gifts discernment

Elkhart, Ind. (MBM)—A pilot project is available for people considering planting new churches to test their vocational choice and skills.

The Church Planter Career Discernment Week, Jan. 22-27, 1989, at the Center for Biblical Studies at Hesston (Kan.) College, is sponsored by the Commission on Home Ministries, Mennonite Board of Missions (Mennonite Church), Hesston College, Associated Mennonite Biblical Seminaries, and Eastern Mennonite Seminary.

David Paulovich, personnel counselor at MBM, says, "Helping church planters discern their skills and potential will increase the efficient use of personnel and church resources." He notes that church-planting terminations are painful and result in lost hours and dollars.

The five-day program will explore theological foundations of church planting, issues arising from church-planting experiences, in-depth interviews of potential church planters, church-planting skill awareness and development and identifying motivating factors for church-planting leadership.

Those interested should contact their respective conference mission commission or committee or David Paulovich, MBM, Box 370, Elkhart, IN 46515-0370; (219) 294-7523.

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duced by Robert Regier, Bethel College (North Newton, Kan.) art professor, was shown. Farm products, crafts items and books auctioned to participants raised approximately $500 for scholarships to attend the conference and for other expenses.

Sponsors were Mennonite Central Committee (Central States), General Conference Mennonite Church, U.S. Conference of Mennonite Brethren Churches, Western District Conference, South Central Conference, Midwest Conference of Brethren in Christ Churches, Northern District Conference, Schowalter Foundation and Prairie View.

Moderators were Mark Epp, Henderson; Lester and Winifred Ewy, Newton; Robert Hull, Newton; and Ron Braun, North Newton. Levi Miller, Mount Pleasant, Pa., served as a liaison member of both the Heartland committee and the Laurelville committee. *LaVonne Platt, author of* Hope for the Family Farm *(Faith and Life Press, 1984)*

Franzen, Fretz and Voth to evaluate A Call to Kingdom Commitments

Techny, Ill. (GCMC)—At its midyear meeting here in November, the General Board approved a recommendation to evaluate A Call to Kingdom Commitments.

The recommendation, which was made by the Call to Kingdom Commitments policy committee, states that the evaluation should examine all aspects—financial, spiritual, service and prayer—of the GC development plan. Jake Fransen, Smithville, Ont.; Larry Voth, North Newton, Kan., and J. Winfield Fretz, North Newton, are responsible for the evaluation, which is slated for completion by the fall of 1990.

A Call to Kingdom Commitments, initiated in the summer of 1986, is scheduled to be finished by the summer of 1990. As of Oct. 31, $3,488,493, or 63 percent of the $5,533,828 committed, had been received. A total of $1,374,902 had been disbursed to 55 projects.

The General Board also agreed that the spiritual emphasis committee, established as part of the development plan, should continue at least through 1990. *Carla Reimer*

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First Mennonite Church, Champaign-Urbana, Ill., has outgrown its building, which it purchased from a Free Methodist congregation in 1966. The sanctuary can seat 120 people, but at a recent Sunday worship service there were over 140. So the congregation, which is celebrating its 25th anniversary this year, recently decided to enlarge its present facilities. The current pastor is David Habegger.

Suriname's human-rights situation improved, El Salvador and Paraguay's worsened, and Nicaragua made "significant but precarious" human-rights advances, said the just-released 1987-88 annual report of the Organization of American States Inter-American Human Rights Commission. Cuba showed a "new openness" to allowing fact-finding visits by human-rights organizations. Chile's government opened political avenues for opposition parties, though "grave violations" still occurred. Guatemala's problem was "the constant violation of the right to life," although the government's attitude toward stopping the violence had "progressed," the report said.

A Christian support group for people struggling to overcome homosexual attractions has been organized in the Lancaster, Pa., area. Day Seven Ministries Homosexual Recovery group was founded by a group of interdenominational evangelical Christians under the Elizabethtown District of the Lancaster Mennonite Conference. It is an extension of Day One Ministries in Allentown, Pa., which is part of the Eastern District Conference missions committee. For information write Box 265, Elizabethtown, PA 17022.

Making a new hymnal is hard work

Elgin, Ill.—Four denominations working on an Anabaptist hymnal have approved 120 hymns and 20 worship resources for the hymnal "sampler" due out next summer for denominational conferences. Actual samples of the new hymnal will give church members a feel for the contents and organization.

But the decisions made Oct. 21-28 came during what has been the toughest meeting to date in the cooperative hymnal project that includes the Mennonite Church, General Conference Mennonite Church, Church of the Brethren, and Churches of God, General Conference.

The five-year-old project expects to result in a new hymnal in 1992.

While it has been a challenge to bring four denominations together in a project of this scope, the hard work comes in these last 2½ years, as committee members must vote on words and music.

"Now we're facing the realities of different memories, different theologies, different ways of singing," commented Nancy R. Faus, who chairs the council. "Now that we're at the point of decision making, we have to face into our own church traditions, our personal tastes and our memory banks. And that causes conflict—which sometimes seems unresolvable.

"We have managed to decide on 150 hymns," added Faus, "but within the next two years we have close to more than 500 to decide on, and the task seems overwhelming in the time constraints.

Frequently what appears to be the same hymn in both the *Mennonite Hymnal* and the *Brethren Hymnal* will actually have different words. In "Guide Me, O Thou Great Jehovah," for example, the two hymnals use different words in one line of the third stanza. Which one should be used? In other hymns the differences are even more pronounced. "Come, Ye Thankful People, Come" has three stanzas in the *Brethren Hymnal* and four in the *Mennonite Hymnal*. Only the first stanzas are the same.

In other cases it is the music that differs. "How Firm a Foundation," for example, has different musical settings in the two hymnals.

The question of inclusive language was an issue at the October meeting and likely will remain so throughout the hymn selection process. The Hymnal Council's language policy document has been interpreted differently by the various committees of the council.

Two facilitators, Barbara Daté and Phyllis Senesi, met with each committee and guided the October meetings.
Wendy Chamberlain McFadden for the Church of the Brethren

Chinese council prepares for influx

Winnipeg (CMC)—The North American Chinese Mennonite Council (NACMC) is considering publications, guidelines for the organization, relationship to conferences and job description for an Asian staff person.

Urgency marked the discussion about hiring a staff person to work with the Chinese congregations. Currently finances allow for the hiring of only a quarter-time person. "We know the needs of our Chinese people," said David Chiu, chairperson of NACMC. "A staff person is an important investment at this time, especially with the potential of so many people coming here from China by 1997."

Members of the council executive, meeting here in November, included four pastors from Chinese Mennonite churches and administrators from the three sponsoring agencies: Commission on Home Ministries, Congregational Resources Board and Eastern Board of Missions. The larger NACMC is composed of pastors and spouses from all the North American Chinese congregations, 15 in all, which meet annually for business and fellowship.

The Chinese newsletter is to be published monthly on a trial basis. Other publication work includes translation of John Howard Yoder's book *The Politics of Jesus*.

Jack To, pastor of Richmond (B.C.) Chinese Mennonite Church, has been appointed the NACMC representative on China Educational Exchange. The council agreed that, because of the wide divergence of opinions on matters related to China, it will not pursue a position statement on its relationship to CEE, which had been drafted in June.

Hugh and Janet Sprunger's visit to all the North American Chinese Mennonite churches last summer received strong affirmation from the council.
Margaret Franz

Left to right: Hubert Brown, Commission on Home Ministries; Ken Sen Ho, Boston, and Peter Lin, Houston, are part of the North American Chinese Mennonite Council.

Margaret Franz

THE MENNONITE
CENTRAL DISTRICT EDITION

CENTRAL DISTRICT REPORTER
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Just imagine...

The imagination of a child is a wonderful thing. Christmas, like no other time, stimulates that imagination into overtime. The excitement, joy and surprises of the season and the day beg for it to never end in the eyes of a child. If you don't think so, try putting a child to bed on time over the holidays.

For us adults who live in the real world of going to work, paying the bills, serving on a church commission, maybe attending to aging parents or raising children of our own, imagination seems like a luxury we can scarcely afford. It is fine for kids and we even foster it during this holiday season, but we know a time comes when we all have to grow up and be realistic. Right? After all, just imagine if it was Christmas every day. We'd be exhausted and broke.

Imagination is a quality I have been hearing of more often lately to describe what we need in our churches, conferences and related ministries. I heard it called for at an ordination service earlier in the year. I often heard it called for at the Anabaptist Roundtable meetings in Chicago Nov. 18-20, where the future of the church was being discussed. When Jesus said we must become like little children to enter the kingdom, maybe imagination, the ability to envision and dream, was part of what Jesus was seeking in people.

When God came into the world on that first Christmas night as a babe in a stable it took a big stretch of everyone's imagination to realize what was taking place. Only in hindsight would anyone have guessed that it fulfilled the Scriptures. We can't explain God becoming human—one of us. The incarnation is a once-and-for-all event, but it never stops happening as the Spirit fills men and women today and transforms their lives forever. Just imagine what it would be like if we all gave of ourselves, our time, our talents and resources as if it were Christmas every day. I know it sounds unrealistic, but just imagine. *Mark Weidner*

International visitors in North America

There were 102 young people from 24 countries who arrived in August to participate for a year in the Mennonite Central Committee International Visitor Exchange Program (IVEP). They began their year with an orientation Aug. 8-10 at Blooming Glen (Pa.) Mennonite Church.

Most international visitors spend six months in one North American location, meet for a midterm reunion, then spend six months at a second location.

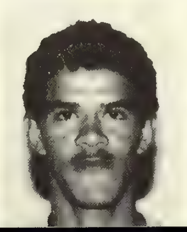
Participants staying in Central District homes are these:

- *Tina Harder*, Loma Plata, Paraguay, is sponsored by Bertie and Jim Lehman of First Church, Berne, Ind., and works with handicapped children.
- *Heidrun Kaegy*, Kirchheimbolanden, West Germany, lives with Floyd and Eileen Saner, Eighth Street Church, Goshen, Ind. She works part time for them in their home and part time in Discovery House Preschool.
- *Silmo Moura*, Almenara, Brazil, makes his home with Winifred and Erland Waltner, Hively Avenue Church, Elkhart, Ind., and works for Elkhart Community Day Care.
- A visitor from Goiania, Brazil, is *Rosalina Vasco de Santana*. She lives with Eighth Street Church members Doug and Sharon Risser, Goshen, Ind., and works at Oaklawn Hospital, Elkhart, Ind.

Harder

Kaegy

Moura



de Santana

Janzens visit CDC

Newton, Kan.—Heinz and Dotty Janzen, Hillsboro, Kan., spent the month of September visiting 24 General Conference Mennonite congregations in the Central District Conference. Their trip was supported by the General Board and Women in Mission of the General Conference Mennonite Church. "God was at work everywhere we went," said the Janzens. The Janzens are co-pastors of Trinity Mennonite Church, Hillsboro.

CDC financial report

After 10 months (Oct. 31)	
Receipts	$173,388
Expenses	203,970
1988 budget	$254,590

It will take just over $80,000 in giving the last two months of this year to make our budget. Your contribution can be sent to

Central District Conference
103 W. Elm St.
Bluffton, OH 45817.

Individual contributions will be credited to your church.

Increasing evangelism: a challenge for Central District

Congregations are taking on the challenge. Some are exploring church-planting possibilities individually or in inter-Mennonite clusters. Others are developing relationships with new church-planting efforts. Some are providing evangelism training through workshops and video presentations. Still others are improving or enlarging their facilities. One congregation with less than 100 members received 27 new members on one Sunday.

It is safe to assume that all of the above examples are genuinely motivated by a concern to increase evangelism. However, could all this activity still result in only a limited increase in evangelism? Some recent studies have shown that many of the fastest growing churches are growing through attracting Christians, not as a result of evangelism.

The first task is to define evangelism: *communicating* the good news of the kingdom of God and *inviting* people to become disciples of Jesus Christ and members of the community of faith. Evangelism begins with building relationships (presence) and moves into communicating the good news at appropriate times (proclamation). But evangelism is not complete unless we invite people to follow Christ (persuasion). We are comfortable with persuading people to help reduce the arms race, to care about creation, to live healthy lives, to break down racial barriers. We tend to be uncomfortable with persuading people to follow Christ.

Why is increasing evangelism such a challenge? One factor is our past. Lyle Schaller observes that similar numbers of Methodists and Mennonites came to North America. Yet today there are 44 Methodists for every Mennonite. Methodists came to evangelize. Mennonites came to North America to be left alone. We have not effectively dealt with our history as a persecuted people. When we attempted to recover the Anabaptist vision, the issue of believer's baptism received more attention than one of the basic issues of the Anabaptist movement: conversion and regeneration. Baptism was the outward sign of the inner reality.

A second factor is our emphasis on service. How can service hinder evangelism? Evangelism requires mutuality. We become vulnerable by sharing our awareness of weaknesses; we need to follow Christ. That vulnerability invites others to respond to Christ (Matthew 25:31-46). In service the temptation always exists to look down at the person we are serving. We don't intend to, but after all, we did come to *help*. When we recognize the value of becoming vulnerable in service and allow others to minister to us, the potential for effective evangelism greatly increases. Can we truly serve others without sharing the gospel as we serve?

How can we increase evangelism? The key is workers. We might call it a simplistic answer or say we're tired of hearing it. Jesus said, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matthew 9:37-38).

When you deal with labor, there are two critical issues: Are the workers appropriately trained? And are they doing the right job? The fact that our nation is shifting from producing goods to producing services is especially evident in our geographic area. Manufacturing jobs are being lost in our region. A major segment of the work force needs to be retrained. We have many workers in our congregations, but are we adequately trained? Are we doing the right jobs? Are too many workers spending too much time in committee meetings?

Not everyone is called to focus on evangelism. In fact, it is usually a small percentage. But every congregation is called to evangelism: to identify those who have the spiritual gift of evangelism, to nurture and encourage their ministry and to enthusiastically welcome new believers into the community of faith.

We rejoice in hearing what is happening in our congregations. We are attempting to increase evangelism in many ways. It is truly a challenge. Let's not be afraid to ask the hard questions as we reflect on our various activities. Are we communicating and inviting? Are we moving beyond presence to proclamation *and* persuasion? Are we identifying and encouraging the evangelists in our congregations?

The three-year emphasis on increasing evangelism will formally end as we gather next spring for our annual sessions. Will we call for a three-year extension? Or will we make this a long-term goal for Central District Conference? *Gary Martin*

Effective evangelism at Comunidad de Fe

Iglesia Menonita Comunidad de Fe (Community of Faith Mennonite Church) is experiencing the power of the Holy Spirit in dramatic ways in recent months. Gamaliel and Amanda Falla, the new co-pastors, along with a few dedicated lay people, have worked hard in the last seven months at evangelistic calling, utilizing the Evangelism Explosion method.

On Nov. 20, at the licensing service for Gamaliel and Amanda, 10 new members were received. Four of these individuals had been baptized recently. Marco Guete, one of the founding pastors, returned from Newton, Kan., to present the message at the licensing service. Approximately 90 attended. Comunidad de Fe uses the Grace Community Church facility on the near southwest side of Chicago. *Gary Martin*

This jovial group, the evangelism and church development committee, solicited articles and photos for the middle two pages of the Central District Reporter. *Here are the names and home churches of the members of this committee, meeting last spring, with stacks of notes, for planning: (seated)* **Lee Hochstetler**, *North Danvers Church, Danvers, Ill.;* **Clarence Rempel**, *Topeka (Ind.) Church;* **Mary Kauffman**, *Mennonite Church of Normal, Ill.;* **John Swartzendruver**, *Pulaski (Iowa) Church; (standing)* **Clarice Kratz**, *Maple Avenue Church, Waukesha, Wis.;* **Robin LaRue**, *First Church, Nappanee, Ind.;* **Gary Martin**, *Assembly Mennonite Church, Goshen, Ind., church development consultant;* **Sara Von Gunten**, *Pleasant Oaks Church, Middlebury, Ind., secretary;* **Rich Miller**, *Oak Grove Church, Smithville, Ohio, chairperson. Missing is* **Carl Liechty**, *First Church, Lima, Ohio.* Photo by Evelyn Krehbiel

Inter-Mennonite church planting

One of our Central District congregations not only has dual-conference affiliation but is affiliated with three conferences—Central District, Indiana-Michigan and Church of the Brethren—and it works. By contrast, another congregation continues to struggle with the potentially conflicting message it receives from both supporting conferences and is overburdened by the increased mailings and twice the number of conference contacts. Neither church is the norm, but both are indicative of the variety of situations that may exist.

The work of the evangelism and church development committee varies significantly in its relationship to various congregations and to other regional conferences—especially the four Mennonite Church conferences—that overlap Central District's geographic boundaries. Almost by definition, inter-Mennonite agenda is an ongoing aspect of much of our committee work involving area conferences and individual congregations. Although the above examples are not indicative of most congregations with which we work, they do provide actual experiences of congregations as they relate to dual-conference or inter-Mennonite agenda.

The issue of inter-Mennonite relationships and new congregations is raised in a variety of ways. At times it's a specific grass-roots request by a young congregation, due, perhaps, to the background of its membership or recent contacts it has made. At times there seems to be an ambivalence on the part of the congregation, with conference contacts encouraging movement in that direction. Ultimately the position taken by the various church conferences regarding inter-Mennonite cooperation seems to be an important factor in determining the degree to which new churches relate initially to two or more conferences, or only one.

With this in mind, the evangelism and church development committee has developed a set of working assumptions, general understandings and rationale that help clarify our perspective on inter-Mennonite church planting and our relationships to the four Mennonite Church conferences with which we work. They confirm what has already evolved with some conferences and invite dialogue with others. Highlights follow (excerpted from a Gary Martin memo):

1—We have a commitment to keep each other fully informed of any level of church planting activity within our shared boundaries. We invite joint work if appropriate on a case-by-case basis.

2—There are a number of resources that various conference committees/commissions may provide, including supervision, funding, initial strategy consultation, training, etc. (i.e. affiliation is not determined only by funding sources). Various combinations may be provided by conferences in a variety of ways according to needs and resource availability. Inter-Mennonite work need not overwhelm the receiving congregation.

We feel that this approach is forward looking and attempts to anticipate second-generation issues with new church plantings where people will more likely view themselves as Mennonites than GCs or MCs. Urban core groups—quite common in this work—usually have both groups represented. Sharing information enables referrals from other groups to be made and facilitates support from neighboring congregations that might be from the other conference. The process is particularly important for urban ministry where a joint city-wide strategy should be implemented (e.g. Chicago, Detroit).

In summary, inter-Mennonite church planting allows for effective mission that focuses our energies where they are most needed. *Rich Miller*

District calendar

To obtain more information about winter retreats, ask your pastor or write or call Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031, (616) 476-2426. For registration information for Mennonite and Brethren Marriage Encounter (M&BME), contact your pastor.

Jan. 3-20, 1989—Interterm, Associated Mennonite Biblical Seminaries

Jan. 13-15—Junior high retreat, "Life is Toooooo Short," resource people: Randy and Amy Murray

Jan. 15-17—Marriage enrichment weekend, Camp Friedenswald, resource person: Andy Stoner

Jan. 20-22—High school retreat I, "The Big Squeeze," resource person: Paul Miserlian

Jan. 20-22—M&BME, North Canton, Ohio

Jan. 23-27—Pastors' Week, AMBS, "Journey with Jonah"

Jan. 27-29—Family retreat, "Insights from Biblical Families for the Family of Today," resource people: Lloyd and Joann Miller

Feb. 3-5—High school retreat II, "Compassionate Action: You Can Make a Difference!" resource person: Hubert Brown

Feb 3-5—M&BME, Sarasota, Fla.

Feb 5—25th anniversary celebration, First Mennonite Church of Champaign-Urbana, Ill.

Feb. 10-12—Young adult retreat, "Being a Christian in the Midst of the American Dream," resource person: Jim Schrag

Feb 12-14—Pastor/spouse retreat, Camp Friedenswald, Cassopolis, Mich.

Feb. 17-19—M&BME, Goshen, Ind.

Feb. 22-24—Multi-staff conference, "Leadership for Growth," Sarasota, Fla.

Feb. 24-25—"Dialogue Toward Unity," Camp Menno Haven, Tiskilwa, Ill.

March 3-5—M&BME, Niagara Falls, Ont.

March 10-12—M&BME, Morton, Ill.

April 8-9—75th anniversary celebration, Carlock (Ill.) Church.

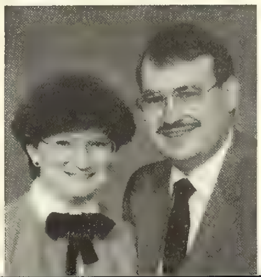
April 13-15—33rd annual Central District Conference sessions, Camp Windermere, Roach, Mo.

April 21-23—M&BME, Washington, Iowa

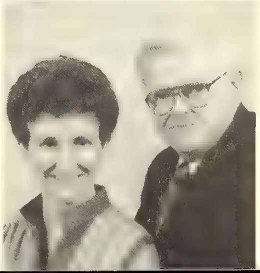
A correction, with apologies

We apologize to Charles and Linda Watson and to John and Marcia Yoder-Schrock, whose photo identifications in the "Leadership" section on page A-3 of the Nov. 22 issue of the *CD Reporter* were exchanged. Let us introduce you again to the Watsons, co-pastors of Paoli (Ind.) Mennonite Fellowship; and to John Yoder-Schrock, associate pastor with responsibilities in education at Eighth Street Church, Goshen, Ind., and Marcia Yoder-Schrock, pastor at Hively Avenue Church, Elkhart, Ind., and a member of the Central District ministerial committee.

Watsons



Yoder-Schrocks



youth

Hopedale youth are 'SWAP'ped

During hot July, members of the Mennonite Youth Fellowship (MYF) of Hopedale and Boynton Mennonite Churches, Hopedale, Ill., shared in a short-term voluntary service program sponsored by Mennonite Central Committee. The service assignment in Serving with Appalachian People (SWAP) was in the small coal-mining town of Neon, Ky.

Because only 5 percent of land in Letcher County is available or suitable for building, because of an annual unemployment rate of over 50 percent and a high school dropout rate of 50 percent, this area of Kentucky is a prime location for ministry opportunities and challenges.

In various projects the SWAP program offered each of the young people an opportunity to use their skills and gifts. They helped with painting, roofing and renovation of homes of families living deep in these mountain regions and clustered into old mining camps. Many of our young people gladly share stories of relationships made with family members at their sites of service and with their co-workers, the MYF from Landisville, Pa.

Among the many challenges was that of waiting in line—43 young people and sponsors for ice-cold showers in the three shower stalls in the factory where they were housed. Yet the challenge of being 'SWAP'ped from the small rural community of Hopedale to Neon, Ky., was a special event in their lives.

These Hopedale young people are sharing with Grace Madison, widow of a coal miner who died of black lung disease. Photo by H. James Smith

This ministry experience continues to have an impact on how these young people live as disciples of Jesus Christ. Our final challenge is for your youth group and congregation to participate in the program. Contact MCC or the Hopedale MYF participants for more information on getting involved in this ministry. *H. James Smith, pastoral elder, Hopedale (Ill.) Mennonite Church*

To Kansas for Youth Cabinet Event

Thursday, Sept. 22, started a whole new experience for the four representatives of Central District—East. The four were Tom Lerdal, Berne, Ind.; Joel Yoder, Elkhart, Ind.; Jodi Sprunger, Bluffton, Ohio; and I, Kelly Nussbaum, from Dalton, Ohio. We met in a first-ever Youth Cabinet Event—32 Mennonite youth and 10 sponsors at Hesston, Kan.

We arrived in Kansas with a lot of confusion but with a willing attitude to learn. Our youth worker, Wendell Badertscher, was a big help in reassuring us and answering our questions.

The next three days were special for the four of us. We met other young people and youth workers from the eight other districts all over our country and Canada. We grew together as friends and as a committee. Our purpose was to get ideas on starting our own cabinet for the Central District—East. A youth cabinet is a group of young people along with their youth worker(s) who set up activities, retreats and seminars for their specific district young people.

We discussed a lot about starting a youth cabinet and we were for it all the way. It's going to be tough, but I feel that we as a group can work through it.

Our days in Kansas weren't all serious. There were fun times. Volleyball, sharing traditions with our Canadian district friends (they were a great part of our event), music, games, talent shows and a concert by Doug and Jude Krehbiel, known as The Road Less Travelled, were just a few of the activities. I encourage everyone to be involved with your youth group and your district. It's amazing what you learn about yourself and how important you are to God and to other people.

A special thanks goes out to the people who made this event possible: Paula Lehman, a wonderful person whom we all appreciated with her talents and fun personality; Jerry Holsopple, a true, blue "album head"; and all the other youth workers I and the others got to know. Also to Wendell, keep it in your mind, "Through God all things are possible." Thanks for the great time.

In closing, I'd like to say to all the special young people I met in Kansas: I hope to see you all again and keep God number one in your life. *Kelly Nussbaum, Dalton, Ohio*

These are the members of the Central District youth cabinet (front row): **Wendell Badertscher**, *Grace Church, Pandora, Ohio;* **Joel Yoder**, *Hively Avenue Church, Elkhart, Ind.;* **Beth Slager**, *Boynton Church, Hopedale, Ill.;* **Steve Ropp**, *Mennonite Church of Normal, Ill.; (back row)* **Tom Lerdal**, *First Church, Berne, Ind.;* **Jody Sprunger**, *First Church, Lima, Ohio;* **Kelly Nussbaum**, *Salem Church, Kidron, Ohio.*

To our contributors

The next issue of the *Central District Reporter* will appear Jan. 24, 1989.

Copy and photos for the Feb. 28 issue should reach the following address (the new Central District office) by Jan. 10:

Central District Reporter
Evelyn Krehbiel, Editor
103 W. Elm St.
Bluffton, OH 45817.

We ask that articles be typewritten and double-spaced. If you compose on a computer, please do not justify the right margin, since natural line length is helpful to know for estimating article length. We urge you to keep a copy of all material submitted.

Faith and farm forum '89

Faith and farm forum '89 will be held on Saturday, Jan. 21, 1989, 9 a.m.-3 p.m. at Camp Menno Haven, Tiskilwa, Ill. David A. Larson, farmer and farm manager from Princeton, Ill., will speak on the theme "This Is My Father's World."

Registrations may be sent to David Bitting, Route 1, Box 12A, Sheffield, IL 61361, (815) 454-2765. The fee, which includes the noon meal, is $8, payable on the day of the forum. Arrangements for overnight accommodations on either Friday or Saturday night may be made with Camp Menno Haven, Route 1, Box 94, Tiskilwa, IL 61368, (815) 646-4344. *Mark Roeschley*

Since the June military coup in Haiti, there has been a wave of "raw violence" directed at the Roman Catholic Church, including burning of churches and repression of church-sponsored humanitarian projects, according to a new human-rights study. The military government also is waging an intense propaganda campaign to discredit the nation's Catholic bishops while promoting voodoo as an alternative to Christianity, said the study by the Washington-based Puebla Institute.

If a nuclear button has not been pushed, the presence of the U.S. Stealth bomber could force the Soviets to do so during an international tension, defense experts said recently. The $500-million-a-plane bomber, unveiled officially Nov. 22, is designed to attack Soviet mobile nuclear missiles while avoiding radar detection. The Air Force wants 132 of the planes deployed by the early 1990s as a replacement for the B1 bomber. The program will cost at least $68 billion during the next decade. The Stealth, said the Center for Defense Information's Dunbar Lockwood, would force the Soviets to "use or lose" their land-based missiles.

In an attempt to meet the demand by some Soviet intellectuals calling for the publication of the Bible in the Soviet Union, the Soviet magazine *V Mire Knig* (The World of Books) is considering printing the New Testament in its publication. The Soviets argue that atheistic education cannot be complete without some knowledge of opposing beliefs. *V Mire Knig* is a trade journal with a circulation of 40,000.

COMMENTARY

Experiencing new Russia

Jacob F. Pauls

The question on the Entry Permit to Russia, handed to me on the plane to Moscow, asked my purpose in coming. For me a visit to the Soviet Union is always an encounter with a country and a people whose concern has been impressed upon me since childhood. To this vast country my forebears came almost 200 years ago from Prussia at the invitation of Catherine II. During the past 75 years the Mennonites suffered extreme hardship and the death of many loved ones. Many (my parents included) escaped.

Officially, on this visit, I was a member of the Mennonite World Conference delegation expecting to visit Mennonite and Baptist congregations in Russia. But I was ill-prepared for the new experiences. "Perestroika" and "glasnost" were household words and they had particular meanings for the people of Russia, just as they do for us. The following incidents illustrate.

Pulling up to the main entrance of the All-Union Baptist Council headquarters, we saw three men loading boxes onto a small trailer through an open window. "These are some of the Bibles coming from Europe and America," our guide and translator said. "They are being taken to the churches in the Ukraine for distribution."

Camera in hand, I wanted to ask whether these men were not afraid of being seen. How vividly I recalled a previous visit here, and how on this very street at this same address we carefully concealed a few religious books in a tourist handbag as we carried them from the car into the offices. Was I in the same country?

Seeing Mennonites on the move was another new experience for me. For decades German-speaking people have requested permission to leave Russia and be reunited with their families in the West. Suddenly, in the airport and in the churches we saw what seemed like a migration taking place.

Our young driver on the way back to the hotel, after a long service in a Mennonite church near Frunze, said, "Those people didn't ask much about Mennonite World Conference this evening because they had only emigration on their minds." This keen observation was indeed verified by the questions people there had asked me privately. They wanted to know what I thought of their leaving.

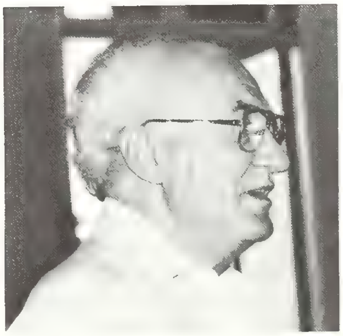
I wanted to rejoice with those who could leave but soon realized another side. Pastors and church superintendents (Baptist and Mennonite) were openly lamenting this movement and grieving the loss of many active church members. Some reported the loss of one-third, one-half or even more of their membership due to this phenomenon.

What such a migration of people out of Russia could mean was made clear to me in a small Kirchliche church in Alma Ata. Noticing the many musical instruments in the back of the sanctuary, I inquired about their orchestra. "Those are all instruments left here by those who have left the country," the minister explained. "Now we hardly have a choir at all." I wondered what being a pastor here must be like. What would the will of God be if I was a church member here?

There is also great anticipation and excitement in many Baptist and Mennonite congregations these days. The leading minister of the Baptist Church in Rostov told us that on the previous evening at our service we had over 1,000 people present and about half of them were unbelievers (seekers). This interest in the church and the Christian faith had been instigated the previous week when they had rented a large public hall, made public and private announcements, invited a well-known Christian singer and had a Christian service. Many had come for more information, for Bibles or to request baptism. Now many were coming to the church for more help. This same occurrence was reported from other churches and cities where large outdoor gatherings were held in keeping with the millennium celebrations of the Orthodox Church. It seemed that a mass revival was just waiting to be triggered in Russia at this time. What an answer to prayer that would be over here or over there.

On my way home from the Soviet Union I knew that my visit had been neither that of a tourist nor of one on business but of "other," meaning a new experiencing of Russia.

Jake Pauls is Mennonite World Conference vice president for North America and pastor of Bethel Mennonite Church in Winnipeg.



Some 10,000 Bibles published by Amity Press were placed on sale in a Chinese bookstore chain recently in what is believed to be the first time the Bible has been sold in secular bookstores since the establishment of the communist government in China nearly 40 years ago. The Bibles were sold out within one month. Despite this success, the Western-sponsored press suffers from quality-control problems and will soon be reorganized.

Pastors and church leaders will gather at a central states theological forum to address the topic "Seeking Wholeness in the Church—Contributions and Needs of People with Disabilities." The Feb. 7, 1989, forum is aimed at raising the consciousness of our leaders to the experiences of members with disabilities. The event, to be held at Cross Wind Conference Center near Hesston, Kan., will feature Harold Dyck, assistant professor of biblical and religious studies at Tabor College, Hillsboro, Kan. Registration is $13. For more information contact MCC Central States, Box 235, North Newton, KS 67117, (316) 283-2720.

The Bluffton (Ohio) College Lion and Lamb Peace Arts Center sponsored "Sanctuary: the Spirit of Harriet Tubman," a performance by the Underground Railway Theatre Group on Nov. 16. Set in Philadelphia in the 1850s and Chicago in the 1980s, the play gives social expression to the pressing social concerns of our time through a combination of puppetry, masks, mime, music and conventional dramatic techniques.

RECORD

deaths

Frieda Albrecht Dirks, 75, died in Washington on Oct. 19. She and her husband, Marvin, were Commission on Overseas Mission workers in China from 1939-1945. Survivors include a brother, a sister, two sons and two daughters.

Ferd Ediger, 65, died Dec. 4 in Regina of cancer. He and his wife, Viola, were COM missionaries in Japan from 1953-1982. Most recently he pastored Grace Church in Regina. In addition to his wife, other survivors include his children, John, Anne and Jim, and their families.

workers

Staff changes at Rockway Mennonite Collegiate, Kitchener, Ont.: *Nancy Ellen Albrecht* and *Roger Stover* are on sabbatical this year; *Audrey Kampen*, teaching history and French; *Louise Janzen*, teaching private piano and seventh and eighth grade music; *Joilyn (Erb) Martin*, secretarial staff; *Steve Morton*, joined staff in September; *Janice Shantz*, food services; *Arnold Thiessen*, custodial staff; *Esther Tiessen*, teaching math and computer; *Ann Weber*, teaching physical education, English and computer; *Ethel Woolner*, food services; *Doug Zook*, OAC history courses and religious studies.

Ediger

Awad

Stackley

Fretz

Block

Kornelsen

Helga Dueck

Henry Dueck

Mubarak Awad, founder of the Palestinian Center for the Study of Non-Violence in East Jerusalem, and graduate of Bluffton (Ohio) College, spoke at the college Nov. 15 on "The Challenge of Peace and Non-Violence in the Palestinian/Israeli Conflict." Despite his controversial deportation from Israel last June, Awad is enthusiastic about the future of the Palestinians.

Rosalee Bender, First Church, Kitchener, Ont., has begun a three-year Mennonite Central Committee term in Recife, Brazil, as a community worker with the deaf. Her parents are Don and Louisa Bender of Kitchener.

Bill Block, COM board member; *Helen Kornelsen*, retired COM worker; *John Sommer*, COM secretary for Asia, and *Muriel T. Stackley*, editor of *The Mennonite*, will be traveling in India Jan. 3-30, 1989. They will participate in the celebration of the 50th anniversary of the Jansen Memorial Higher Secondary School in Jagdeeshpur. They will also meet with school, church and hospital leaders.

Vic Buller, pastor at Disciples Fellowship, Duluth, Minn., spoke at the open house and dedication of Den Ilp/Landsmeer Mennonite Church, Holland, in October.

Emilio Castro, general secretary of the World Council of Churches, visited Uruguay in October and gave a talk at the Study Center of the Mennonite Churches. His theme was "Evangelization, Challenge of the Church." Castro, a Methodist pastor, was a professor in the former Mennonite Seminary in Montevideo.

Steve Cheray has completed five years of being part of the support staff at Mennonite Press, Newton, Kan., where *The Mennonite* is printed.

Lois Deckert, editor of *Window to Mission*, was elected secretary of MCC U.S. Peace Section. She represents Women in Mission. *Luke Stoltzfus*, Philadelphia, was elected chair; *Wes Prieb*, Hillsboro, Kan., was elected vice chair.

Donavin Diller, pastor at Bethel Church, Mountain Lake, Minn., has resigned effective April 1, 1989.

Henry and *Helga Driedger Dueck*, COM workers, returned to Mexico mid-November following a two-month North America Assignment. They will finish their term in spring 1989. Members of Leamington (Ont.) United Mennonite Church, they are involved in pastoral ministry with the German-speaking Blumenau Mennonite Church in rural Cuauhtemoc.

Anna (Mrs. J.E.) Entz, the oldest member of First Church, Newton, Kan., celebrated her 100th birthday Oct. 30. "The Reverend Mrs. Entz: a Lifetime of Christian Education" by Carol Duerksen was in the April 28, 1987, issue of *The Mennonite*.

Menno Epp, pastor at Leamington (Ont.) United Mennonite Church, chairs the Mennonite Biblical Seminary, Elkhart, Ind., presidential search committee. The com-

Klaas Spoelstra, youth minister of the Amsterdam Mennonite Church in the Netherlands, is expected to begin a nine-month jail sentence at the end of this year, according to a report in *In Dit Amsterdam*, the monthly newspaper of the congregation. Spoelstra has taken a stand of total conscientious objection, refusing to accept even alternative service. The congregation has decided to stand by their youth minister, who will be kept on staff during his incarceration.

More human-rights monitors were killed in the Philippines this year than in any other country, according to a survey issued Dec. 6 by Human Rights Watch, an international human rights coalition. In addition, South Africa, Chile, Czechoslovakia and the Soviet Union had the most reported human-rights monitor persecutions. About 30 human-rights monitors, including lawyers, judges, teachers and journalists from Brazil, Colombia, El Salvador, Guatemala, Haiti, Honduras, South Africa and Sri Lanka, were killed because of their monitoring activities.

The General Conference of the United Methodist Church is asking all the 9.8 million United Methodists in the United States, Africa, Europe and the Philippines to boycott Shell Oil Company products. The boycott is to continue until Royal Dutch/Shell severs all operations and economic ties in South Africa or until apartheid in that nation is ended.

RECORD

mittee's second meeting was Nov. 8-9.

Peter Falk and *Peter Klassen Jr.* began Oct. 2 as interim pastor and youth worker, respectively, at Bethany Church, Virgil, Ont.

Ron Falk will begin in January 1989 as youth pastor at Foothills Church, Calgary.

J. Winfield Fretz was the keynote speaker at Conrad Grebel College's 25th anniversary in Waterloo, Ont., on Nov. 12. He was the college's first president.

Barb and *Wilmer Froese*, interim pastors at Eigenheim Church, Rosthern, Sask., completed their term Sept. 25. *Walt Braun* began Oct. 9 as the new pastor.

Ferdinand Funk began Nov. 6 as assistant pastor at North Kildonan Church, Winnipeg.

John Gaeddert, pastor at First Church, Halstead, Kan., will retire in April 1989.

Roland Goering began Oct. 30 as interim pastor at Hebron Church, Buhler, Kan., for six months.

Louis Goertz, pastor at Hutterthal Church, Freeman, S.D., will retire April 30, 1989.

Herman Dueck, began Aug. 1 as assistant pastor at Springfield Heights Church, Winnipeg. He was ordained Oct. 23.

Donovan Graber was ordained Oct. 16 at Faith Church, Newton, Kan.

Harold Graber resigned Oct. 1 as pastor at Hebron Church, Buhler, Kan.

David Hall, Swift Current (Sask.) Bible Institute, and *David Schroeder*, Canadian Mennonite Bible College, Winnipeg, spoke on peace and Mark's Gospel, respectively, at an intercongregational study series Nov. 4-6. Peace, Wildwood and Nutana Park Mennonite congregations in Saskatoon participated.

Hoocks

Isaacs

D. Edmond Hiebert, Mennonite Brethren Biblical Seminary, Fresno, Calif., is one of the contributing editors to *The Bible from 26 Translations*, a 2,592-page volume (Mathis' Publishers).

Steve and *Val Hoock*, Bethel Church, Aldergrove, B.C., have begun two-year MCC terms in Winnipeg. He is an assistant accountant and she is a secretary/receptionist. His parents are Art and Vicky Hoock of Aldergrove. Hers are Ann and Ike Klassen of Saskatoon.

Michael Hydock began Oct. 15 as pastor at Dallas (Texas) Fellowship.

Gary and *Jean Isaac*, COM/Africa Inter-Mennonite Mission workers in Transkei, South Africa, and their two sons returned to the United States Nov. 30 for a two-month NAA. They are in Montana during December and Kansas during January. In Transkei they are involved with Bible teaching and leadership training among the Africa Independent Churches.

Johnson

Keim-Shenk

Brad Jersak, began in September as youth pastor at First Church, Aldergrove, B.C.

Norma Johnson, executive secretary for the Commission on Education, was licensed for ministry Dec. 4 at Bethel College Church, North Newton, Kan.

Melody Keim-Shenk, Community Church, Lancaster, Pa., has begun a two-year MCC term in Akron, Pa., as an education coordinator with Self-Help Crafts. Her husband is David, and her parents are Albert and Leanna Keim of Harrisonburg, Pa.

Gerald Klassen completed his service as pastor at First Church, Burns Lake, B.C., in October.

Ralph Lebold, president of Conrad Grebel College, Waterloo, Ont., and moderator of the Mennonite Church, will begin in July 1989 as a part-time coordinator of conference-based and related theological education at Associated Mennonite Biblical Seminaries, Elkhart, Ind. He will continue as part-time director of the Inter-Mennonite Pastoral Leadership Training Program in Ontario.

Loepp

Longenecker

Leroy Loepp, Mennonite Church of Normal, Ill., has begun a one-year MCC term in Akron, Pa., as a mail clerk. His parents are Dorothy and Franzie Loepp of Normal.

Christine Longenecker, Community Church, Akron, Pa., has begun a one-year MCC term in Lancaster, Pa., as an administrative assistant with Nationalities Service Center. Her parents are Catherine and Daniel Longenecker of Hatfield, Pa.

Doreen and *Hugo Neufeld*, co-pastors and co-directors at Welcome Inn Community Centre and Church, Hamilton, Ont., have resigned, effective August 1989, after 18 years of ministry. They plan to attend AMBS, Elkhart, Ind., during the 1989-90 school year.

John H. Neufeld accepted a second five-year term as president of CMBC, Winnipeg. *John Kampen* will replace *David Schroeder* as professor

continued on next page

Mennonite Central Committee has sent 10,000 blankets to victims of recent earthquakes that have devastated portions of Soviet Armenia. MCC has also offered medical supplies and an emergency reconstruction team to further aid the thousands who have been left without homes.

The Presbyterian-Mennonite Shalom Conference IV will be held Jan. 15-16, 1989, at the Spruce Lake Retreat Center, Canadensis, Pa. The conference will feature Hubert Brown, executive secretary for the Commission on Home Ministries of the General Conference Mennonite Church, and Ron Stone, professor of ethics at Pittsburgh Theological Seminary. Registration is $25 per person, $35 per family; room and board is $35 per person (ages 4-11 half price). For more information contact Dennis Rafaniello, 8 Meadown Ave., Phillipsburg, NJ 08865, (201) 859-6087.

"Mennonites in Service" was the theme of the annual meeting of Washington Mennonite Fellowship, held Oct. 15-16 at Menno Mennonite Church, Ritzville, Wash. WMF is organized in the state of Washington for owning and operating a church camp, Camp Camrec, Leavenworth, Wash. Stephen Penner, Mennonite Central Committee West Coast director, was the main speaker, and Patrice Classen of Newton, Kan., addressed youth.

RECORD

of New Testament in 1989.

Ruth Neufeldt was commissioned Nov. 13 as lay minister at Nutana Park Church, Saskatoon. *Allan Klassen* was the church's first lay minister.

Beverley A. Nigh, Valleyview Church, London, Ont., has begun a two-year MCC term in Winnipeg as an administrative assistant for Disabled Peoples' Concerns at MCC Winnipeg. Her parents are Harold and Mildred Nigh of Port Colborne, Ont.

Anna and *Cornelius Penner*, Arnaud (Man.) Church, have begun six-month MCC terms in Akron, Pa. She is a cook in the MCC dining hall and he is a pricer for Self-Help Crafts. Their children are Edna and Peter Peters, Harold and Marianne, Paul, Linda and Ken.

Valdo Petter, pastor at West Zion Church, Moundridge, Kan., has resigned, effective Dec. 31.

Carla Reimer, news service editor for the General Conference, will travel in Botswana, Burkina Faso, Lesotho, South Africa and Zaire Jan. 2-Feb. 4, 1989. She will report on the work of church members and GC missionaries who are serving under AIMM.

Luis Elier Rodriguez, vice president for Latin America of Mennonite World Conference, is the new chaplain at Menno-nite General Hospital in Aibonito, Puerto Rico. He authored one of the Christmas greetings in our Dec. 13 issue.

David C. Ruby, pastor at Flatrock Church near Cecil Lake, B.C., will complete his term next summer.

Reimer

Unruh

Sommers

Etsuko and *Russell Sawatsky*, Overseas Mission Volunteers under COM in Japan, have completed a two-year term. They are studying at CMBC, Winnipeg.

Willard Schrag began a six-month interim pastorate Oct. 1 at Mennonite Church of Lehigh, Kan.

William T. Snyder, executive secretary of MCC from 1958-1981, was recently named chair emeritus of International Voluntary Service. He is one of the founders of IVS.

John and *Sharon Sommer*, Asia secretary for COM and editorial assistant for *The Mennonite*, respectively, will take a one-year leave from their positions to be hosts at the Japan Anabaptist Center in Tokyo July 1989 to July 1990, replacing *Fritz* and *Ellen Sprunger* while they are on NAA. Their work in Tokyo will be sponsored by COM. They are members of Faith Church, Newton, Kan., and have two children, Brian and Michelle. John and Sharon previously served in Japan from 1970-1973 under COM. *Verney Unruh*, a former COM secretary for Asia, will serve in the interim for COM.

Sudermans

Mary Sprunger, First Church of Champaign-Urbana, Ill., has been awarded the Women's Lectureship Stipend by AMBS, Elkhart, Ind. This year at the seminary she is teaching one course each semester and does research.

Paula Stauffer, Manhattan (Kan.) Fellowship, began a two-month overseas mission intern assignment in Nepal Nov. 7 with Mennonite Board of Missions, Elkhart, Ind. She is an English teacher for a small group of Nepali students ages 9-12 at Gandaki Boarding School in Pokhara.

Kathi and *Rod Suderman*, Charleswood Church, Winnipeg, recently completed three-year Overseas Mission Volunteer terms in Taiwan under COM. They led Bible studies and taught English and piano.

Jake Tilitzky, pastor at Eben-Ezer Church, Clearbrook, B.C., is taking a six-month leave-of-absence.

Norm Voth began Oct. 2 as pastor at Sterling Mennonite Fellowship, Winnipeg.

Wiebes

Janet Weber, Akron (Pa.) Church, has begun a two-year MCC term in Akron as administrative secretary with MCC East Coast and MCC U.S. executive office. Her parents are J. Harold and Vera Frey of Mt. Joy, Pa. Her children are Sonya, Andy and Anthony.

Bernie and *Marie Wiebe*, Herschel (Sask.) Ebenfeld Church, have begun a two-year MCC term in Happy Valley-Goose Bay, Labrador. He is a physician. Her position was to be determined upon arrival. Their children are Heidi, Sara and Erica. Her parents are Arthur and Charlotte Regier of Saskatoon. His are Agatha and Henry Wiebe of Kerrobert, Sask.

Hermann and *Amalia Woelke*, who have recently returned to Montevideo, Uruguay, after three years of study at AMBS, Elkhart, Ind., are looking into a witness in a new complex of buildings there where 1,500 families live. Entrance into the buildings is so difficult that it is not possible to speak personally with the residents. It is necessary to think up other methods to establish contact. One possibility is mail contact, with postage-paid reply envelopes.

"Pastoral Counseling Theory and Practice" was the theme of the third annual Japanese Mennonite leaders seminar held Sept. 22-27 at the Anabaptist Center in Tokyo. Twenty-five people listened to four lecturers speak about counseling as it relates to family and marriage. The Anabaptist Center is supported by the Commission on Overseas Mission (General Conference Mennonite Church) and Mennonite Board of Missions (Mennonite Church).

Participation in DOOR (Denver Opportunity for Outreach and Reflection) rose to 260 individuals last summer. A joint effort of Mennonite Central Committee and Denver Mennonite Urban Ministry, DOOR offers week-long urban exposure and service experience to church and school groups, both Mennonite and non-Mennonite. This year 72 percent of participants were from Mennonite churches. Several weeks of the summer of 1989 are being held open until Feb. 1 for Mennonite and Mennonite Brethren groups. Contact DOOR, 430 W. Ninth Ave., Denver, CO 80204, (303) 892-1039.

Legislation before the U.S. Congress would require the Smithsonian Institution in Washington to return Indian skeletons to tribes that request them. The Smithsonian has the remains of about 19,000 American Indians, many of them collected by the army in the 19th century.

RESOURCES

books

Medical Ethics, Human Choices, edited by John Rogers (Herald Press, 1988, $9.95, $13.95 in Canada), addresses hard questions related to medical care from a Christian perspective—questions that families and individuals are often forced to face alone.

The second volume in the Believers Church Bible Commentary series is **Genesis** by Eugene F. Roop (Herald Press, 1987, $17.95, $24.95 in Canada).

My Vision ($4.95, $5.95 in Canada), a collection of essays, cartoons, full-color paintings, poems and prose done by schoolchildren in India to commemorate the International Year of Peace designated by the United Nations, is being distributed by Provident Bookstores.

Book five of the popular Sara and Sam series is **Ghost Town Mystery** by Ruth Nulton Moore (Herald Press, 1987, $4.95, $6.95 in Canada).

Understanding People by Lawrence J. Crabb Jr. (Zondervan, 1987, $12.95) builds a model for biblical counseling that is grounded in Scripture and integrated with insights from psychological research.

Bread for the World's Arthur Simon has written **Christian Faith and Public Policy** (Eerdmans, 1987, $6.95) and **Fact Sheet on Hunger**, a four-page pamphlet. Both are available from Bread for the World, 802 Rhode Island Ave., NE, Washington, DC 20018.

—compiled by Gordon Houser

Staff position available in Commission on Home Ministries: **secretary of evangelism and church development**, beginning Sept. 1, 1989. Application deadline—**Jan. 30, 1989**.

For more information call or write Hubert Brown, executive secretary, CHM, Box 347, Newton, KS 67114, (316) 283-5100.

Full-time maintenance position open immediately at **Camp Assiniboia** near Winnipeg. Experience necessary. Couple preferred. Residence on site.

Send resumes to Camps with Meaning, 202-1483 Pembina Highway, Winnipeg, MB R3T 2C9, (204) 477-0873.

Remember the General Conference Mennonite Church in your will.

For more information call Gary Franz at (316) 283-5100, or write him at Box 347, Newton, KS 67114, USA.

Goshen College announces a tenure-track faculty position in **accounting** beginning **Sept. 1, 1989**. The position requires an M.B.A. or doctoral degree with specialization in accounting; a C.P.A. is preferred. Teaching assignments include financial and managerial accounting, auditing. Applicants must be committed to Christian values, including peace and justice in the Mennonite tradition. Rank and salary commensurate with qualifications.

Send letter of application and vita to Leonard Geiser, chairperson, Department of Business and Economics, Goshen College, Goshen, IN 46526. Application deadline: Feb. 1, 1989. Equal opportunity employer. Women and minorities are encouraged to apply.

First United Mennonite Church, Vancouver, is accepting applications for the position of senior pastor. The person should have strong expository preaching skills and show administrative leadership within a team concept. Knowledge of the German language would be an asset. This position becomes available as of Feb. 15, 1989.

Send resumes or inquiries to Hans Krueger, FUMC Search Committee, 659 E. 52nd Ave., Vancouver, BC V5X 1G8, or call (604) 325-5856 (evenings).

First Mennonite Church, Burns Lake, B.C., invites applications for the position of full-time pastor, with experience preferred. Church membership 130. Applicant should be of strong Anabaptist orientation and have strengths in the following areas:

- preaching
- teaching
- counseling.

Resume including training, experience and references should be directed to Gerald Dyck, Chairman, Pastoral Search Committee, Box 581, Burns Lake, BC V0J 1E0, (604) 692-3959.

Goshen College seeks applicants for a full-time position in **biology** beginning **Sept. 1, 1989**. The position has potential to become tenure track. Capabilities in the areas of general biology, genetics and botany are desirable. Ph.D. required; teaching experience preferred.

Goshen College also announces a full-time two-year (1989-1991) teaching position in comparative **sociology/anthropology** beginning **Sept. 1, 1989**. The position requires teaching a combination of anthropology and cross-cultural studies courses. Capabilities needed in anthropology (physical and cultural), area studies (Latin America or African), comparative family studies, race and ethnic relations, sociology of development and general sociology (intro). Ph.D. and liberal arts teaching experience preferred.

Applicants for these positions must be committed to Christian values, including peace and justice in the Mennonite tradition. Salary commensurate with qualifications.

Send letter of application with resume, transcript and the names of three references to John Nyce, Interim Dean, Goshen College, Goshen, IN 46526. Application deadline: Feb. 1, 1989. An equal opportunity employer.

Enlarge your family

Join MCC's Global Family program

MCC is looking for 400 new sponsors ready to enlarge their families by joining the Global Family program. Through this sponsorship and education program (formerly Child Sponsorship program), participants make a commitment to specific communities, families or individuals. In return they will learn about the people they are supporting and their way of life. The sponsor fee may help a young person in India go to trade school, support a community school in Brazil, or help provide nutritious food for children in Bolivia.

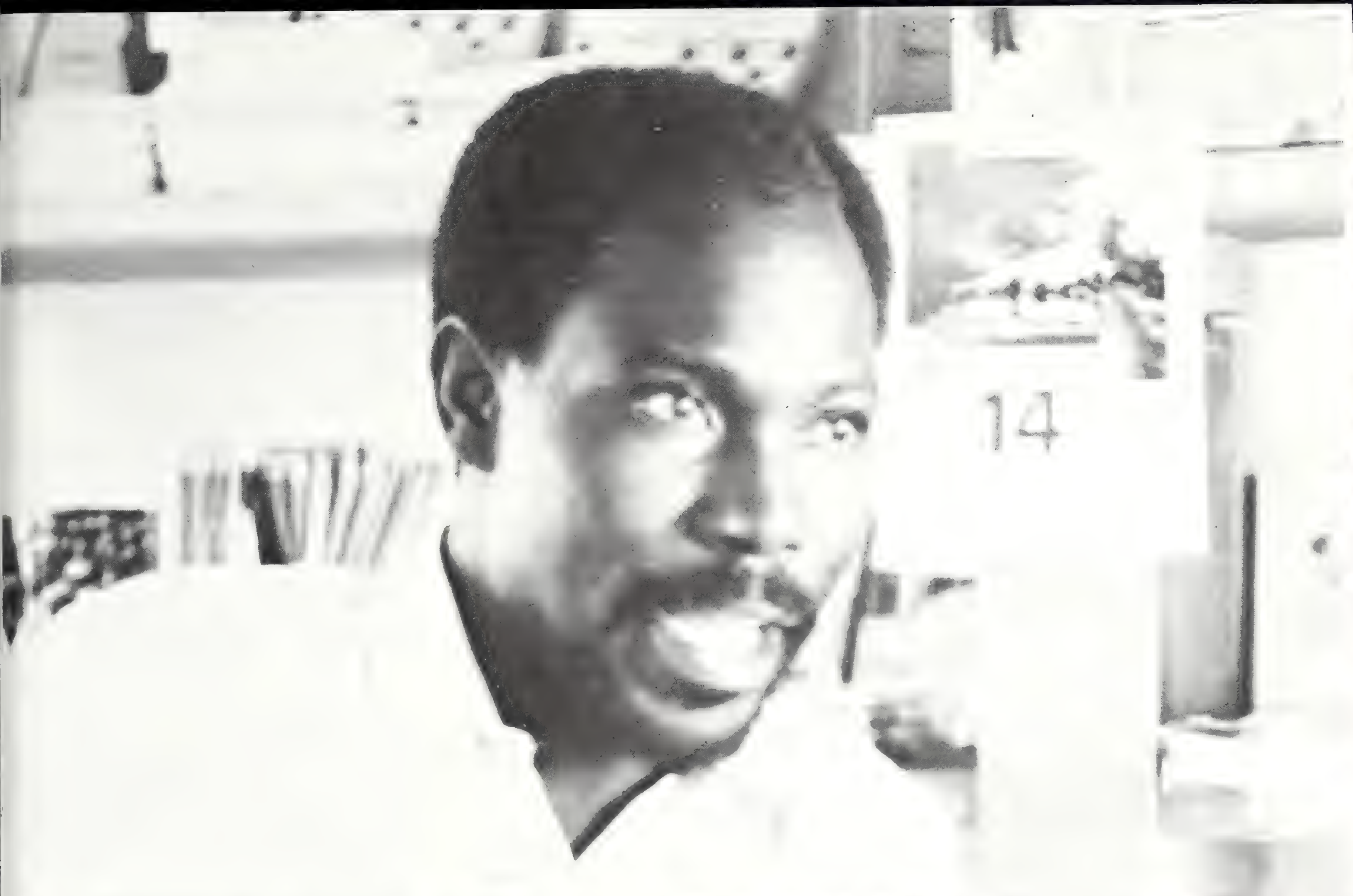
The program now benefits about 1,800 people in nine countries. The goal is to increase and broaden sponsorships in 1989 so more people can receive assistance and more North Americans can learn about the world around them.

Canadian Global Family participants pay $20 monthly or $240 annually. U.S. participants pay $15 monthly or $180 annually.

Write to:

GLOBAL FAMILY

Mennonite Central
Committee and MCC U.S.
21 South 12th Street
Dept. G, Box M
Akron, PA 17501


MEET

Siaka Traoré

PARTNER IN MISSION

Siaka, a young man who grew up in a Muslim home, has emerged as a leader in the Mennonite church in Burkina Faso. Siaka hired a manager to handle the bookstore he owns in Orodara while he and his wife, Claire, study at Bangui Theological Seminary in Central African Republic. The General Conference partners with five other Mennonite groups through Africa Inter-Mennonite Mission to do mission work in Africa.

General
Conference
Mennonite
Church

Commission on
Overseas Mission

722 Main Street, Box 347
Newton, KS 67114-0347

600 Shaftesbury
Winnipeg, MB R3P 0M4

LETTERS

Reminder to confess Jesus

Charles Colson points out some important inconsistencies in "Society's Double Standard" (November *Jubilee*). He refers to the outcrys about shadows cast on public figures. One case is John Lennon, who in the 1960s effused, referring to the Beatles, "We're more popular than Jesus now." Colson states, "A new unauthorized biography by Albert Goldman paints former Beatle John Lennon as an anorexic, drugged out bisexual whose last years were characterized by degrading, bizarre behavior. And in response, a howl of outrage has sounded through Hollywood."

To explain the double standard, I quote: "Critics called *The Last Temptation of Christ* such noble things as serious, sincere, breathtaking, spiritually challenging. Director Sorsese defended the film as his own earnest pilgrimage to draw him closer to Christ. Why he would want to draw closer to the Christ of the film, a wacked out, lustful and confused wimp who says, 'Lucifer is inside of me,' is a mystery to me. But Sorsese is responsible for what he has created. Blasphemy." Colson also says that if such an attack were made in a movie of Martin Luther King or Gandhi, Hollywood gurus would faint dead away.

One more quote from Colson: "This selective tolerance is indicative of a widespread attitude in America today. Plainly said, it's Christian bashing. Where's the tolerance for our views, for the sanctity of the God-man we worship as Lord?"

I believe this is a reminder to all of us who trust Jesus Christ as our Savior and Lord to faithfully confess him alone as Lord of our lives. *Arnold Claassen, 603 SE 2nd St., Newton, KS 67114*

Nov. 18

That the world understand

Diane Rhoads' picture and article (Nov. 22 issue) caught my attention. I knew her as a young girl and was her pastor in Comins, Mich. I appreciated her testimony and dedication to witness for Christ.

Her experience in Chicago's west side is dangerous. Her witness for Christ and the way of peace found in him is readily received.

Seldom do we read of witnessing in the city by a policewoman and then associate it with our peace testimony. This is when the world can better understand the true meaning of the gospel and our peace beliefs.

Diane's testimony also relates to Romans 13 and the Sermon on the Mount. More power to you, Diane, and we trust many will pray for you as you witness for the Lord in difficult places. *Walter H. Regier, 320 Dogwood Lane, Enid, OK 73703*

Nov. 20

Combine efforts for HMS

Congratulations to Patricia Huhn, principal of Hopi Mission School, Kykotsmovi, Ariz., for her clear statement on the Campbells Labels for Education program (Nov. 22 issue). Dollar income simply does not cover the needs of this small, struggling school.

Two years ago label collection boxes were placed in three of our larger Kansas churches. The response was gratifying. Now 975,000 labels are needed for a van. The only way this goal can be attained is through our combined efforts.

Would you again help to complete a circle of love and support for our Native American school in Kykotsmovi? *Evangeline Hiebert, 1471 Garden Lane, McPherson, KS 67460*

Nov. 21

Love, not retribution

Thank you for printing Diane Rhoads' story of life on the streets in Chicago. It is important to hear how people try to live out lives of discipleship in Christ in all places, especially in the urban setting.

It would be wrong of me, however, to remain silent on one aspect of Diane's story. In trying to justify her reasons for carrying a gun and working as a police officer who has the authority, given the proper circumstances, to take another's life, Diane "misses the mark," as Paul might say. She quotes Paul in Romans 13 but fails to consider Romans 12 before doing so. This Scripture calls us to *not* be conformed to worldly understandings of what justice is but to be transformed by the renewal of our minds in Christ's love and reconciliation.

The world sees justice as retribution, particularly in the form of violent punishment. (This influence within our own church is seen in letters to *The Mennonite* supporting the death penalty.) Jesus saw justice as reconciliation. To say that one serves as a peacemaker by carrying a gun is inconsistent with this vision. The response to rapings and robbings, if it would be efficacious, is not retribution but reconciliation.

I agree that "we are sometimes afraid or don't know how to reach out." But when we do reach out, it is important that we do so not only in the name of Christ but also in the way of Christ. Otherwise our actions speak louder than our good intentions. I pray that God continues to lead Diane and that she remains safe no matter what her job is. *Michael Yeakey, 159 S. Simpson Road, Salina, KS 67401*

Nov. 22

Correction

Reading Evelyn Krehbiel's "Schloss Trachselwald" (Nov. 22 issue) brought back vivid memories—[our tour group] climbed those circular stone stairways, and some of us lay down on the splintery beds.

A correction: *Täufer* means "baptizers." *Täuferjäger* hunted down the Anabaptists, collected bounties and tortured their captives. *Mary Rempel, Hesston, KS 67062*

Nov. 23

Editor's note: Thanks also to Anne Giesbrecht and Jake Harms, Winnipeg; David Habegger, Urbana, Ill.; Herman Hilty and Evelyn Nunemaker Krehbiel, Bluffton, Ohio; Luise Philipp, Reedley, Calif.; and Gary Veendorp, Newton, Kan., who called the error in translation to my attention.

Be careful about music

How absurd of the church (us) to take rock and roll to our bosom and then lay it before a Holy God calling it praise. I am referring to any group of words that can be sung over and over, not unlike tribal chants. Can we take an ungodly beat and by singing biblical words (all too often out of context) make the beat holy? The beat becomes the message. Listen to any two rock-and-roll songs, the beat is the same regardless of the words.

So you want to update the hymnal. You want peppier (pump-them-up) songs. Be careful.

Have we not learned anything from all the fallen "Jimmies" [Jones, Bakker, Swaggert]? Must we persist in this foolishness of feelings rather than facts? At one time I thought that charismatic meant the same as Christlike.

This is a warning label. *Richard E. Fisher, 175 County Line Road, Telford, PA 18969*

Nov. 24

Fingering a stone?

Ames (Iowa) Mennonite Church was expelled from the Iowa-Nebraska Conference. Does this act speak for all Mennonites in general? A stone has been cast. I'm thankful the General Conference Mennonite Church has never expelled a congregation for any reason. We have been given the freedom to make decisions for ourselves, to do what we as individuals think is right in many issues, to act and live out those convictions in our own way. We have an issue before us to ponder and discern, to condemn or show compassion. Are there those among us fingering a stone, wishing we, too, might throw? "Let him that is without sin. . . ." *Roger Wyse, Wayland, IA 52654*

Nov. 24

Break the chain of abuses

The Nov. 22 issue held some especially excellent articles for me. Victim-offender programs are great for the value of letting a victim and offender feel something more than fear, pain and anger for wrong deeds experienced. Christ's solution is that of love, the kind that embraces reality: when a wrong is done, it needs to be made right. Confession and repentance must come from a right spirit and be "engraved on the heart." Before this can be done, the offender must learn to truly love others in our Lord's light. Only Christ can free us from the rationalizations (good reasons rather than real reasons) that allow us to hurt one another in turn. The victim can turn away from Christ in maintaining feelings of righteous indignation and self-pity. Most offenders became offenders through those same feelings for wrongs done to them sometime in their lives. That's not to excuse their offenses but to explain them.

Only Christ in our hearts can break the chain of abuses we heap on one another in the cycle of victim/offender/victim roles we take in life here on earth. Christ is our only real defense against our human-animal natures in their lowest and meanest manifestations. When we accept Christ and love him, we see Christ in others. We are all one in our Lord. As an offender in my past life, I pray that all my victims forgive me. I own the belief that I needed correction to right my wrongs. But I pray that the victims see to that in the Lord's light rather than in hatred and darkness, so that neither of us shut out our Lord's love. Victim-offender ministries helps. *Paul Bradford, Ellsworth Correctional Work Facility, Box 107, Ellsworth, KS 67439-0107*

Nov. 27

Give our lives

I appreciate your publishing "Another Side of Peace" (Nov. 22 issue). I see Diane Rhoads' work as being supportive of government and an essential part of keeping peace. It disturbs me to hear of Mennonites being willing to accept the protection of government while refusing to pay part of their taxes. Is keeping the peace in Chicago any different than keeping peace in the world?

I believe Jesus taught support of government: "Render unto Caesar that which is Caesar's and to God that which is God's." If Jesus recognized the place of government taxation, why shouldn't we?

All of us want peace, but we also need government. How many of us are willing to give our lives, not just our peace testimonies, in order to achieve peace?

The Scripture also assures us of God's protection. "I will never leave thee nor forsake thee." I appreciated Diane telling us about her sense of God's presence and power as she goes about her work in Chicago.

I also want to express appreciation for Harold Regier's description [in the same issue] of reconciliation. Peacemaking requires our creative effort in positive ways. *Carl Stuckey, 410 W. Elm, Bluffton, OH 45817*

Nov. 30

Sure-fire disaster

I don't discern the point of your cover story (Nov. 22 issue). The author makes a plea for Christians to reach out beyond the security of their local environments. As cops?

I would not wish to be a Chicago cop. I admire her fortitude. However, I do not admire that big machine of deadly force on her belt which is probably standard equipment for every Chicago cop. The Scriptures do not speak clearly to me, telling me that the Holy Spirit would be directing me to carry an instrument of force of such finality.

Expressed in the article is the ardent belief in a second approved category, that of a holy, wrathful punisher—with a gun. Do you really expect me to consider this combination as a point of reasonable Christian philosophy? For me it seems to be the setting for sure-fire disaster all around. *Robert F. Weaver, 711 Sandy Point, Waldron, WA 98297*

Nov. 30

Meaningful ministry

I delighted in the article by the young woman who is a police officer in Chicago, the other stories that relate to crime control and especially the one about treatment of prisoners in jail (Nov. 22 issue). I go the Northeast Regional Corrections Center once a month to conduct a service for those prisoners who want to come. I find it stimulating and meaningful. *Vic Buller, 206 W. Fourth St., Room 18, Duluth, MN 55806*

Dec. 5

Tears

Suzanne Lawrence

I hear parents say,
"The sky is crying"
To explain the rain.
But You made the earth first
and folks last,

So I imagine
Not tears in the sky
But rain in our heads
For washing eyes and nose
And watering
Hearts
That grow.

Suzanne Lawrence lives at 1208 E. Ninth, Newton, KS 67114.

REVIEWS

books

The pain of AIDS

The Walking Wounded *by Beverly Barbo (Carlsons, 1987, 248 pages)*

Reviewed by Carole Hull, Box 632, Newton, KS 67114

Bev Barbo exhibits extraordinary courage in this book. She narrates her family's journey with their beloved Tim, through his life, through a gradual awareness of his homosexual identity and through his eventual dying with AIDS. With candor and disarming simplicity Barbo penetrates the wall of fear surrounding many of us, and we lose ourselves in a painful, exquisite story to gain a deeper understanding of the issues and a more truthful Christian response.

Barbo begins when Tim's death is imminent. She weaves pieces of his growing-up years into the larger tapestry of the effects of a ravaging disease. The vignettes become mirrors to our own experiences and/or responses. We identify with a mother's incredulity, a father's unpredictable acceptance, the siblings' confusion, a companion's selfless devotion, a gay community's coping with multiple deaths, and a medical system ill-equipped to handle so much suffering.

But it is Tim himself who emerges as a person I wish I had known and loved. What a gentle, beautiful, gifted person! Photos at chapter beginnings give the book the quality of a family album. This is story theology at its most powerful, a relationship with God and each other coming out of lived experience. Barbo is willing to address groups in person, reopening her mother's wounded heart so that others may enter. There we glimpse the transformation possible through unconditional love.

I recommend this resource for Sunday school classes and encourage churches to have Bev and her husband, Dave, visit them.

Preaching helps

Preach the Word: Expository Preaching from the Book of Ephesians *by John R. Mumaw (Herald Press, 1987, 286 pages)*

Reviewed by Arthur Boers, 477 Lincoln Road, Windsor, ON N8Y 2O6

Mumaw fervently advocates the expository method of preaching. He is concerned that too much contemporary preaching is undisciplined, unfocused or even unbiblical. Preachers should focus on specific texts and allow them to shape the sermon outline, theme and purpose: "The sermon is developed from the chosen portion of Scripture without 'importing' major ideas from other portions of Scripture." When approached with discipline, each text reveals its own outline and purpose. Mumaw strongly emphasizes clear and logical structure in sermons.

There is much to commend here. Mumaw pinpoints much that ails pulpits today: a lack of disciplined focus in much of what passes for preaching. One week a congregation may have a sermon from Psalms, another week a sermon from Revelation and the following week a sermon loosely based on a variety of texts. This does not encourage biblical literacy.

Working through a whole book of the Bible helps discern the author's overall themes and insights (without which we cannot understand specific texts). Mumaw gives sample sermon outlines for the whole of Ephesians (and alternate outlines, too) as well as explaining key words in each passage. When I tackle Ephesians, I will refer to this book.

Mumaw emphasizes word study and logical analysis but pays scant attention to other steps crucial to biblical interpretation and exposition: form analysis, tradition analysis or transmission analysis. We cannot understand what a text means today unless we know what it meant then and how it worked then. Mumaw does not even consider historical context to be important.

My suspicions were aroused by the treatment of Ephesians. There was little discussion of author or audience. He did not consider the many scholarly problems in studying Ephesians. I was not sure I encountered the epistle as it was written and intended.

Mumaw's book is helpful and inspirational for all who want to sharpen preaching skills. It is of some practical use for anyone specifically working on the book of Ephesians. But it is also seriously limited, and that needs to be remembered by anyone using it.

Land of contrasts

Eastern Africa: Land of Hope and Hardship/Conflict, Christ and the Church *(Mennonite Central Committee Information Services audiovisual series)*

Reviewed by Fremont Regier, North Newton, KS 67117

In a time of North American isolationism and news media creating an Africa often having little to do with the way most Africans feel about their situation, MCC's new study of five eastern African countries is a needed alternative interpretation.

Two slide sets/cassette sound tracks expose factors responsible for underdevelopment, poverty and ravaging wars. Yet also showing the churches' attempts to bring about reconciliation and feelings of the people, the series gives signs of hope that healing can come to East Africa.

The fast-paced slide sets (12 and 13 minutes) use an amazing collection of historical black-and-white pictures and exceptional color shots of lush tropical and desert beauty in comparisons deliberately planned to depict the contrasts the study is all about: war with reconstruction, famine with gardens, anguish with joy.

Included is a booklet of meditations: personal stories, poetry, Scripture, hymns and prayers compiled by Mary Yoder, a former Uganda MCC worker. There are study guides and readers for both adults and youth that present short, readable topics written by Ruth Rempel, MCC Uganda. Each topic concludes with issues for thought and discussion. A resource list and map is also included.

Uses for the versatile series are junior high and high school youth groups, weekend mission/service conferences, short winter study series, Sunday school series of one to four sessions, spring Bible school topics, weekday church study groups, small church fellowship groups and college classes. The meditation booklet provides strong worship service components.

The series is not MCC-promotional. Issue-oriented, it shows ties between conflict and hunger, presents concepts of presence ministry, Christ's church in conflict situations, development, understanding refugees and famine, making peace and understanding one's own image of eastern Africa. It will lead to profitable discussion as North American Christians seek appropriate ways to understand and support brothers and sisters in Africa.

My thirsty soul needs the worshiping community

Henry D. Flaming

As the hart longs for flowing streams,
so longs my soul for thee, O God.
My soul thirsts for God,
for the living God.
When shall I come and behold
the face of God?
My tears have been my food day and night,
while men say to me continually,
"Where is your God?"
These things I remember,
as I pour out my soul:
how I went with the throng
and led them in procession to the house of God,
with glad shouts and songs of thanksgiving,
a multitude keeping festival.
Why are you cast down, O my soul,
and why are you disquieted within me?
Hope in God; for I shall again praise him,
my help and my God.
Psalm 42:1-5

RNS

Our Scripture passage was written by a musician/naturalist. He observed the habits of wild animals. A deer (hart) when pursued and in fear becomes thirsty and craves fresh water. Picture this panting, tense, frightened deer beside a cool stream.

Psalm 42 is a song of loneliness, expressing a feeling of abandonment, a desire to worship God in community. After the author wrote the psalm, he sent it by a messenger to one of the chief musicians. Three men occupied that position: namely Asaph, Jeduthun and Heman. The psalm, to be sung by the sons of Korah, went to Heman, the descendant of Korah. I venture that this male chorus provided a worshipful experience.

The writer of Psalm 42 craved for communion with God. He yearned to go to the temple and be admitted as a worshiper in the presence of God. This was a corporate worship service. Individuals should meet God alone regardless of the circumstances but also need to meet God in corporate worship. The author had been banned from Jerusalem and thus could not participate in the temple worship. To add salt to injury, those who did not share his faith ridiculed him with, "Where is your God?"

The memory of happier days made his distress all the more unbearable. He remembered how he had led the pilgrims in procession to the temple to participate in the great festivals. Now he could only reflect on that time:

"Why are you cast down, O my soul?" He calls himself to an assurance that God will once again make it possible to worship as a community in the temple.

We who know God crave fellowship with the Holy One, the God of the universe. God created humankind for communication and fellowship. Sin spoiled the fellowship and ruined communication. God craves fellowship, giving, as evidence, the only begotten Son to the world that whosoever should believe in him should not perish but have everlasting life.

For God's people worship is central to the life of the church because it is the believer's constant realignment with the reign of God. In worship we acknowledge that Jesus Christ is sovereign. We recall his gracious deeds on our behalf; we repent of our disobedience; we renew our covenant to serve him alone.

The author of Psalm 42, deprived of the community worship service in Jerusalem, yearned to be part of that experience. If we should ever be deprived of the opportunity of worshiping in a community setting, would we have that same yearning expressed by the author?

May God grant that we always feel the need to worship in a community of believers to quench our thirsty souls.

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Editorial

Lay up that joyful treasure in heaven

I had a lament for 1988's final issue of *The Mennonite*. It was triggered by the information that except for one tiny concentration of Mennonites in the United States, we as a people voted to continue the current trends of government in this country. (Pardon me, Canadians, while I concentrate on "south of the 49th" for a few minutes.)

Of the trends in my government, I see "welfare for the wealthy" as a major one, and that set me off. I observe advantage for the powerful rather than care of the powerless, corporation farms at the expense of family farms, big bucks spent for media impact, manipulation of public opinion.

The way the majority of us Mennonites voted indicates the way the majority of us are. If the trends mentioned above are real, then our Mennonite vote in the November U.S. election says to me that we have become rich.

Understand, it's hard for thrifty, hard-working people *not* to become rich. But if Jesus' parables and the Sermon on the Mount don't remind us of the fleeting fragility of material wealth, our history certainly should. Many of us have forebears who came to this country basically "with the clothes on their backs," leaving their affluence behind. Affluence, in some cases, had become a curse, and in some cases had led to sin. If our history doesn't sufficiently remind us about the futility and even danger of "treasures on earth," a quick look at world economics will reveal the thin basis of any current prosperity.

Well, it seems my lament leaked out in spite of myself. But this morning's Scripture prevents me from more lamenting. James 1:2-4: "Consider it pure joy whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature" (NIV).

Some trends in my government are trials to me just now. But various obedient responses can be made to James' call to joy. You will have ways to respond to your current "trial." Here is my end-of-year offering for heeding that call.

First, name the wound, the trial. Then face it. Then let go of it. Offer it to God for cleansing. Offer it up for healing. Sit reverently and appreciatively with the important people in your life, perhaps with a pocket from your congregation. Listen. Pray. Suggest healthy alternatives. Act on them. Act on them together with the people of God. Celebrate having people to be together with in season and out. And receive joy.

I could suggest some sweeping but largely useless alternatives for my country's political trends. (In Canada, where proportionately more Mennonites are in various levels of government, your suggestions may have more effect.) But I will limit myself to the scope of our conference.

The best start is to remind ourselves of our four conference goals, to embrace them as we look toward 1989 and pour into them some of the resources we are wont to protect.

Goal #1 is, "Evangelize." Says David Chiu, pastor of Chinese Mennonite Church in Saskatoon, "Disentangle the good news from culture. What would you think if I told you that to be a Christian you had to eat with chopsticks?" Just so, I resolve to avoid insider references when newcomers are in my congregation. God's good news is to be given without extra baggage.

Goal #2 is, "Teach biblical principles." Right now in my congregation the ready-made recipients for this teaching is a flock of little children, disproportionate to our modest membership. Teaching is a ministry, most effective when done joyfully.

Goal #3 is, "Train church leadership." Is your congregation setting aside a nest egg for seminary training of your own young people?

And Goal #4: "Achieve Christian unity." Consider bus trips to outlying areas, those Heinz Janzen (see page 560) says feel on the fringe. I understand that this has been done in a somewhat organized fashion in Ontario to the benefit of all concerned.

With joy we persevere toward maturity, using the resources that God entrusts to us. *Muriel T. Stackley*

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